



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







6000291510

3985

d

21

—



THE  
GUIDE TO KNOWLEDGE.

EDITED BY

W. PINNOCK,

AUTHOR OF

"PINNOCK'S CATECHISMS," "ENGLISH GRAMMAR," "GRAMMAR OF MODERN  
GEOGRAPHY AND HISTORY," &c. &c. &c.

"He who blends instruction with delight,  
Profit with pleasure, carries all the votes."  
ROSCOMMON.

---

VOL. IV.

---

LONDON:

Printed for the Proprietors,

AND PUBLISHED AT THEIR OFFICE, 2, WELLINGTON STREET, STRAND.

1836.



LONDON :

PRINTED BY RICHARD CLAY, BREAD-STREET-HILL.

## TO OUR SUBSCRIBERS.

---

THE "GUIDE TO KNOWLEDGE" has now been in existence Four years and a half, and will form *Three handsome Quarto Volumes*. In the course of its publication, a great variety of subjects of the first importance in Literature, Art, and Science, have been familiarly discussed, and popularly illustrated; while a mass of useful information on miscellaneous subjects of general interest has been amusingly blended with Moral Essays, and Sketches of Men and Manners in the various regions of the globe. Much has also been attempted in the way of facilitating Instruction; and it is presumed, that, taken in the aggregate, *no contemporary Periodical*, whatever its pretensions, or however zealously it may have been patronized, has tended more to the *real diffusion of knowledge*. For the great and extensive patronage bestowed upon it, the Proprietors beg to return their sincere thanks, and heartily hope that it has proved worthy of Public consideration.

OFFICE, 2, WELLINGTON STREET, STRAND.

Dec. 30, 1836.





# INDEX.

## A.

Adelsberg, Caverns of . . . . .	Page 368
Adoption, early History of . . . . .	84
Advice and Information . . . . .	242
Affection and Self-denial . . . . .	78
African Slave Trade . . . . .	157
Agriculture . . . . .	88, 126
Air, Composition of . . . . .	40
Alchymist, the . . . . .	497
Alcohol . . . . .	53
Alder Tree . . . . .	4
Alexander the Great . . . . .	465
Alexandria . . . . .	480
"All is not gold that glitters" . . . . .	409
Almanacks . . . . .	15
Alnwick Castle . . . . .	257
Amber and Ambergris . . . . .	60
Ambition, Folly of . . . . .	239
America . . . . .	139
Angels . . . . .	437
Animated Nature . . . . .	20
Arragon, Kingdom of . . . . .	160
Art, Ancient and Modern . . . . .	494
Artificial Ice . . . . .	479
Arts . . . . .	95
Astrology . . . . .	267
Astronomy, Synopsis of . . . . .	44
Self-Instructors in, 68, 76, 89, 100, 108, 151, 252, 265, 361, 415	
Atyr Gul, or Otto of Roses . . . . .	504
Austria . . . . .	308
Authorship as a Profession . . . . .	264
Avalanches . . . . .	132

## B.

Balbeck . . . . .	512
Bamborough Castle . . . . .	177
Barcelona, Gate of . . . . .	193
Basket making . . . . .	107
Bear, the brown . . . . .	4
Be moderate in your desires . . . . .	63
Bee, the . . . . .	204, 210
Hunting in America . . . . .	204
Bethlehem . . . . .	446

Biography, Self-Instructor in, 131, 148, 155, 164, 196, 205, 212, 269, 277, 284, 303, 309, 318, 372, 378, 391, 399, 413, 424, 431, 439, 441	Page
Birds in Cages . . . . .	362
Bird-catchers . . . . .	15
Bitumen . . . . .	70
Boa, the . . . . .	240
Books for the New Year . . . . .	522
Book, the First . . . . .	22
Botany, Self-Instructor in . . . . .	229, 239
Bremen, Walks in . . . . .	120
Buckingham House, Entrance to . . . . .	305
Buddhists . . . . .	230
Bull-fights of Spain . . . . .	285
Buildwas Abbey . . . . .	41

## C.

Calmness and Serenity in Children . . . . .	80
Calumny, how to disarm . . . . .	221
Cameron the Freebooter . . . . .	483
Camsin, the . . . . .	136
Canton, City of . . . . .	127
Carlist War in Spain . . . . .	420, 433, 448, 458
Carrousal, Triumphal Arch of . . . . .	62
Castle Building . . . . .	182
Cataract, on the Cure of . . . . .	493
Caverns, Remarkable . . . . .	174, 207, 240
Character, Formation of . . . . .	82
of true Wisdom in . . . . .	150
Chess . . . . .	375, 402
Chinese, Punishments of . . . . .	9
Manners of . . . . .	62
Christianity, Evidences of . . . . .	522, 532
Classics, Usefulness of . . . . .	14
Cleanliness essential to Health . . . . .	222
Colchester Castle . . . . .	185
College, East-Indian . . . . .	59
Cologne . . . . .	274
Colonies of England . . . . .	24
Commerce of various Nations . . . . .	498
Compass, Mariner's . . . . .	72
Company, Choice of . . . . .	78
Complaints, unfounded . . . . .	364
Composition, Self-Instructor in . . . . .	43, 66
	180, 407, 416

Conclusion . . . . .	Page 536
Content . . . . .	393
Conversation, Good Temper in . . . . .	179
Copenhagen, Observatory of . . . . .	73
Crime, Statistics of . . . . .	35
Courage, on . . . . .	245
Curiosities, Literary . . . . .	66
Cypress and the Teak Tree . . . . .	72

## D.

Damascus . . . . .	526
Dancing in former Days . . . . .	375
Death of Captain Cook . . . . .	253
— physiologically considered . . . . .	283
Dead Sea . . . . .	447
Democracy Illustrated, 69, 93, 111, 116, 122, 129, 143, 146, 153, 162	
Deodands . . . . .	389
Disdain . . . . .	287
Distresses at Sea . . . . .	426
Diving Bell . . . . .	401
Do Comets influence the Weather? . . . . .	206
Duelling . . . . .	304
Dunfermline Abbey . . . . .	48

## E.

East-Indian Sugar . . . . .	268
Eastern Magnificence . . . . .	247
Eclipses . . . . .	168
Eclipse, the late . . . . .	179
of the Sun in 1724 . . . . .	232
Eddystone Lighthouse . . . . .	128
Education . . . . .	64
among the Lower Classes . . . . .	516
in America . . . . .	228
serviceable to all . . . . .	366
Edward the Black Prince . . . . .	85
Effects of Lightning . . . . .	430
of the Mind on the Body . . . . .	406
of Tragical Representations . . . . .	311, 320
Egotism . . . . .	100
Egypt, Nubia, and Abyssinia . . . . .	369, 404
Elephant, the . . . . .	159, 183
Elizabeth, Queen . . . . .	312

# INDEX.

Emulation . . . . .	Page 395
Enthusiasm . . . . .	428
Etna, Mount . . . . .	457
Exile in Siberia . . . . .	489
Explanation of the principal Terms made use of in Astronomy . . . . .	311, 320
Eye, the . . . . .	434

## F.

Facilities of Improvement . . . . .	141
Fact stranger than Fiction . . . . .	376
Familiarity breeds Contempt . . . . .	441
Field-Sports of Hindostan . . . . .	195
Figs . . . . .	502
First Principle, Necessity of . . . . .	310
Flower-Painting . . . . .	469
Flowers . . . . .	96
——, Motion of . . . . .	13
Flying Fish . . . . .	3
Fort of Outredroog . . . . .	64
Fountain of Trevi . . . . .	472
Friendship . . . . .	5
Fruit . . . . .	15
——, Conformation of . . . . .	312
——, Preservation of . . . . .	383
Fuschia, the . . . . .	302

## G.

Garrulity . . . . .	100
Gas-lighting, History of . . . . .	295
Geometry, Study of . . . . .	343
George III., Equestrian Statue of . . . . .	291
Germany, Northern . . . . .	356, 367
Getting into Debt . . . . .	180
Ghoanderwarru, Bhinderwhars of . . . . .	427
Glass . . . . .	11
—— tinged by the Sun . . . . .	310
Gnomon at Delhi . . . . .	33
Good Memory, value of . . . . .	254, 206
—— and ill Luck . . . . .	256
Graham Island . . . . .	509
Grammatical Learning . . . . .	536
Grapes . . . . .	313
Gravitation, Attraction of . . . . .	468
Greek Language, Essay on . . . . .	161
Greenland Fisheries . . . . .	71
Guaracharo, Cavern of . . . . .	216
Guiltlessness of erroneous Belief . . . . .	67
Gunpowder, ancient . . . . .	72
Gypsies, Origin of . . . . .	275, 435

## H.

Habit and Application . . . . .	13
Habits of Association . . . . .	197
Hannibal, Character of . . . . .	487
Happiness . . . . .	464
Heraldry, Antiquity of . . . . .	10
Hermitage of St. Benedict, in Spain . . . . .	485
Highlanders, ancient . . . . .	494
Hindoostan . . . . .	294
Hindoo, Religion of . . . . .	173, 181
——, Sectarians . . . . .	220
——, Character of . . . . .	397
Hippopotamus . . . . .	278
Hog, the . . . . .	3
Holidays, the . . . . .	286
Holt Lord, Candour of . . . . .	383
Honour . . . . .	370
Horology, Progress of . . . . .	167
Horrible Cannibalism . . . . .	455
Horrors of the late Slave Trade . . . . .	405
Hottentot Race . . . . .	65
"How generous you are!" . . . . .	199
Human Species, Variation of . . . . .	104, 145
Hungary, Bear Hunting in . . . . .	414

## I.

Ideas, Association of . . . . .	Page 189
Improvement, March of . . . . .	207
"I mean it" . . . . .	197
India, Fakirs of . . . . .	208
—— Rubber . . . . .	82
——, Irrigation in . . . . .	247
India, West . . . . .	389
Indian Coffee . . . . .	248
—— Suttees . . . . .	471
—— Tobacco . . . . .	332
Indigestion . . . . .	400
Industry, Importance of . . . . .	171
Injured Gentleman . . . . .	381
Inquisition, brief View of . . . . .	31
Insects, Habits of . . . . .	23
Instincts . . . . .	8, 19
Intellectual Calculator . . . . .	496
Intoxication . . . . .	187
Inventions, Effects of . . . . .	175
Inventors and Discoverers . . . . .	199
Irish Rebellion, brief View of . . . . .	6, 12, 30
Iron Mines in Sweden . . . . .	224
Italy . . . . .	281
"It's no Business of Mine" . . . . .	176

## J.

Jealousy . . . . .	136
Jerusalem . . . . .	515
Jesuits, Origin and History of . . . . .	46
Jews at Rome under Pius VI. . . . .	304
Jungfera Stieg . . . . .	209

## L.

Labyrinths . . . . .	535
Latin, Method of Teaching . . . . .	379
Lighthouse, Bell Rock . . . . .	369
Lion, Character of . . . . .	268
Lisbon, Earthquake at . . . . .	294
Locusts . . . . .	532
London Aldermen . . . . .	287
Longevity . . . . .	516
Luminous Appearance of the Sea . . . . .	220
Lying . . . . .	276

## M.

Maelstrom, the . . . . .	241
Mahometanism . . . . .	452
Malibran, Death of Madame . . . . .	469
Manufactory of a Spider . . . . .	412
Margate . . . . .	333
Mary, St., Church of . . . . .	217
Mathematics, Study of . . . . .	45
Maxims and Mems. . . . .	194, 418
Melody, Uses of . . . . .	376
Mind, Absence of . . . . .	159, 183
Mineralogy, Self-Instructor in . . . . .	373
Mines, Coal . . . . .	236
Moderation . . . . .	375
Modes of preserving tender Plants . . . . .	502
Mole, the . . . . .	3, 61
Moral Courage . . . . .	495
Morality, Self-Instructor in, 60, 126, 188, 216, 231, 237 . . . . .	23
Moral Maxims . . . . .	427
—— Obliquity . . . . .	288
Motives towards Contentment . . . . .	436
Moving Moss . . . . .	3
Music, Partiality of Beasts for . . . . .	87, 94
——, Powers of . . . . .	

## N.

Napoleon Buonaparte . . . . .	Page 411, 424, 431, 441, 473, 488, 506, 516, 528
National Characteristics . . . . .	462
Nationalities . . . . .	102, 108
Navigation . . . . .	476
Necessity of a good Education . . . . .	514
Necessity of studying methodically . . . . .	382
New Houses of Parliament . . . . .	461
Newton, Sir Isaac . . . . .	178
Ney, Marshal, Biography of . . . . .	37
Niagara, Falls of . . . . .	200
Nick Names . . . . .	472
Niger, Notes on the . . . . .	190
North Western Passage . . . . .	172, 184
Noted Tailors . . . . .	436

## O.

Oak, the venerable . . . . .	67
Observations on Nature and the Universe . . . . .	444
Oil Painting, oldest, in England . . . . .	54

## P.

Pacific, Coral Islands in the . . . . .	417
Paganism . . . . .	456
Pains and Pleasures of Authorship . . . . .	430
Palmyra . . . . .	520
Pantheon at Paris . . . . .	123
Parents, Duty to . . . . .	272
Parsees . . . . .	223
Patience . . . . .	513
Paul's, St., School of . . . . .	21, 28
Pearl Fisheries . . . . .	251
Peculiar Formation of Plants . . . . .	419
Persecution . . . . .	54
Perception and Consciousness . . . . .	55
Perseverance, Power of . . . . .	213, 218
Persia . . . . .	186, 365
——, Notes on . . . . .	508
——, Travelling in . . . . .	500
Peter Botte's Mountain . . . . .	249
Phases of the Moon . . . . .	1
Philosophy . . . . .	54
Phrenology . . . . .	56
——, Origin of . . . . .	266
Physicians of India . . . . .	468
Pleasant Predictions . . . . .	432
Pleasure, Anticipation of . . . . .	379
Politeness, Self-Instructor in, 52, 76, 106, 113, 149, 388, 407, 416, 423, 439 . . . . .	453
Political Rights and Duties . . . . .	413
Porchester Castle . . . . .	206
Poverty no Disgrace . . . . .	52
Presbyterianism . . . . .	379
Presentiment . . . . .	233
Procrastination . . . . .	390
Public Buildings . . . . .	537
Pyramids of Egypt . . . . .	

## Q.

Quagga, the . . . . .	425
Quarrelling . . . . .	192
Queen Anne Boleyn . . . . .	74
Queen's Cross . . . . .	62

## R.

Railway, London and Greenwich . . . . .	225
Recrimination . . . . .	79
Reindeer, the . . . . .	265
Richard Hooker . . . . .	384

## INDEX.

	Page
<b>Athena</b> . . . . .	64
<b>Robbers, Arab</b> . . . . .	398
<b>Books and Bookeries</b> . . . . .	371
<b>Rome, upon the Influence of</b> . . . . .	237
<b>—, the Conquests of</b> . . . . .	237
<b>Rosetta</b> . . . . .	501
<b>Royal Monastery of Batalha</b> . . . . .	385
<b>Rome, Ancient</b> . . . . .	314
<b>Russia</b> . . . . .	381, 390



Science, Advantages of	296
Scholastic Competition	248
Schools of Industry	806
Sculpture	248
Seal	40
Seeds, vital Principle of	152
Self-Instruction	27
Self-Direction	83
Self-Knowledge	288
Senses, the	397
Serpents	16
, Charmers of	263
Sinai, Mount, Convent of	399
Siward's Monument	491
South Australia	380, 387, 410
"Sponge, be dry!"	292
Spontaneous Regeneration	457
Stannary Cobbler	82
Steam Communication with India	240
Sugar, Nature of	86
Superstitions, Popular	102, 118, 124, 139, 162, 270, 290, 313, 455
Supply of Water to the Metropolis	380
Suppicion	208
Swallows	22
Swear not at all	492
Sweden and Norway	317

**T.**

Talent and Cunning . . . . .	258
Taxation in Persia . . . . .	261
Teachers, Importance of . . . . .	5
Temperaments . . . . .	418
Temperance . . . . .	445
— in Eating . . . . .	426
Temple of the Pantheon . . . . .	460
Teneriffe, Peak of . . . . .	81
The Canal and the Brook . . . . .	519
Thunder and Lightning . . . . .	315
Tiger, the . . . . .	301
—, Hunting of the . . . . .	271
Trees, Growth of . . . . .	469
Triumphal Arch . . . . .	377
True End of Study . . . . .	107
Tumuli . . . . .	447, 451
Turkey . . . . .	300, 307
— in Asia . . . . .	372
Turks, Funeral Ceremonies of . . . . .	362
—, Mourning of . . . . .	374

**U.**

Useful Knowledge . . . . .	68
Usefulness of Thunder-storms . . .	460
Use of Time . . . . .	398

**v.**

Vandals, the . . . . .	142, 153
Vanity . . . . .	91, 98
Varieties . . . . .	39, 65
Vegetables, Flowers, and Fruit . .	293
Vegetation . . . . .	13, 16

	Page
"Very High-spirited" . . . . .	278
"Very Ingenious" . . . . .	297
"Very Satirical" . . . . .	216
Vinegar, River of . . . . .	412
Virtues, Balance of the . . . . .	363
Vishnu, Avatars of . . . . .	238, 246
Visit to the Plain of Troy . . . . .	517

**W.**

Walhalla, Temple of . . . . .	97
Walter Raleigh, Fate of . . . . .	450
Water Spouts . . . . .	467
Wayland Smith's Cave . . . . .	17
Wezer, Bridge across the . . . . .	449
Whale, the . . . . .	8, 16
What is a Century ? . . . . .	394
----- Economy ? . . . . .	502
----- Extravagance ? . . . . .	419
----- Sleep ? . . . . .	51
----- Truth ? . . . . .	374
White Ant . . . . .	319
Will you promise ? . . . . .	202
Winds, the Effects of, on the Ocean . . . . .	42
Winter is coming ! . . . . .	443
Woman . . . . .	64
Wonders of the Deep . . . . .	503
Woodpecker, the . . . . .	72
World, History of the . . . . .	392, 411
Worms, Silk, Food for . . . . .	238
Writing . . . . .	376

**2.**

**Zoological Gardens . . . . . 298**

## LIST OF MAPS IN VOL. IV.

	Page
The World, upon Mercator's Projection	25
The United States . . . . .	137
The British Isles . . . . .	169
Hindoestan . . . . .	248
Turkey in Europe . . . . .	249
Denmark . . . . .	253

	Page
Italy . . . . .	281
Austria . . . . .	313
Sweden and Norway . . . . .	321
Chinese Empire . . . . .	324
Switzerland . . . . .	340
Prussia and Poland . . . . .	348

	Page
Northern Germany . . . . .	356
Persia . . . . .	364
Turkey in Asia . . . . .	373
Russia in Europe . . . . .	380
West India Islands . . . . .	389
Egypt, Nubia, and Abyssinia . . . . .	400

## LIST OF ENGRAVINGS IN VOL. IV.

	Page
The Brown Bear . . . . .	4
The Alder Tree . . . . .	4
Parchments of the Chinese . . . . .	9
Wayward Smith's Cave . . . . .	17

	Page
The Gnomon at Delhi . . . . .	33
Buildwas Abbey . . . . .	41
Dunfermline Abbey . . . . .	49
Phrenology . . . . .	57

	Page
Hottentots Frying Locusts . . . . .	65
Copenhagen Observatory . . . . .	73
Peak of Teneriffe . . . . .	81
Temple of Walhalla . . . . .	97

## INDEX.

The Caffres . . . . .	Page 105	View of the Railroad through the Park . . . . .	Page 226	The Lion . . . . .	Page 345
Public Walks in Bremen . . . . .	120	Margate . . . . .	233	London Bridge . . . . .	353
Market Place in Bremen . . . . .	121	Pier at Margate . . . . .	234	The Tiger . . . . .	361
Eddystone Lighthouse . . . . .	129	Maelstroom . . . . .	241	Bell-Rock Lighthouse . . . . .	369
Avalanche . . . . .	132	Statue of George III. . . . .	247	Triumphal Arch . . . . .	377
The Abyssinians . . . . .	145	Peter Botte's Mountain. . . . .	249	Royal Monastery of Batalha . . . . .	385
The Vandals . . . . .	153	Alnwick Castle . . . . .	257	Diving Bell . . . . .	401
Tomb of the Kings of Arragon . . . . .	161	Prince Blucher . . . . .	269	Porchester Castle . . . . .	413
Bamborough Castle . . . . .	177	Cologne . . . . .	273	The Quagga . . . . .	425
Colchester Castle . . . . .	185	Joseph II. . . . .	277	Bridge across the Weser . . . . .	449
The Gate at Barcelona . . . . .	193	Walleustein . . . . .	284	New Houses of Parliament . . . . .	461
The Falls of Niagara . . . . .	201	Marble Gateway of the Palace . . . . .	304	Seat of War in Spain . . . . .	473
The Maidens' Walk at Hamburg . . . . .	209	Seraglio at Constantinople . . . . .	321	Hermitage of St. Benedict . . . . .	487
Frederick the Great . . . . .	212	Napoleon Buonaparte . . . . .	332	The Alchymist . . . . .	497
Interior of St. Mary's Church at Lubeck . . . . .	217	Tomb of Buonaparte . . . . .	333	Graham Island . . . . .	509
London and Greenwich Railway . . . . .	225	View of Interior of Milan Cathedral . . . . .	337		

## LIST OF ASTRONOMICAL ILLUSTRATIONS IN VOL. IV.

Phases of the Moon to the Inhabitants of the Earth . . . . .	Page 1	A General View of the Planets . . . . .	Page 89	Appearance of the Sun from the Earth and other Planets . . . . .	Page 265
Figure of the Earth . . . . .	44	The Earth's Annual Revolution . . . . .	100	Comets . . . . .	348
Attraction of Gravitation illustrated . . . . .	68	The Solar System . . . . .	108	Rotatory Motion of Planets . . . . .	361
Phenomena of Day and Night . . . . .	76	Annular Eclipse of the Sun . . . . .	168	Why the Planets are Spheroids . . . . .	416
		Venus . . . . .	252		

## REVIEW FROM THE LITERARY GAZETTE.

PINNOCK'S "GUIDE TO KNOWLEDGE." VOLS. I. II. III. AND PARTS 42 TO 52, (FOR 1836.)

"At the outset of this periodical, we directed attention to its high claims upon the public approbation. Many of Mr. Pinnoock's productions for the general information and the instruction of youth have reached a very widely extended degree of popularity; and now that we see the collected body of his present work before us, we can safely say that he never deserved better than he has done by the pains, industry, and intelligence bestowed upon it. Astronomy and Geography especially are rendered easy studies by it, in a style which would do credit to publications of ten times the cost. Natural History is also well treated; and the parts devoted to History, Biography, Chemistry, the Belles Lettres, and useful Arts and Inventions, also exhibit a mass of miscellaneous value which can hardly be estimated too much. The Plates, and above all, the Maps, are absolutely astonishing at so insignificant a price. Nothing but a prodigious sale could remunerate the proprietors, which, we believe, they have found, and were it doubled, as it probably will be, it will not go beyond their deserts."

# THE GUIDE TO KNOWLEDGE.

---

## PHASES OF THE MOON TO THE INHABITANTS OF THE EARTH.

### DESCRIPTION OF THE ENGRAVING.

The moon, in accompanying the earth in her orbit round the sun, performs thirteen revolutions, or nearly so, round our globe, while it accomplishes but one round the sun. These circumvolutions are called lunations, thirteen of which comprise our year. In the course of each lunation the moon presents to us her various phases, as full, gibbous, or horned, according to the portion of her illuminated face, which is turned towards us.

When the moon is in conjunction, that is, between the sun and the earth, as at A, the whole of her enlightened face is turned from us, and she is invisible; this is the commencement of a lunation, and is called *new moon*. But soon after this conjunction, she passes on to B, where a small part of her enlightened surface is visible, exhibiting to us a fine thin crescent after sun-set, as shown at b. Having in about seven days proceeded through a fourth part of her orbit to C, she then exhibits to us *half* of her illuminated surface, and is arrived at her first quarter, when she is seen upon the meridian, that is, due south, about six o'clock in the evening. When she is about ten days old, as at D, that

portion of her enlightened surface presented to us is of an oval or gibbous form; and when fourteen, that part of her orbit marked E, which is in a direction opposite the sun, is then upon the meridian at twelve at night, and exhibits the whole of her illuminated surface. This is called *full moon*, and is represented at e.

The moon has hitherto been considered as increasing to our view, or what is termed a *waxing moon*; but having passed the full, (E) she begins to decrease, and is then termed a *waning moon*. A few days after the full, as at F, she appears again of a gibbous form, and by the end of the third week has traversed three-fourths of her orbit. Having arrived at her third quarter, G, only half of her enlightened surface is perceptible, as before observed when at C, and at this time appears on the meridian at six in the morning. Soon after this she becomes again a fine, delicate, crescented figure, as at H (A) and is seen before sun-rise only. Having at length arrived at the end of the fourth week, she again passes between the earth and sun at A,—is again a new moon,—and commences another lunation.



## THE PHASES OF THE MOON.

Next in brilliancy to the sun, and by very much the nearest to us of all the heavenly bodies, is

“—— the moon—refulgent lamp of night;”

and of all the heavenly bodies she is, consequently, that one upon which the telescope enables us the most easily and the most delightfully, as well as instructively, to make our observations.

Even when viewed with the naked eye, the moon presents several dark spots produced by the irregularities of her surface, which reflect the sun's light variously as the sun is situated. Examined by the aid of a powerful glass, the moon presents a still greater number of these dark spots; and shows a protuberance in her centre which indicates that she is spherical, and not a plane, as she appears to the naked eye.

Several of the spots, caused by the inequalities of the moon's surface, disappear at the period of full moon, but appear again in the third and last quarters. Some of these spots are dark on the side farthest from the sun, and others on the side nearest to him; and hence astronomers very rationally infer that the former spots are produced by the lunar hills, and the latter by the lunar valleys.

When the moon is, as we term it, “horned,” one side of it looks very regularly circular, while the other looks very uneven, and, as it were, jagged; and, at these times, no regular line bounds the light and dark portions. As the moon increases, lucid points, like rocks or islands, appear, and on the rough edge there may be seen little spaces which touch the illuminated parts, but project into the shaded portions, and these gradually change their figure, and become wholly within the illuminated space.

As the moon decreases, these by degrees fade wholly away; from which facts, as well as from those already mentioned, astronomers judge that there are inequalities in the surface of the moon. And by following up the clue thus afforded to astronomical reasoning, we are enabled even to estimate, at least with an approximation to correctness, the actual height of the lunar mountains.

So closely has the wonderful perfection of the telescope allowed astronomers to prosecute their researches upon the surface of the moon, that many of them have delineated, and, as it were, portioned out, its various regions. Cassini, and other eminent astronomers, gave to the various portions of their delineated moon, the names of men distinguished for astronomical research and discovery; while Hevelius gave to them the names of similar-appearing portions of our own globe.

Like our earth, the moon is an opaque sphere; consequently, while she is between us and the sun, from whom she receives her light and reflects it to us, she is wholly invisible. She is more or less visible to us, from the narrowest semi-circle which we call the “new moon,” to the effulgent blaze of the full “harvest moon,” according as she is eastward or westward of the sun.

There is no more calmly beautiful object for the gaze and study of a contemplative man than the clear and lustrous full moon; but the inequalities upon her surface are most readily and accurately observed as she is waxing or waning.

Our engraving will give us good a notion of the different phases presented by the moon according to her different

positions with respect to the sun and our earth as any mere pictorial representation can give; but our readers are advised, both as a matter of science and of amusement, to take opportunities of viewing her various phases at the different periods in which she presents them.

In large towns there are usually poor and industrious men who stand at advantageous places with telescopes of very tolerable goodness; and we know of few gratifications upon which a few pence may be in every sense better spent. And even in the most remote country districts, a sincere and zealous seeker after scientific improvement will find, if he diligently search for it, some means of gratifying his laudable curiosity.

**FLYING FISH.**—About a dozen flying fish rose out of the water and skimmed away to windward at the height of ten or twelve feet. A large dolphin that was keeping in company at the depth of two fathoms, and glistening beautifully in the sun, no sooner saw them, than he turned his head toward them, and, darting to the surface, leaped from the water with a velocity little short of a cannon ball. The length of his first spring was ten yards; but they kept ahead of him. After he fell we could see him gliding through the water for a moment; then he rose, and shot forward with a still greater velocity, and to a still greater distance. In this manner he pursued them, while his brilliant coat sparkled and flashed in the sun quite splendidly. The flying fish, thus hotly pursued, dropped into the sea, to set off again in a fresh and more vigorous flight, but took a different direction, implying that they had detected their enemy, who was now gaining upon them. His pace was two or three times as swift as theirs. Whenever they varied their flight in the smallest degree, he lost not the tenth part of a second in shaping a new course, so as to cut off the space; while they in a manner, not unlike that of a hare, doubled more than once upon their pursuer. As they became exhausted, he seemed so to arrange his springs that he contrived to fall at the end of each just under the spot where they were about to drop. We saw them one after another drop into his jaws as they lighted on the water, or were snapped up immediately afterwards. — *Captain Hall's Fragments of Voyages.* 2d Series.

**MOLE.**—Cuvier remarks of the mole, that though its sight is weak, its hearing is remarkably fine, its touch delicate, and its sense of smelling most exquisite.

**THE HEE.**—The senses of taste and smell are very active in the hog; and in the African species the smelling and hearing are remarkably acute. — *Cuvier's Animal Kingdom.*

**PARTIALITY OF BEASTS FOR MUSIC.**—The wolf dreads the sound of a trumpet; the hare is fond of the sound of a drum; the Lamantin maniti delights in music. — *Kerr's Linn.*



### THE BROWN BEAR, (*Ursus Arctos*.)

#### ITS IMPORTANCE AND USEFULNESS.

THE brown bear is chiefly a tenant of the marshy woods of the northern parts of Europe and Asia, though it is likewise to be found in India, Barbary, and Egypt.

The hunting of these animals forms a very important and interesting feature in the manners and pursuits of the inhabitants of nearly all the countries in which they are found. The skins of these bears are made into beds, coverings, caps, and gloves. Of all coarse furs these are the most valuable; and, when good, a light and black bear's skin is one of the most comfortable, and at the same time one of the most costly, articles in the winter wardrobe of a man of fashion at Petersburg or Moscow. In England, bears' skins are used for the hammer-cloths of carriages, for pistol-holsters, and other purposes. The leather prepared from bears' skins is made into harness for carriages, and is used for all the purposes of strong leather. Nearly every part of the bear is of use. Its flesh is a savoury and excellent food, somewhat resembling pork; and that of the paws is considered a delicacy in Russia, even at the imperial table. The hams are salted, dried, and exported to other parts of Europe. The flesh of young bears is as much in request in some parts of Russia as that of a lamb with us.

Bears' fat is frequently employed as a remedy for tumours, and rheumatic and other complaints. A grease prepared from it is adopted as a means of making the hair grow. This fat is likewise used by the Russians and Kamtschatkales with their food, and is esteemed as good as the best olive-oil. The intestines, when cleansed and properly scraped, are worn by the females of Kamtschatka, as masks to preserve their faces from the effects of the sun, the rays of which, being reflected from the snow, are found to blacken the skin; but by this means they are enabled to preserve a fair complexion. These intestines are also used instead of glass for windows. In Kamtschatka, the shoulder-blade bones of bears are converted into sickles for the cutting of grass. The brown bear is a heavy-looking quadruped, of large size, which has a prominent snout, a short tail, treads on the whole sole of its foot, and is covered with shaggy brownish hair. These animals chiefly frequent the most retired parts of forests; and their habitations are dens opened beneath the surface of the ground, in which they pass the winter months in a state of repose and abstinence. In some countries, where they are supposed to live without much molestation, they are quiet and inoffensive animals; but in others they are extremely surlly and ferocious.

### THE ALDER TREE, (*Betula Alnus*.)

#### ITS GROWTH AND USES.

THE alder or owl tree is usually planted in marshy and swampy ground, where it flourishes to some extent: its growth is by no means rapid, yet its usefulness is too considerable to allow its tardiness of increase to interfere with its plantation.

The wood of the alder is often applied to the manufacture of machinery, particularly in making cogs for mill-wheels; and as it is peculiarly adapted for all kinds of materials which are kept constantly in water, it is used for pumps, sluices, drains, and conduits of different descriptions, and for the foundation of buildings situated in swamps. The water-pipes which are laid under the streets of many of our large towns are made of alder; and, for its utility in the formation of sluices, it is much cultivated in Holland. It is commonly used for bobbins; and women's shoe heels, ploughmen's clogs, and numerous articles of turnery ware, are formed of it. This wood serves also for many domestic and rural uses, for spinning-wheels, troughs, the handles of tools, ladders, cart-wheels; and, as coppice-wood, it is planted to be cut down every ninth or tenth year for poles. The roots and knots furnish a beautifully veined wood, nearly of the colour of mahogany, and well adapted for cabinet work and furniture.

The bark may be advantageously used in the operations of tanning and leather-dressing; and by fishermen, for staining their nets. This, and the young twigs, are sometimes employed in dyeing, and yield different shades of yellow and red. The Laplanders chew the bark of the alder, and dye their leather garments red with the saliva thus produced. With the addition of copperas, it yields a black dye, which the dyers of cotton use to a considerable extent; and, for this purpose, it is purchasable in some countries, at the rate of sevenpence or eightpence per stone.

In the highlands of Scotland, we are informed that young branches of the alder, cut down in the summer, spread over the fields, and left during the winter to decay, are found to answer the purpose of manure.

The alder tree is distinguished by its flower-stalks being branched, and its leaves being roundish, waved, serrated, and downy at the branching of the veins beneath.

## ON THE UNAPPRECIATED IMPORTANCE OF TEACHERS.

To deny that the present is an age of intellectual superiority, would be to shut our eyes upon all the manifold and mighty improvements by which we are on every side surrounded. If the Augustan age of literature produced a few minds greater than our greatest, it was nevertheless, as a whole, infinitely inferior to our own. In science, in art, and in all the conveniences and elegances of life, we are infinitely superior to any former time and people; and, above all, we excel in the almost universal diffusion of knowledge. The industry, talent, and enterprise, that are now at work to store the peasant's mind, and to improve his social condition, are such as the mightiest despot of the wealthiest kingdom in by-gone times could, by no exertion of his power, have commanded into his service. But there is one particular in which, as it seems to us, the liberality for which our time and country are so honourably distinguished is strangely dormant. The vast importance of education, both to individuals and to the nation at large, is so universally acknowledged and felt, that he who should attempt to gainsay it would most assuredly, and most deservedly, have only mingled pity and ridicule for his pains.

But while all are ready to admit that one of the primeest of the parental duties is to secure to children the invaluable and life-long blessings of education; while education is on all hands admitted to be a chief source of individual virtue and happiness, and of national wealth and greatness; the importance of those upon whom the young are to depend for the good or bad, the perfect or the imperfect character of their education, seems to be wholly unperceived, or, as if by tacit conventional agreement, studiously neglected. A more dangerous, a more fatal mistake than this, it is difficult for a people wise enough to value education itself to be guilty of; and it is a mistake so general as to require the serious opposition of all who are desirous that our national course should be *onward* and not *retrograde*.

There is no one, not even the divine, as we shall presently show, whose profession has so much influence (either for good or evil, as the case may be) as has that of the teacher. Not only does the young mind depend upon him for the full and skilful development of its nascent, and, as yet, unconscious powers; not only must he himself know much, and unite to his knowledge the still more rare and valuable ability to impart that knowledge to others; but to these he must add a virtuous life and manly deportment, patience that nothing can weary, zeal that nothing can damp;—and if he fail to have and to employ these, not only does he leave the scholastic education of his young charges far less complete than it might and ought to be, but he at the same time raises up an insuperable obstacle to the labours of the divine having any thing like their full power in inculcating virtue in this life, and in pointing the way to eternal happiness in that which is to come. No matter how pious, how learned, how eloquent, how instant in season and out of season,—no matter, in short, how well and truly fitted for his holy and important function may be the clergyman, even his labours shall fall far short of their legitimate effect upon the man, if the teacher have not so performed his duty to the boy as to give to his intellect an apprehensive capacity, and to his heart a teachable spirit, and a desire for the attainment of virtue.

Let us only consider what high qualities the teacher must have, and in how high a degree he must both possess and exert those qualities,—let us consider the vitally important consequences which must result to society from his ministry,—and surely we shall require but little consideration to

convince us that the teacher is as yet, in this country at least, very inadequately rewarded, whether we look to his stipend, or to the standing in society which we concede to him. Why, in addition to the strong and peculiar necessity for his being thoroughly imbued with religious feeling, thoroughly polished in manner and invariably correct in moral conduct—in addition, we again say, to all these demands, upon the teacher worthy of the office and of the trust associated with it, we demand from him qualities of a simply intellectual order, possessed of which he might fairly and hopefully aspire to the very highest honours and emoluments of either law or medicine! Is it not, then, both a beggarly and a perilous parsimony which causes us to make the office of teacher the very worst paid profession among us that has any the slightest pretensions to the epithet and character of liberal? And yet it is but too notorious and undeniable that such is the case. We spare no expense for costly furniture, rare books, gorgeous apparel; we are a nation of singularly indulgent and affectionate parents; in no country under heaven are children more fondly reared or more tenderly beloved; in no country is more expense lavished upon the comforts and pleasures of children; only—we are parsimonious upon that very point in which their best and most weighty interests are concerned!

If "*any one will do for a teacher*,"—if character, deportment, religious feeling, moral conduct, possession of varied and consolidated knowledge, and possession, too, of skill to impart it, animated by a never-slumbering zeal,—if these be of no consequence, we are, perhaps, quite in the right to pay our French cook or Italian valet, the man who caters to our appetite, or the man who arrays our person, an infinitely higher stipend than that which we grudgingly dole out in quarterly payments to the gentleman to whom we entrust the task of laying the foundation for our son's course in this world, and fate in that which is to come!

Let none of our readers think that we have spoken too warmly, or at too great a length on this subject. The evil is a very general and an indescribably injurious one; and, until this evil be thoroughly and permanently remedied, vain will be all endeavours either of the government, or of the press to render our country, as she is fully capable of being rendered, *first* among the educated, as she unquestionably is already *first* among the wealthy, the ingenious, the enterprising, the powerful, and the influential of the nations of the earth.

## FRIENDSHIP.

FRIENDSHIP is love without desire: less passionate than love, it is also less selfish. Founded on equality, it is strengthened by similarity of tastes and disposition. Commencing in esteem, it is maintained and increased by interchange of attention and confidence; and is so rarely perfect and durable, only because we so rarely form a just estimate of the qualities of those whom we select as friends, or because, when our intercourse has become familiar, we relax in our attention to them, or fail to have proper consideration for their self-love.

In life, there is scarcely a greater blessing than a real friendship. To have one whom we can consult in our perplexity, rely upon in our need, and rejoice with in our hours of prosperity, renders our delights more delightful, and our afflictions more supportable. "The man entirely alone," says

Bacon, "is he who has no friends. To him the world is but a vast desert, which he shares with the wandering animals."

Next to courage, a friend is the greatest requisite to enable us to bear up against the cares and crosses which are inseparable from our social condition; yet we take more trouble to ascertain the disposition of a servant than of a friend; and, when misfortune overwhelms us, idly complain of the ingratitude of those whom we have benefited. Our vanity leads us in prosperity to entertain mercenaries; and we wonder that the services which sprang from interest are withheld when it is no longer in our power to minister to that interest.

Some there are who doubt the existence of a disinterested friendship, because they are themselves incapable of entertaining that refined and exalted disposition. But have we not the noble instance of Lucilius, the friend of Brutus, who, when the latter was sought for, after the battle of Philippi, by the victorious troops of Marc Antony, baffled them by passing himself upon them for Brutus? How noble was his exclamation in reply to the exulting declaration of his captors to Marc Antony, "Behold, we have brought you Brutus!" "Thanks to the gods; Brutus is still free!" Even the sensual Antony was charmed,—such is the power of virtue,—and replied, "You thought to bring me a foe, and you have brought me a friend."

But this instance, as well as that of Lysimachus, who in defiance of the power, and regardless of the anger of Alexander the Great, visited Calisthenes of Olynth, whom that prince had mutilated and caused to be shut up in an iron cage, is inferior in proving the power of friendship to that which is related of a French minister:—"A friend of this minister dying in debt, left two young children utterly desti-

tute. His surviving friend diminished his retinue and his equipage, and took an obscure lodging in the suburbs of Paris; whence he daily went to court on his business, attended but by one servant. The wits and scandal-mongers of the court imputed his altered state to covetousness; an imputation which never fails to wound a generous heart, and the bare fear of which drives many into the opposite extreme—profusion. Unaffected by slander and malicious witticism, the excellent man persevered in his penurious course for two years; at the end of which time, he again appeared in the *beau monde*. He had accumulated twenty thousand livres, with which he portioned the children of his deceased friend."

Such an instance of friendship is the more praiseworthy, because it is more difficult to practise a long course of self-denial, rendered more painful by the evil passions and ill-nature of the world, than on a sudden impulse, and during a temporary excitement, to immolate oneself, or sacrifice one's fortune for another's benefit. In choosing a friend, it is necessary thoroughly to know him ere we confide in him; and to choose from among honest men: for there is no real friendship where there is no confidence. Friendship should tolerate whatever is not repugnant to *itself*. We should easily forgive our friend those faults in which his head and not his heart is concerned, and which do not demonstrate any diminution in his friendship to us.

Though real friendship is essentially disinterested, yet assiduous attentions are pleasing to it; both because they gratify, or serve, our friend, and are evidences of the affection we bear him. Kindnesses are not in themselves all-sufficient motives to affection; but they increase it, as a gentle wind increases the flame which it did not create, or the spark it could not kindle.

## BRIEF VIEW OF THE IRISH REBELLION,

WITH A SLIGHT SKETCH OF THE EFFECTS OF PAPACY AND PROTESTANTISM ON THE IRISH PEOPLE.

AT a time when so much is said, and with so little real knowledge upon the subject, about the benefits derivable by Ireland from a repeal of the Union between that country and Great Britain, a short account of the Irish rebellion cannot fail to be both serviceable in the development of truth, and at once agreeable and instructive to our readers.

In presenting them with this brief view, we shall adhere to the same course we lately pursued in presenting them with an abstract of the Act of Union; namely, we shall, as strictly as possible, confine ourselves to narration, leaving our readers to draw their own inferences from the facts we shall furnish. And farther, the more entirely to evince our impartiality, and, by consequence, the more completely to impress our readers with the truth, we shall, whenever we can, make the leaders of the rebellion our witnesses, using their own words when sufficiently brief for our purpose, and faithfully giving the *substance* of their words when too prolix to be inserted entire.

The conquest of Britain by the Romans gave deep and deadly offence to the Britons; but whatever we may think of the Roman *motive*, which undoubtedly was a mere and unprincipled love of conquest for its own sake, that conquest laid the foundation for wealth where there was, previous to it, only poverty; for power, where there was no power; for civilisation, where there was utter and squalid barbarism: and though the Anglo-Saxons, unmindful or oblivious of the mingled ruffianism and dishonesty by which they had become Anglo-Saxons, complained loudly and long of the Norman conquests, no unprejudiced reader of English history can fail to see that to the Norman conquest England owes her proud position as queen and arbitress of the nations of the earth.

In either of these cases, a modern English writer, more anxious about stage effect than fair statement or philosophical deduction, might declaim loudly and floridly against the want of principle in the Romans, and the want of moderation in the Normans. But

he would, surely, be only laughed at for his pains! The England we now inhabit, was made what it is by those Romans and Normans; indeed, British, Saxons, and Normans, to say nothing of intermarriages with a hundred other nations, are completely amalgamated in the race now called Englishmen; who then are to complain, or who, as to present and practical purpose, are to be complained against?

This glance at the past and present state of our own country is by no means unnecessary to a right understanding of the Irish rebellion, or to a thorough appreciation of the objects and conduct of the Irish rebels.

When the English, under Strongbow, invaded Ireland, that country notwithstanding the puerile nonsense of certain of its chroniclers, whose outrageous declamations may serve very well for subjects for poets and romancers, but deserve only our contempt when seriously paraded by historians, or persons who assume that important character—was a barbarous, a distracted, a poverty-stricken, and a divided country. It was not a *nation* any better deserving that name, than Britain was when Cæsar landed upon the coast of Kent. It was a country of petty and something more than semi-savage hordes, destitute alike of wealth, industry, comfort, power, and consequence: nay more, the invasion of Strongbow and his followers had its origin in a quarrel between two of the semi-barbarian chieftains, and that quarrel proceeded from a cause as disgraceful to the morals of the Irish of that time, as it was characteristic of their barbarous social and political condition.

The English settlers in Ireland introduced into that country industry, skill, and capital. That these should produce *some* good effect upon the native Irish was inevitable; and that they did not in time rise to the exact condition of their new fellow-subjects, was wholly owing to the evil influence of Papacy,—an influence which, in all times, and in all countries, has been powerful enough to set at nought the holiest aspirations of the

philanthropist, and the wisest plans of the statesman. Even as lately as 1688, when England, in righteous judgment, and most sound policy, had driven the conscientious but obstinate and tyrannical bigot James II. in shame and in utter discomfiture from her shores, Ireland was religiously dark enough, and politically insane enough, to receive the baffled and beaten despot with open arms. Had the protestant population of Ireland at that time been less numerous, or inspired by a less holy and renowned zeal than it was,—had the gallant defenders of Londonderry not adopted "No surrender" for their motto, and justified that motto by their deeds—Papacy would have afforded the tyrant a refuge and a stronghold, whence he would only have been driven forth when bloodshed and misery had defiled every rood of the land, and when thousands of both English and Irish had fallen as a holocaust to bigotry, which no experience could enlighten, and to tyranny, which nothing short of the most slavish and abject submission could satisfy.

In emphatically pointing out this striking and characteristic adherence of Papacy to civil tyranny, we beg most clearly and entirely to disclaim any interference, or love of interference, with individual right of conscience. But the adhesion of Irish Papacy to the tyrant whom English Protestantism had banished, is one—and a striking one—of the very many proofs contained in our history, and, indeed, in the whole history of Europe, that liberty, or even the aspiration and aptitude to enjoy it, is as irreconcilable with Papacy, as it is inherent in and inseparable from Protestantism; and, indeed, not only have we man's modern history to teach us this, but the inspired apostle had long since assured us that "where the Spirit of the Lord is, there is liberty;" and what is Protestantism but the spirit of the religion of Christ, cleansed from the pollutions, the corruptions, the false formula, and the actual insincerity in the teachers, and ignorance or indifference in the taught, with which art, impiety, ambition, and avarice, had for ages conspired to deform and overlay it?

All experience having shown that the genius of Papacy was hostile to social prosperity, and fatal equally to national greatness and individual liberty, it was not to be expected that a protestant people, owing their liberty wholly to the reformation of religion, should hold out state encouragement to what they could not but deem either an error or an imposture in itself, and one whose effects had always been bad, and for the most part,—as under Louis XI. in France, Philip in Spain, the duke of Alva in the Netherlands, and our proverbially sanguinary Mary in England, so utterly horrible as to disgrace our very nature.

When, therefore, it is complained of that in Ireland, subsequent to the revolution of 1688, authority and power were entrusted to the protestant population in which the papist population had no share, it must not be forgotten that the latter had shown itself by far too unenlightened to use power and authority otherwise than to the injury not only of others, but ultimately of itself also. Its bigotry would, if possible, have replaced the tyrant James upon the throne of which his bigotry, tyranny, and utter want of good faith, had caused him to be very properly deprived.

To wish the Catholic population to lie under civil disabilities, to wish this *gratuitously*, would have been at once a moral baseness on the part of the Protestants, and a vile and obvious apostasy from the chief behest of their own religion. But, as has been observed, Papacy has been found unchanged in its attachment to civil tyranny down to so late a period as the accession of William III. to the throne of England. That first law of nature and of nations, self-preservation, dictated to Protestants to withhold power from those who had shown that they were as yet incapable of using it but for evil. Years, constant association with Protestants, intermarriage, extended education, all these might in time disarm Papacy of its worst weapons—bigotry and ignorance; but until this great change should be wrought, it would have been the very insanity of pseudo-liberalism to involve both Papists and Protestants in one common ruin, by giving that power to the former which they had so recently shown themselves unfit for.

That this was the hope of the English is no mere hypothetical assumption of ours; the fact was very strikingly displayed in 1776. It appearing that the papist population had made some progress towards rational and cordial amalgamation with the protestant population of Ireland, a law was passed removing the restriction which till then prevented Papists from acquiring pro-

perty in the soil. Shortly after this important alteration in the law, America, Spain, and France, were banded against England. The spirit of protestant Ireland was aroused, and the enemies of England were astounded and abashed, when a volunteer force of eighty thousand men sprang up to dare a foreign foe to invade the soil of Ireland. This loyal conduct was not unappreciated by the English government; the legislature of Ireland was made independent, and its commerce freed from restriction.

Thus far all was well and wisely done on both sides. Ireland had proved loyal, and England liberal; the Protestants of Ireland—the real makers, and therefore proprietors, of all Ireland, except its actual soil—and so much of ignorance and barbarism as yet remained to be remedied—were entrusted with power and independence proportioned to the importance at which their country had arrived, and the first and chief step had been taken towards putting the papist population, when their civilisation and sound judgment should warrant doing so, on a level with their protestant fellow-subjects. Happy would it have been for Ireland if a few turbulent spirits had not arrested this gradual but certain progress of general amelioration, and general importance and happiness. At this time the papist population seem to have been as well contented with their position as the Protestants; but the volunteers of Ireland, set on fire by the revolution in France, formed a convention, which in the first instance aimed in its exertions and in its loud and indecent threatenings only at the vague and undefined object of reform of Parliament. To this object the volunteers and the Whig Club long confined themselves; but their example roused the Catholics, between whom and the United Irish Societies—chiefly composed of tradesmen, and of that large and dangerous class in all communities, men possessed of neither trade, profession, nor property—a coalition was at length formed, and to the vague demand for Parliamentary reform was now added the dangerous and ill-timed demand for Catholic Emancipation.

When party politics are once fairly upon the tapis, demagogues are sure to make their appearance in evil abundance; and in such abundance did they now make their appearance in Ireland, that a mere enumeration of the names of those who were loud of tongue, and persevering in doing mischief, would occupy more space than we can afford to the whole of the subject in hand.

But far above the herd, both in abilities and mischief, two persons soared, whose history is, in fact, an epitome of the Rebellion. These persons were Theobald Wolfe Tone, and Lord Edward Fitzgerald, a scion of the ducal family of Leinster.

Theobald Wolfe Tone was the son of a coachmaker, who being utterly ruined by a chancery suit and other misfortunes, was put into a situation under the Paving Board of Dublin—a board noted for its determined propensity to jobbing—and this situation he held, and wholly depended upon, while his patriotic son was striving to ruin his country, and was recording with his own hand his progress from idleness to want, from want to discontent, and from discontent to treason against the government of which his father was a salaried servant!

From his earliest boyhood Theobald Wolfe Tone was an unquiet spirit. Though blessed with quick parts, his constitutional idleness—or rather his constitutional aversion to fixed and sustained application—made him anything but a precocious scholar; and the principal feat by which he distinguished himself while a student of Trinity College, Dublin, was enacting the part of second to an acquaintance named Foster, who shot his opponent through the head, the eldest of the hopeful seconds and principals in this savage and disgraceful affair being under twenty years of age! Of this he speaks without any apparent compunction, coolly turning it an "unfortunate business."

In the twenty-second year of his age he ran away with a Miss Witherington, then only sixteen years of age, and married her at Mayworth, without the consent of her friends, which he himself says it would have been vain to ask. He thus became a husband, and it was not until he had been for some time a parent also that he seems to have thought it worth his while to consider how either wife or child was to be maintained. At length, obtaining some money from his father, who, as he well knew, could but ill spare it, and leaving his wife and child to be supported by the grandfather of the former, he journeyed to London, and entered as a student of law in the Middle Temple. For a profession requiring rare talents, and gigantic power of application, he was

as utterly unfit as idleness and levity could make a man. But he seems to have had no notion that this idleness and levity were criminal in a man circumstanced as he was; for he says, "I entered my name as a student of law in the Middle Temple, but this, I may say, was all the progress I ever made in that profession." And again, "After the first month I never opened a law book, nor was I ever in Westminster Hall three times in my life." Considering that this man was penniless, had a wife and child to support, and in two years of his law studentship earned only about fifty pounds by literature, which he chose to prefer to law, he was in as fair a way to become a mischievous and heartless demagogue as the worst wisher to him or to society could have desired. While thus situated, he thought fit to memorialise Mr. Pitt about colonizing one of the South-Sea Islands. His crude nonsense meeting with no success, he was so much annoyed as to make a vow that, "opportunity occurring, he would make Mr. Pitt sorry." This vow he refers to while on a treasonable mission to France, after his life had been spared for former treason at home, and, having alluded to his vow, he adds,—"and perhaps fortune may even yet enable me to fulfil that resolution!" How many base motives may be concealed beneath the garb of pseudo-patriotism!

(To be continued.)

### OF INSTINCTS.

An instinct is a propensity prior to experience, and independent of instruction. We contend, that it is by instinct that the sexes of animals seek each other; that animals cherish their offspring; that the young quadruped is directed to the teat of its dam; that birds build their nests, and brood with so much patience upon their eggs; that insects, which do not sit upon their eggs, deposit them in those particular situations in which the young, when hatched, find their appropriate food; that it is instinct which carries the salmon, and some other fish, out of the seas into rivers, for the purpose of shedding their spawn in fresh water.

We may select out of this catalogue the incubation of eggs. We entertain no doubt but that a couple of sparrows, hatched in an oven, and kept separate from the rest of their species, would proceed as other sparrows do, in every office which related to the production and preservation of their brood. Assuming this fact, the theory is inexplicable upon any other hypothesis, than of an instinct impressed upon the constitution of the animal. For, first, what should induce the female bird to prepare a nest before she lays her eggs? It is in vain to suppose her to be possessed of the faculty of reasoning; that will not reach the case. The fulness or distention which she might feel in a particular part of the body, from the growth and solidity of the egg within her, could not possibly inform her that she was about to produce something, which, when produced, was to be preserved and taken care of. Prior to experience, there was nothing to lead to this inference, or to this suspicion. The analogy was all against; for, in every other instance, what issued from the body was cast out and rejected.

But, secondly, let us suppose the egg to be produced into day, how should birds know that their eggs contain their young? There is nothing either in the aspect, or the internal composition of an egg, which could lead even the most daring imagination to conjecture that it was hereafter to turn out from under its shell a living perfect bird. The form of the egg bears not the rudiments of a resemblance of that of the bird. Inspecting its contents, we find still less reason, if possible, to look for the result which actually takes place. If we should go so far as, from the appearance of order and distinction in the disposition of the living sub-

stances which we noticed in the egg, to guess that it might be designed for the abode and nutriment of an animal (which would be a very bold hypothesis,) we should expect a tadpole dabbling in the slime, much rather than a dry-winged feathered creature; a compound of parts and properties impossible to be used in a state of confinement in the egg, and bearing no conceivable relation either in quality or material to any thing observed in it. From the white of an egg, would any one look for the feather of a goldfinch? or expect, from a simple uniform mucilage, the most complicated of all machines, the most diversified of all collections of substances? Nor would the process of incubation, for some time at least, lead us to suspect the event. Who that saw red streaks shooting in the fine membrane which divides the white from the yolk, would suppose that these were about to become bones and limbs? Who that espied two discoloured points first making their appearance in the cicatrix, would have had the courage to predict that these points were to grow into the heart and head of a bird? It is difficult to strip the mind of its experience. It is difficult to resuscitate surprise, when familiarity has once laid the sentiment asleep. But could we forget all that we know, and which our sparrows never knew, about oviparous generation; could we divest ourselves of every information but what we derived from reasoning, upon the appearances or quality discovered in the objects presented to us; I am convinced that harlequin coming out of an egg upon the stage is not more astonishing to a child, than the hatching of a chicken both would be, and ought to be, to a philosopher.

But admit the sparrow by some means to know that within that egg was concealed the principle of a future bird, from what chemist was she to learn that warmth was necessary to bring it to maturity, or that the degree of warmth imparted by the temperance of her own body was the degree required?

To suppose, therefore, that the female bird acts in this process from a sagacity and reason of her own, is to suppose her to arrive at conclusions which there are no premises to justify; if our sparrow, sitting upon her eggs, expects young sparrows to come out of them, she forms, I will venture to say, a wild and extravagant expectation, in opposition to present appearances, and to probability. She must have penetrated into the order of nature further than any faculties of ours will carry us; and it has been well observed that this deep sagacity, if it be sagacity, exists in conjunction with great stupidity, even in relation to the same subject. "A chemical operation," says Addison, "could not be followed with greater art or diligence than is seen in hatching a chicken; yet is the process carried on without the glimmering of thought or common sense. The hen will mistake a piece of chalk for an egg; is insensible of the increase or diminution of their number; does not distinguish between her own and those of another species; is frightened when her supposititious breed of ducklings take the water."

(To be continued.)

**THE HARMLESSNESS OF WHALES.**—The great Greenland whale pursues no other animal; leads an inoffensive life; and is harmless in proportion to its strength to do mischief. The formidable narwhal, or sea unicorn, with all its size and powerful weapon of offence, displays the same disposition. The whale endeavours to strike its assailant with its tail, of which one blow would destroy him. The sword fish, by great agility, avoids the descending ruin, and bounding in the air, again falls upon the whale.—Turner.

## PUNISHMENTS OF THE CHINESE.

## THE CANGUE, OR CHINESE PILLORY.

THE jealous vigilance of the Chinese government to prevent foreigners from exploring the interior of the empire, renders our knowledge of the customs and manners of the inhabitants extremely uncertain and imperfect: mere hasty observations made by persons attached to an embassy, or reports of missionaries, when such were permitted to visit the country, who saw many things through the medium of prejudice, must be received with caution.

The criminal administration of China is described by some as paternal, intended rather for the reformation than the punishment of the offender. No doubt this is partly correct, and the care that is taken to investigate the truth of a charge before capital punishment is inflicted is truly praiseworthy. No one can suffer death for a crime unless the affair has been investigated before five or six tribunals.

With great propriety, likewise, the Chinese avoid as much as possible the infliction of punishment before conviction. Confinement is necessary, but it is rendered as easy as possible to the untried. The Chinese prisons are not gloomy dungeons, the accused are not loaded with fetters, their friends are allowed to visit them, and mandarins are appointed to inspect their condition frequently, and to see that the sick are attended with proper care.

Many of the Chinese punishments, however, are very severe, and the use of torture is allowed. Perhaps one of

the most unjust of their ordinances is that which punishes accidental homicide with death. This has led to unpleasant consequences with foreigners, who very properly refuse to give up any of their countrymen who may accidentally kill a Chinese, to suffer as murderers.

Beheading, which amongst us is considered as less disgraceful than hanging, is in China more infamous, and inflicted only for the most heinous crimes. For high treason the wretched culprit is cut to pieces with the most unrelenting barbarity. It is extraordinary, but true, that the softer sex has, in most countries, and in all ages, been punished more severely for some crimes than men, as though their acknowledged weakness rendered them the better able to resist temptation. Thus in England, until lately, women were burnt for the same crimes for which a man would have been hanged only; and in China, if a woman strike her husband, and he die in consequence, although his death was not intended, she is executed by torture.

One of the most common of the punishments of China, which is had recourse to on the most trifling occasions, as the neglecting to pay proper respect to a superior, &c. is the bastinado. This is inflicted with a piece of polished bamboo, flatted at one end; called a pan-tsee, and to have endured it is considered as no disgrace, but merely a paternal correction from which the greatest mandarins are not exempt. It

sometimes, however, proves fatal, from the number of blows inflicted. The manner of its infliction is thus :—The mandarin seats himself at a table, on which is a box filled with small sticks; the culprit is laid on his face on the ground, and held down in that position by several stout men, and the part of his body on which the blows are to be applied is laid bare. The judge then takes a stick from the box and throws it on the ground; immediately five smart strokes with the pan-tee are inflicted; another stick thrown down is the signal for five more; and so on till the punishment is completed. The offender then rises, and on his knees thanks the judge for this kind and salutary correction.

But the most singular, and one of the most mortifying punishments in China, is that of the cangue, or pillory. This is formed of two pieces of wood fitted to each other, and opening with a hinge. In the middle of the inner edge of each a part is hollowed out, which, when the two pieces are closed, leaves a hole large enough to admit the neck of the criminal. The cangue is placed on the offender's shoulders, and fastened round his neck with iron or wooden pins; to the fastenings the mandarin's seal is affixed, so that it cannot be taken off without its being known. If the offence be trifling, the cangue is proportionably light; if of a serious nature,

this portable pillory sometimes weighs two hundred pounds. The offender is not permitted to hide his disgrace in his own house, but is compelled to take his station in some public place, or to move with his load through the streets of the city or town. In order to rest himself he must set one of the angles of the cangue on the ground, or support it on a kind of chair. As this instrument must be worn day and night, the severity of the punishment, when continued for a long time, is great, as no refreshing repose can be taken, and the sufferer cannot feed himself, but is obliged to depend on the compassionate assistance of others to prevent his perishing with hunger. When the time for wearing this tremendous collar is expired, the culprit is again taken before the magistrate, the seals are examined, and, if found unbroken, he is released, and is dismissed after a slight flogging.

The execution of criminals in China must be a very solemn and dreadful spectacle, as it takes place but once a year, and at the same place. From the vast and populous empire of China, it is reasonable to conclude that great numbers of wretched beings must on that day be assembled to meet their fate; and the place of execution may, indeed, justly be termed *Aseldama*—"the field of blood."

## ON THE ANTIQUITY OF HERALDRY.

(Continued from Vol. III. p. 431.)

Thus the name Glaucers, or Green, might be expressed by a *field vert*. The name Peleus perhaps was derived from a pigeon. This might be easily expressed hieroglyphically, like the swallows (*hirondelles*) for Arundel, the lark (*alerrion*) for Lorraine, or the eagles for the Eagle family. The name Pelides, given to Achilles, left the original distinctive and family appellations untouched, on a system perfectly sympathizing with the pictorial distinctions of heraldry.

This is the field of speculation, which might be considerably widened. But to return to the Saxons: the charge of wanting the hereditary portion of heraldry may be proved, as far as regards them, to be misplaced, because it is evident, from Saxon and Danish coins, and other memorials, that the whole race of Danish and Saxon kings assumed the cross for their arms, with distinctions and additions according to the peculiar fancy. For instance, the ensign of Egbert was the cross; Edward I. added four martlets to it; Canute, four griffins; Edward the Confessor, five martlets. Harold, as an interloper, dropped the martlets, which, however, were still retained by Edgar Atheling, when made earl of Oxford. The arms of Hengist, it appears, were a horse, which his name signified; and it is from this that the Brunswick family derive that symbol.

From a Saxon coin preserved in Camden, it appears that Anlaf, a pagan prince, bore the very common emblazonment of an eagle for his arms. The origin of the billet and the martlet, the latter afterwards adopted by the noble family of that name, are to be seen in the coin that follows. The billet and the distaff, conferred upon Hugh Despencer for cowardice, are of Egyptian original. The hammer of the two families called *Mallets* and *Martlets* is derivable either from that of the god Thor, or the sacred Tau of the Phœnicians, as well as Egyptian priesthood. The truth is, that as the whole science is traceable to the Egyptians, so is a great proportion of the heraldic figures. The tints employed are the sacred colours used by the Egyptians, and com-

mon equally to the Jewish, Brahmin, and Chaldean priesthood. The patera, the cross, the mullet, the martlet, the crescent, the dragon, the griffins, winged horses, and mermen, are all noted Egyptian emblems, of which the third somewhat resembles the talismanic pentaglyph adopted by Antiochus.

The combined heraldic figure, composed of a star and crescent, is an Egyptian hieroglyphic. This, which is by all heralds considered as a sign of the first bearer having fought under the red cross, the crusaders doubtless borrowed from similar armorial bearings of the Saracens and Arabs; indeed, the christian cross itself, (*i. e.* a cross with the lower member prolonged,) is frequently seen among the hieroglyphics. The lame-rest, represented as in heraldry, and the bridle, appear among the sculptures in the temple of Tentyra. There is scarcely an heraldic symbol, whether *imitative*, *i. e.* drawn from animate or inanimate nature, or *conventional*, for the purpose of expressing some abstract idea, which is not to be found among the sacred characters. Drops of water were expressed in the same shape as the *gouttes* of heraldry, and when coloured of the sacred red, (in heraldry termed *gules*,) doubtless implied the same thing, *viz.* blood. Scaling ladders and crenated battlements are frequently to be seen in the Egyptian temples. A sceptre of the most modern kind, surmounted with a fleur-de-lis, is observed. The baronial coronet, with balls, is also to be seen; indeed, the coronet of Memnon, composed of erect serpents and balls, is a near example; so are the bishop's mitre and the crosier, both of which are occasionally carried by Osiris. The Pædum is an admitted Egyptian symbol, derived through Saint Anthony, the Coptic ascetic, to the christian priesthood. The cross keys of St. Peter himself belonged to Horus and Mithra, and are of Egyptian invention; thence they descended to the Druids, a cognate branch of the same priesthood. The symbol of the first Christians was a fish, and hence they were called *Pisciculi*.



That most leading symbol of heraldry, a dragon, was that which figured most among the hieroglyphics. To this source may be traced the famous Uroboros of the Mexicans, the great serpent depicted on the Chinese banner, and the sea-serpent of the Scandinavians. It became a substitute, after Trajan's Dacian war, for the eagle of the Romans, and passed from them to several European nations. But among none was it so great a favourite as among our British progenitors. It was the banner of the Mercian, East Anglian, and West Saxon kings. It was borne by Cadwallo, and the kings of Wales, from whom it descended to Henry VII. and by him it was introduced into the British arms. It was a favourite symbol of the Druids, who built their great temple of Abury in the form of a winged serpent, and, like the Orientals, represented good and evil by the contests of two dragons. It was afterwards introduced into the armorial bearings of London and Dublin. According to the heralds, it was borne by the Milesian kings of Ireland, and, during the crusades, was considered as the symbol of the universal British nation.

The whole science of heraldry may, in short, be called a portion of hieroglyphical language, and the only portion of which we have the key. It represents the names of persons, their birth, their family, their titles, their alliances, their great actions, by certain signs imitative or conventional. Under this point of view it is capable of much greater improvement than it has hitherto undergone; and a shield might be practically made to represent, (what the mnemonic art fails effectually to do,) in a small compass, a synopsis of biography, chronology, and history.

The Saxon royal arms have been brought down to Edgar Atheling, the last of that race. William the Conqueror introduced a change, which the heralds affirm to have been *two lions passant, on a field gules*, to which Richard I. added a third. Both these assumptions are not warranted by fact. Stephen, who intervened between the Conqueror and Richard I. certainly did not bear the two lions; his arms were Sagittarius, and a garland; the first quaintly representing Aquitaine,\* (equitars), the other representing his name, (Stephanos, a garland.) But there is great reason to believe that the arms of William the Conqueror and his successors were leopards. Buonaparte called the lions of England "leopards;" this indeed is as likely to have occurred through caprice, as antiquarian knowledge. But the old poet Dryden also calls them leopards:

"On the same part the imperial standard fixed,  
With all the hatchments of the English crown,  
Great Lancaster with no less power enriched,  
Sets the same leopards in his colours down."—DRAYTON.

The English arms are also in Père Daniel's life of Louis XI. described as leopards; and thence perhaps the verse of Racine—

"Sous nos lys triomphants briser les Léopards."

It is supposed that Henry I. following the example of Stephen, made a change in the English arms, and substituted the three lions for the two leopards. It is however more likely that the alteration took place in the time of the crusades, in order to avoid an obnoxious comparison to the Apocalyptic leopard, to which Buonaparte perhaps maliciously referred.

\* The same symbol was anciently employed to represent Persia or Parthia, for the same reason, the name being derived from a horse. Thence Perseus (the horseman), who was the original Sagittarius of the Egyptian zodiac.

## OF GLASS.

The very great usefulness of glass is too well known to need any eulogium or argument from us. Independent of the various other useful and ornamental purposes to which it is applied, it is of first-rate importance to our health and comfort even in its single application to windows. While it freely admits the light into our apartments, it effectually excludes the dust, the rain, or the piercing frosts of winter. To estimate to a proper extent the advantage we derive from so useful an article, is perhaps impossible, unless we were to be for some time obliged to dwell in apartments such as those which were made use of previous to its invention. At that period, the nearest approach to our present convenient windows were wooden doors, with squares of horn, or of oiled paper, in them. These not being transparent, it was only possible to obtain a view of the street by admitting the elements, however unfavourable; to exclude the latter, it was necessary to exclude a great portion of the light, and all the external scenery. How many inconveniences resulted from such an arrangement of things may be imagined, but cannot be described.

When, or by whom, glass was first invented, is quite uncertain, for the most accurate authors differ in their opinions upon this point. If, however, we decide the question by the majority of evidence, we must conclude the Tyrians to have been the earliest inventors of this very elegant and useful commodity. Such an invention must necessarily have made but a very slow progress from nation to nation, and more especially at a period when the art of navigation was comparatively, and that of printing positively, unknown.

How much progress glass had made among other nations in the twelfth century is uncertain, but at its close it was for the first time introduced into England: When first employed in this country, however, it was not, as it now is, an article of universal use; on the contrary it was so scarce, and consequently so expensive, that it was rarely to be seen except in the windows of the monasteries and cathedrals, and in those of the houses of the very wealthiest nobility. For full three centuries from its first introduction into England, all the glass that we had was imported; for it appears that the earliest glass houses erected and employed in England were those of Crutched Friars, which were first founded in the year 1557.

Hitherto we have principally alluded to common window glass.\* The manufacture of plate (or looking) glass was not known here until more than a century later than the date above mentioned. If not the first manufacturers of this fine and costly species of glass, the Venetians were undoubtedly among the earliest; and for many centuries their plate glass, as well as their goblets, was esteemed beyond that of any other nations. Some Italians introduced the art of making this kind of glass into this country towards the close of the seventeenth century; and it was from us, after we had thus learned the art, that our French neighbours in their turn acquired it.

Though of less general use, those kinds of glass which, in telescopes, quadrants, &c. have so largely contributed to the advancement of science, are by far more importantly valuable to mankind than even those which we have named: Indeed, there are very few of man's inventions which have more considerably contributed at once to the health and comfort, the interests and the enjoyment of mankind, than this of glass.

\* The technical name of which is "crown glass."

## BRIEF VIEW OF THE IRISH REBELLION,

WITH A SLIGHT SKETCH OF THE EFFECTS OF PAPACY AND PROTESTANTISM ON THE IRISH PEOPLE,

(Continued from p. 8.)

His affairs becoming, as might be expected, more and more embarrassed, he at length endeavoured to enlist as a private soldier in the East India Company's service, and was only prevented from doing so by having mistaken the day appointed for persons to attend for that purpose. After residing two years in the Temple, at the end of which time he knew, to use his own words, "about as much of law as of necromancy," a friend interfered in his behalf with his wife's grandfather, who consented to advance five hundred pounds. He now, therefore, returned to Ireland, studied the law, and was called to the bar in 1789. He went the Leinster circuit a few times, and attended the four courts "in a foolish wig and gown;" but he was thoroughly idle, and by consequence, thoroughly ignorant, conditions quite sufficient to insure his being unsuccessful. The Northern Whig Club just at this time was exerting itself pretty zealously, and Tone having published a pamphlet entitled a Review of the Last Session of Parliament, the club reprinted it, and circulated a large impression. To a man of common industry and right judgment, the situation in which Tone was now placed would have insured a high, perhaps even a splendid success. The club elected him a member, and induced the eminent George Ponsonby, their distinguished and powerful leader, to employ him. This was done; a brief, which produced him some eighty guineas, was given to him, farther business promised, and a seat in Parliament, at an early period, at the least, hinted at. But, as he himself distinctly says, the Whig Club and George Ponsonby did not travel quick enough for so eager and important a person as he; and having by this time gone something beyond Whiggism, he wrote a pamphlet so full of seditious nonsense, that his bookseller very prudently suppressed it. Nothing abashed by so clear a proof that he had avowed sentiments which men of right feeling could not countenance, he plunged deeper and deeper into party politics, became intimate with Keogh, Hamilton Rowan, Emmet, and a whole host of other amateurs of sedition. He now became rapidly known as a discontented and dangerous person. Shunned and unemployed in the courts, he was caressed, and fulsomely flattered by the seditious; for though he might have rendered himself a powerful writer, but for his indolence and levity, he was in the best day of his powers but a weak declaimer, and at that time, when it was only as a writer that he was known, his style can only be fitly described as "fustian run mad."

The attentions shown to him by the discontented decided his course. Abandoning his profession, he busied himself in persuading Presbyterians and Papists to unite for the redress of grievances; and he succeeded so far as to form in the city of Belfast, the first Club of *United Irishmen*,—a title to which there is indelibly attached all the disgrace of the bloodshed and rapine of the future rebels. Having done thus much mischief in Belfast, he was deputed by the Club of United Irishmen to endeavour to establish a similar association of fire-brands in Dublin. In this he soon succeeded; and the notorious Napper Tandy was the first secretary to the club. Tandy seems to have had principle to guide him, however false a one; but Tone was at this time, as he himself tells us, willing to have had any form of government, so that he could throw off the government of England, to which he says he bore a "hatred so deeply rooted in my nature, that it was rather an instinct than a principle." Mr. Pitt had not thought fit to make him governor of some South Sea island, with an unpronounceable name; ergo, he hated England, and felt justified in plunging Ireland into civil war!

The Dublin Club of United Irishmen made itself instantly conspicuous for equal insolence of manner and sedition of sentiment; and the House of Commons unfortunately wanted the temper and wisdom to meet this insolence with the only weapon that could have been effectual against it—silent contempt. Napper Tandy was committed to Newgate, but the house was prorogued within an hour of his committal, and consequently he and his seditious colleagues had éclat given to their proceedings, without any good effect as to restricting their future course. This occurred in 1792;

and as Tone had now become a conspicuous member of the Club of United Irishmen, and had manifested a temper extremely well calculated to lead him at some future time to the gallows or the hulks, the Whig leaders once more attempted to serve and save him. Partly, no doubt, from the regret naturally excited by seeing so young a man busied in sedition, and on the high road to treason, but partly, also, from what we cannot help thinking an extremely mistaken and exaggerated notion of his literary powers, they sent a respectable barrister to him to intimate the folly as well as danger of the course he was pursuing; and to point out to him, that if he expected employment as a lawyer, and support as a politician, such course was ill-calculated to recommend him. And here the thorough-paced selfishness of Tone's ambition particularly manifests itself, a fact to which we invite the especial attention of our readers; because, though it is in the very nature of seditious and pennyless adventurers to be selfish, it is not often that we can distinctly convict them by their own testimony. "As to my supposed connexion with the Whigs," by which he had got eighty guineas for one brief, and had anticipated, as we are told by himself, a seat in parliament, &c. "I reminded him," the barrister, "that I had not sought them," except by writing a pamphlet which he knew would be agreeable to them; "on the contrary, they had sought me; if they had, on reflection, not thought me worth cultivating," how was this pure person to be cultivated! "that was no fault of mine. I observed, also, that Mr. George Ponsonby, whom I looked upon as principal in the business, had never spoken to me above a dozen times in his life, and then merely on ordinary topics; that I was too proud to be treated in that manner; and, if I was supposed capable to render service to the party, it would only be by confiding in, and communicating with me." The whole sense of which is that Theobald Wolfe Tone being too indolent to make himself a lawyer, and too poor to live without some profession, was in the fullest sense of the words, a politician to let; and the sole reason for his plunging headlong into sedition, was that the Whigs had not shown themselves as eager to hire him, as he was eager to be hired. In the mean time, the Catholics of Dublin quarrelled with Richard Burke, and engaged Tone as their secretary instead of him. This put 200*l.* per annum into the way of our patriot, who naively enough says, that that was "a considerable object to him;" an assurance which a lawyer, with neither briefs in his bag nor money in his pocket, is somewhat supererogatory in giving to us.

In 1792, the union between the Papists and the Presbyterians had become so marked, and the conduct of the United Committee had become so obviously dangerous, that the influential and well-judging portion of the Irish public became seriously, and with good reason, alarmed. In Belfast, a paper called the Northern Whig was started, of which it is not too much to say that, in rapid revolutionary fury, it equalled the worst journalism of the worst times of the French revolution. The conduct of the United Irishmen caused the government at length to make something like a demonstration of serious determination to put down the dangerous system which had become so terribly active and well-organized; the Gunpowder Bill was passed early in 1793, and the volunteers of Belfast, the nucleus from which Tone had produced his mischievous association, were suppressed. The active measures of the government alarmed a great number of both the Presbyterians and the Papists; but Tone, desperate in circumstances, and cursed with an actual love of danger, when incurred in the turbid pursuits of party politics, did his utmost to prevent the association from breaking up. At one time, however, even he was struck with the dissensions among his friends of opposite faiths—and of no less opposite interests, and for a short time he secluded himself at a country seat of his uncle.

Hamilton Rowan, Oliver Bond, and others, were at length imprisoned for seditious speeches; and in April, 1794, a man named William Jackson so far committed himself, that the government had him apprehended on a charge of high treason. Even thus early the Irish traitors had been in communication with the

furious revolutionists of France. Jackson was entrusted by the latter to sound the people of Ireland as to their willingness to join the French; he was discovered, chiefly by his own babbling imprudence, and convicted of high treason. On his person was found a paper in Tone's own hand writing, giving his notions of the state and temper of the Irish people. The least exertion on the part of government would have convicted Tone as well as Jackson; but the legislature meekly listened to the intercession of Tone's friends, and allowed him to go into voluntary exile instead of at once convicting him and rendering his revolutionary furor innocuous, by sending him to a penal settlement.

This ill-judged lenity was so far from having the effect of awakening his gratitude, that he left Ireland with instructions to fix himself in France, to follow up the negotiation begun with Jackson,—and to France he went for that purpose, though not till, to deceive the English government, he had first visited America. From the Papists he received his arrears of salary, and a gratuity of 300*l*.; and it would seem that he had found patriotism a rather more profitable affair than literature or law, for though he was at all times an extravagant man, and though at the time of his appointment to his seditious secretaryship, his "circumstances were extremely embarrassed," he now, after paying his debts, left Ireland with 700*l*. in cash and bills on Philadelphia.

In May, 1795, he sailed for America; and very shortly after his arrival in that country we find him busily concerting measures for revolutionizing his native land. With Rowan and Reynolds, two of his fellow-traitors, who had arrived in America before him, he had frequent consultations; the result of which was his introducing himself to "citizen Adet," the French minister, in America, to whom he offered himself as an envoy to France on the part of the Irish. Adet seems to have thought that "citizen Tone" would chiefly show his judgment in leaving matters precisely as they were, for the latter says, "he," Adet, "*eluded my offer*, by reminding me of the great risk I ran." Subsequently, however, Adet performed the promise he then made, of recommending our adventurer to the French government. Adet's "*eluding*" his offer, seems to have checked for a time Tone's mad inclination to revolutionize Ireland, and he bought for 1,180*l*. currency a pretty little plantation. But before he could remove to this, and commence farming, letters from some of his Irish friends, and an order from one of them of 200*l*. sterling, threw him once more into a fever of political insanity; he obtained a letter in cypher from Adet to the Comité de Salut Public, and on the first of February, 1796, arrived safely at Havre de Grace. Here for the present we must leave him, and turn to Lord Edward Fitzgerald.

We have seen by what has been stated of the traitor Jackson that negotiations were on foot between Irish traitors and French revolutionists; and we have seen that Tone was now to carry on the negotiation in place of the deceased traitor Jackson.

While Ireland had Tone biased against it in France, the "United Irishmen" were no less busy in working mischief at home. The most mischievous, though undoubtedly one of the most free from all the pettier and more personal motives which make traitors, of those who were thus at work in Ireland, was Lord Edward Fitzgerald, a man of high birth, tolerable abilities, and chivalric personal courage; but weak in ratiocinative power, singularly obstinate, and so wrong-headed, that his very virtues at once aided in making him a criminal, and is giving a deeper and darker dye to his crime.

(To be continued.)

**VEGETATION.**—This principle has been ascertained to be capable of existing in this latent state for above two thousand years unextinguished, and springing again into active vegetation as soon as planted in a congenial soil.

**MOTION OF FLOWERS.**—It is not a less remarkable exertion of this faculty, that the leaves of the flowers often close in rain, to keep their producing organs from being injured by it.

## HABIT AND APPLICATION,

WITH A FEW OBSERVATIONS ON YOUTHFUL GENIUS.

To youth of vivacity and natural wit there is not in our entire language a word so often more deceptive or more fatal than the word *GENIUS*. To tell a youth that he has genius is in nine cases out of ten to consign him over to intellectual barrenness. But the fault is not in the word, but in the mistaken and incorrect acceptance in which it is used and understood. Were we asked to define genius, we should do so by saying that it consists of *aptitude improved by application*; and we are tolerably certain that the secret history of every really great man would be found to authorize and support our definition.

Many are blessed with great natural parts, fitting them for eminence in the arts, sciences, or professions, who from indolence or disadvantageous situation live ignorant of their powers, and die unknown beyond their own bounded sphere. We do not talk of the *genius* of such persons; but *why* do we not? If genius be some secret and natural gift distinct from and independent of artificial improvement, mere unexerted aptitude is genius, and the man who *could have been* a poet or a critic deserves our admiration equally with Homer or Longinus. It is the exercise of aptitude which confers genius; and those who have the largest portion of natural ability owe to God, to society, and to themselves, a proportionably larger portion of exertion, for ability uncultivated is not always sunk in indolence. Wanting its legitimate field of exertion, it very frequently runs riot; and where culture would have raised the richest fruits, and the most fragrant flowers, neglect allows weeds to grow, which are the more noxious and the more rank from growing in a rich and fertile soil.

When studies are directed to proper ends, inspired by proper motives, and pursued with proper industry, they are calculated not only to increase the sum of pleasure, and improve the social condition of the student, but also, which is incomparably more important, to render him more useful to and more admired by his fellow-men, and more acceptable to his Creator. By them the mind is at once soothed, elevated, and enlarged, and the soul is freed from evil and stored with good. To write the life of a really and wisely studious man, is to describe as much of innocence and delight as our frail and fallible nature is capable of attaining to; and if study had no other recommendation than its tendency to preserve the mind from evil thoughts, and the body from evil deeds, no wise man would fail to pursue, and no good man would fail to recommend, a *studious life*. But merely occasional application must not be depended upon for the attainment of eminence or advantage. The ancient gymnasts did not at once, and without preparation, exert their strength in their greatest feats. Milo carried a full grown bull; but he had accustomed himself to carry a gradually increasing weight, and thus increased his strength as the necessity for it increased. He who has reason to believe that his intellect is of a somewhat inferior order, and who is anxious to improve it, has only to be patient and constant in his application to that pursuit which his taste or his necessity devotes him to in order to become eminent in it; and the very highest amount of natural aptitude will, by the same means, be improved into the most brilliant and estimable genius.

*Natural GENIUS* only exists in men's imaginations, *natural aptitude* is any thing but uncommon; and the reason that real genius is so rarely displayed by mankind is, that those who have the aptitude mistake its nature, and fancying that they possess genius, neglect the only means by which that glorious possession can be attained.

## ON THE USEFULNESS OF THE CLASSICS,

AND THE HEATHENISM OF THE CLASSIC WRITERS.

A VERY great, and, as it seems to us, a very unwarrantable objection has been in many quarters expressed to the study of the classics. Some speak of the *heathenism* of the classic writers; others of the non-necessity of learning to read in the *originals* those works which have been—so to speak—"done into English."

It appears to us,—and the subject is one which, in aspiring to "Guide to Knowledge," it would be absolutely criminal in us not to ponder often and deeply,—that nothing but a very partial view of the bearings of the question could lead to either of the conclusions to which we have alluded. Drawing much of our most valuable information, and still more of our purest and most valued delights, from our free access to the living and gushing fountains of classic literature, we feel free to confess that we never read or hear opinions hostile to classic studies without pain and somewhat of indignation. But *here*, writing for a work which we wish to be, and believe to be, influential with very many *young* minds,—and many of them, perhaps, destined hereafter to be burning and shining lights!—*here*, we set aside, sternly and completely, all fond recollections, all sweet associations, all personal sympathies. The rushing torrent of Demosthenes, leaping from crag to crag; the "long majestic march and majesty divine" of the stately and ornate Tully; the eternal freshness and masculine energy of Homer; and the polished and glancing elegance of Horace;—these, all, all of our treasured delights we feel bound to dismiss, for the moment, from our memories.

Classical studies have been repudiated and censured by men of no mean order of intellect; and we, feeling bound to defend and advocate them, feel bound, too, to do so by the severest logic. To fancy, to feeling, to association, to passionate and ever-increasing love, we will allow no jot or tittle. We shall not argue the question precisely as if it related to politics, with which we have no business, or to physics, with which—as far as phials and pill boxes are concerned—we have not the slightest inclination to connect ourselves.

Taking only a very partial view of the question at issue, let us look at the two *main* objections made to the study of the classics. In the first place, we are told the classic writers were heathens! *This is untrue!* Bacon and Grotius, Bransius and George Buchanan, were no heathens. But he who cannot read Livy and Virgil, Sallust and Horace, cannot read the English or the Dutch worthies either!—When we say read, we mean to read so as to understand. And he who is ignorant of Greek can by no means be a sound Latin scholar. Against the christian writers of Latin the objection of heathenism is, of course, utterly useless; and had only christian scholars written Latin; quoted, drawn from, and argued upon Greek, we should, as we shall presently have occasion to show, be bound, if we desire to be thinkers, and not mere followers of other men's fashions of thought, or repeaters of other men's passion or prejudice, of their unwise love or unjust hate, search, in the *originals*, what our own intellectual magnates have quoted from or commented upon.

Nor need we, in replying to the charge of the *heathenism* of the—strictly so called—classic writers, rest our defence at all upon those great *christian* geniuses who have quoted from the Greek and written in the Latin. They who so loudly censure the *heathenism* of the classics seem to forget, or, at all events, to leave out of consideration, the very important fact that *heathenism* was not a precursor but a corrupter of the worship of the true, true God—God the creator, the preserver.

When man's presumption was at once rebuked and foiled upon the mighty plains of Shinar; when the "city and palace which should reach to heaven" was made the scene of man's utter bafflement; men did not wholly lose all recollection of and all veneration for the knowledge in which their fathers had walked wisely, and the hope in which their fathers had walked both trustingly and securely. Men, indeed, corrupted the ancient faith, but they never wholly forgot, and never wholly abandoned it. And, consequently, while the reader of the classics is bound to make all due allowances for the human follies of the classic writers, he will in each and all of them find corroborations of his own purer faith, and will see, in the mere traditions of old, abundant evidences of, and testimonies to, that pure, that lovely, that all-benignant revelation which it has pleased God to give him for his comfort amid the sorrows of this world, and for his harbinger and his guide to the ineffable delights and glories of that world which is to come.

Our space, and, indeed, the very nature of our work, inhibit our entering as fully as we could wish upon this portion of our subject. Were it otherwise, we could easily show, by quotations from the heathen classics and the christian fathers, and from the noblest of man's writings, and from those glorious records which burst forth from lips touched with the living fire of heaven; that, corrupt as the heathen most unquestionably were; they yet, ever and anon, were inspired by traditional remembrance of the truth of the law, and by prophetic, for it was no less, anticipation of the truth of the gospel.

And the statement so frequently and so confidently made, that translations exist sufficiently good to enable us to dispense with a knowledge of the original writings of the classic authors, plausible as that statement seems at its first annunciation; is, in point of fact, a fallacy, which an utter ignorance of the original writings alone could have produced. Much of the spirit of the classics is, in fact, wholly untranslatable, and he who can read *only* translations, loses the *mens divinator*, the eloquent soul, of the author. Who will pretend to translate *perfectly* into English, the "*Simplex Munditiis*" of Horace? And of the innumerable compound epithets of Homer, how many are there of which the ablest English translator can give only a very feeble approximation to an equivalent.

And if this difficulty attends the mere words and phrases of the classics, immeasurably is it increased when we look beyond mere words and phrases, and attend to the spirit of the mighty authors. This is, in a very great measure, *enshrined in their own language*; the words used are the only words which could accurately convey their precise meaning; so much so, that, of the esoteric thought, of the soul's glow, of the author, no translation can give the faintest notion. Who, for instance, will give us, in English, a perfect translation of Plato?

One other fact we must adduce in defence of the classics; our scientific terms, and most of those words which convey the nicest shades of difference are of Greek or Latin origin, and these derivatives are far less [significant, less pictorial to the mind's eye, where the reader or hearer is ignorant of the primitives. *Lucid, candidate, Albion, beneficent*, and, still more, *impertinent, impudent, impatient*, and similar words, lose much of their force where the hearer or reader is ignorant of the primitives; and this applies not only to English, but also, and in a still greater degree, to the Spanish and the French, to say nothing of the Italian.

Considered in whatever light, the classics ought to be studied; and unless those who object to them can sustain their objections by something more like legitimate and cogent reasoning than they have as yet bestowed upon the subject, their opposition must be set down as the result either of mere affectation, a mere intellectual gladiatorship, proud of mental skill and strength, and quite indifferent as to the cause to which they be devoted, or to an entire miscomprehension of the bearings of the question upon which they so summarily and dictatorially decide.

## THE ALMANACS OF FOREIGN COUNTRIES.

### HINDOO ALMANAC.

It may not be unamusing at this time, when the various almanacs for the present year are daily making their appearance, if we offer to our readers a specimen of the way in which these publications are conducted in other countries; we have therefore selected for a short review a Hindoo almanac for the year 1835. But while this almanac would afford abundant subjects of mirth to those who are disposed to laugh at the follies and frailties of human nature, it will occasion matter of deep and serious reflection to others who look for the liberation of a people so intellectual as the natives of India from the influences of a superstition so degrading as that which seems at present to paralyse all their mental energies.

The almanac we have selected is that published at Nuddea, under the auspices of "the lord of men, the sovereign of Nuddea, Girish Ghunder," who, however, scarcely possesses an acre of all the broad lands which were once the property of his royal ancestors.

In a kind of preliminary notice we have the important intelligence, that during the Bengalee year 1242, which commences on the 12th of April, there will be twenty-nine auspicious days for the celebration of marriages, twenty-five for feeding children the first time on rice, six for services to deceased ancestors on eating the rice of the new harvest, five for investing the brahmins with the sacred thread, twenty-three for the worship of the planets, and only two days for commencing the education of children.

The almanac commences, as is fitting, with the beginning of the world. Parvutee asks her husband Seeb many questions respecting the creation, which he answers much to her satisfaction, as that the world was created by the will of God, excepting that four things existed from all eternity, namely, darkness, the various quarters, vacuum, and water. The sun, the emblem of divine energy, became the parent of all things movable and immovable.

Our almanacs are but a table for reference, but Hindoo astrologers refine much upon this idea. At the beginning of the year they proceed to the houses of all who have ought to give, and read through the almanac of the coming year to them and their friends, for which they receive gifts varying according to the condition of their listeners; and "to hear the number of the year gives length of life; to hear the name of the regent of the year delivers from the violence of kings; to listen to the name of the regent of the waters destroys disease," &c. &c. Every page of the almanac has its appropriate reward. The following is the ritual for hearing the almanac:—Sit with your face to the east or the north; make an obeisance to Hur, Gouree, the sun, to brahmins, and deceased ancestors, and listen with a pure mind. Place before you a large dish filled with articles of food (this is of course the perquisite of the astrological

priest,) and hold a flower or a fruit in your hand. If a king be the listener, he must have a piece of gold in his hand; if a priest, a flower; if a layman, fruit. A priest or king is to listen for four hours, and ordinary men for six. To listen to the almanac with an empty hand offends both the gods and deceased ancestors."

Next comes a notice of the ages that are gone; the anniversary of the commencement of each yuga, or age; their duration; the proportion of sin and holiness in each; the gradual diminution of the stature of man from the giants of the golden age, to the dwarfs in this age of sin, and so forth.

The regents for the coming year are then enumerated. Here it should be noticed, that their tenure of office is only by the year. For 1242 Jupiter is sovereign; the sun is his premier; Mercury presides over the waters; Saturn regulates the fruits of the earth,—a most unhappy appointment, which forbodes famine and dire calamity; Dron has charge of the clouds; Sarbubhumu controls the celestial elephants, and Suranundu is elephant-driver for the year; and lastly, Dhunwunturee is president of the heavenly College of Physicians. And this court calendar is followed by a detail in Sungskritouse, of the consequences which will flow from the government of each of these regents.

We are then told how long the gods will continue on earth. Vishnoo and Jugunnath have each 5064 years left; at the expiration of which they will leave the country. The village gods are gone, and the Ganges will remain but sixty-four years longer. This idea prevails throughout the country from Hureedwar to the ocean, and a general impression is felt that at the end of this time the river itself will disappear. It is rather a hazardous experiment to stake the credit of a creed upon a prediction, the fulfilment of which is placed at so short a distance of time.

We have next a table, by reference to which each individual may ascertain, beforehand, whether the year will be prosperous to him, or adverse—an admirable stimulus to industry! "O blindness to the future wisely given!" exclaims the poet: but the Hindoo astrologer thinks it far wiser to lift the veil of futurity. The unhappy patient is not, however, without hope; a due application of gifts, and performance of ceremonies, will avert the evil influences. Let the individual bestow on brahmins "rice, gold, water-pots, silver, clothes," &c. and the stars will be propitious; and this is a peculiar feature in Oriental astrology. Neither among the Greeks, nor the Romans, nor even in England in the days of Ashmole and Lilly, was it ever supposed that the impropitious influence of the "heavenly intelligences" could be averted; but in India there is no inauspiciousness in the planets, the constellations, or the lunar mansions, which may not be removed by the omnipotence of gifts to brahmins. Is it wonder that there are more inauspicious than auspicious conjunctions in the life of a Hindoo? Singular as it may appear, the rules for female immolation continue to be given five years after the rite has been abolished. Then come the rules for marriage during the year: but we may return to the almanac at a subsequent opportunity. J.B.M.

BIRD-CATCHERS state that the flights take place from day-break to twelve at noon, sometimes from two o'clock till nearly dark! In many places, they must be seen at these later hours, though their first point of starting was much earlier.

FRUIT.—To increase the fruit of trees, gardeners frequently prune their branches, and pluck off their leaves.—*Ashdowne.*

## SERPENTS.

SERPENTS are sometimes so tamed as even to show stronger signs of attachment to their masters than many kinds of domesticated birds, or even of quadrupeds, being only surpassed in fidelity by the dog. Their length of life is unknown, and most likely differs in their various species. They become torpid in winter, and congregate socially together, to pass their hybernation in this associated state. Their supposed power of fascination seems to be explained away by more exact observers. They can exist so long without food, that it is probable, like the tortoise of Mr. White, whose eating season was the summer, they only seek it at particular periods.

They have no voice, but a hiss, as their windpipe has no epiglottis to close its upper orifice, and thereby modify the extruded air into modulated sound. But this utterance is softer or stronger, according to circumstances, and is used whenever they are inclined to produce any sound. It is therefore the voluntary effect and expression of the animal's emotions, feelings, and wishes; and from being spontaneously and forcibly issued when these occur, we may infer that it intends by that to signify its sensations. It is therefore meant by the serpent to be what words of passion, excitation, appetite, or desire are to us; for it is in these expressions of its mind that the varied sibilation is heard. Its milder sensibilities are not accompanied by any vocal annunciation. Yet perhaps, if they were sufficiently studied, some light whispering or murmuring tones would be found to indicate their content or pleasure, since the hissing marks their excitement; as several animals of prey accompany their sense of comfort with the softer modifications of their vocal sound. Sharon Turner (*La Cépède*), makes the distinction that "almost all animals of prey, as eagles, vultures, tigers, leopards, only emit their cries when about to seize their prey or to join in mortal combat; while most domestic animals and singing birds soften their voices into the expressions of peaceful joy, or tranquil and innocent pleasure." But Mr. Kerr adds to this a qualifying recollection that hawks, a species of eagle, and all the feline genus, have distinct expressions for peaceable satisfaction, for playfulness, and for caressing their young and their mates.

## DESCRIPTION OF AN OLAND HUT.

BY A TRAVELLER.

A MORE curious sight could hardly be imagined. At our entrance, nobody was up. The members of the family held a conversation with our boatmen, but we saw none of them. The floor of the only room they had, and of which we had taken possession, was covered with straw and sedge, according to the custom of the country, at Christmas, and once a practice, even in kings' houses, in England. Peeping from behind their hiding places, as soon as they perceived that strangers had entered this apartment, they were all stirring; and presently there fell out from every side of the room the naked figures of men, women, boys, and girls, who had been piled in tiers, one above another, as in a ship's cabin, being concealed from view by so many sheep-skins, which were suspended as curtains before their cots. This motley group, amounting in all to thirteen persons, without a rag to cover them, squatted themselves upon the floor in the middle of the chamber, and began altogether the business of their brief toilette. The women put on two pair of woollen hose, and over these a pair of greasy boots. The toilette being

ended, the men kindled their tobacco-pipes, and a universal hawking and spitting commenced. This being done, a girl now handed round their breakfast; it consisted of, first, a dram to each person, served in a small silver cup; secondly, a portion of black biscuit, with about two ounces of fresh butter. At this meal they sat without ceremony or order, each where and with whom he pleased, chatting and laughing in groups, apparently contented and happy. It was rather new to see mothers, with children at their breasts, disengage their tender infants from the nipple to pour down their little throats a portion of the dram which came to their mother's share; but still more remarkable to see these young dram-drinkers lick their lips, roll their eyes about, and stretch out their puny hands, as craving more, showing how accustomed they were to this beverage. Perhaps the practice may explain the frequency of dwarfs in the northern countries of Europe, as in Poland, Russia, and Sweden. But the author venturing a mild remonstrance upon seeing an affectionate mother pouring brandy down her child's throat, was told, "It is good for them; our children are not troubled with wind or rickets; and our adults," giving one of the sturdy peasants a notable thump,—"see how hardy and healthy they are!" There was no reply to such an appeal; for of the Olanders in general, it may be said, that a more vigorous race can hardly be found; all of them have imbibed with their milk their morning drams of brandy. It is in scenes like that which the interior of this hut exhibited the mind is forcibly struck with the conviction of the relative nature of human happiness; that it belongs to no rank or situation in life as a peculiar profession; but that in all stations gifted with health, and virtue, and just government, Providence has vouchsafed an equal portion of this blessing.

THE WHALE.—The whale, though now not called a fish, yet, as an inhabitant of the sea, may be mentioned as a specimen of the abstemiousness of fish. Although so vast in bulk, he feeds on little or nothing. How then do they subsist, and grow so fat? A small insect which is seen floating in these seas, and which Linnæus terms the medusa, is sufficient for this supply! This is the simple food of the great Greenland whale; but this supply can only be for that portion of the year when these little animals appear. For the other months the whale must be without this food; and this seems to be the fact, for the stomach and intestines of all these animals, when opened, seldom have any thing in them, except a soft unctuous substance of a brownish colour. Thus the whale, although the largest and strongest of all known animals, is the smallest eater.

THE "Monitem," in May 1880, mentioning that wheat straw, chopped and ground, yields a flour that was coarse, but agreeable and nutritious; added, that its bread was superior to the common bread used by the lowest orders on the continent.

LATENT VEGETATION.—Some ground turned up in Bushy Park, in winter, which had probably not been disturbed since the time of Charles I. was covered in the following summer with tree mignonette, pansies, and wild raspberries, none of which grow in the neighbourhood.—*Jesse's Gleanings*.



## WAYLAND SMITH'S CAVE,

*With a few Remarks on the Talent of Sir Walter Scott.*

CHIEF among the many and extraordinary triumphs of genius is the power of converting the slightest hint, the merest word, into a large, a perfect, and an epic whole. Of the tens—nay, of the hundreds of thousands of persons who have heard of the cold-blooded murder committed by Eugene Aram, and of the singularly adroit and logical defence made by the murderer, no one, *but* one, ever thought of making a beautiful fiction, calculated at once to inspire the heart with virtue, and to goad on the mind to the attainment of knowledge.

When that great and good man, the late Sir Walter Scott, read "Eugene Aram," he said, "I must look about me: the man who can make a story so well known, so exceedingly interesting, is no common competitor." The great and good writer was perfectly correct; it was no common mind which had started up to share and to dispute his eminence.

But Sir Walter—"in wit a man, simplicity a child"—seems, from first to last, to have wonderfully undervalued *his own* genius. He, too, had the rare art of making the familiar, novel; of making the trifling, important; of making the hackneyed, interesting; of converting the brief and dry sentence into the ever-fresh, the extended, the glowing, the priceless narrative.

An ordinary reader, taking up that beautiful historic fiction, "Kenilworth," would suppose "Wayland Smith" to be not merely an unimportant person of the drama, but also a mere dry and laborious creation of the author; and yet

this character is one of the greatest proofs of Scott's singularly creative and *artful* power. A few words, a mere legend—a legend, too, not rendered familiar and touching to him by any connexion with the land

"Of reiver-knight, of sprite, or fay,  
Of feud, of clanship, or of fray,"—

sufficed him for the creation of one of the most poetically perfect and most thrillingly interesting of all the characters his wizard pen has left to solace sickness, to console sorrow, to inspire genius, or to defy imitation.

That admirable series of works, known as the Waverley Novels, abounds with instances of the great skill and facility with which, in writing fiction, Scott could avail himself of any local tradition. Seizing upon this, and especially if it afforded him a *place* as well as a person, he would enlarge upon all the most convertible features of the story, throw over it the rainbow hues of his own fertile and vivid imagination, and so interweave the tradition with his own invention, that it requires some skill to discern at a first glance which is the veritable transcript from history or tradition, and which is the mere invention of the author.

In the admirable historical romance of "Kenilworth," Wayland Smith plays a most important part, and his character is drawn with striking power and freshness. Yet the hint upon which Scott founded this powerful character is so slight, that, probably, scarce one in a thousand of his readers have discovered that the whole character is not fictitious.



On Childry Downs, in Berkshire, and not far from the town of Wantage, there is a cave which is called Wayland Smith's. Its entrance is formed of two flat stones set edge-wise, and a larger one laid across them. The interior has the appearance of having been blasted with gunpowder, a circumstance of which Scott took occasion to make very effectual use.

The  
was in  
travell  
animal  
and re  
workn

at this cave  
seen. The  
to leave the  
of the cave,  
he invisible

While fable has given to this cave an invisible smith for an inhabitant, antiquarian conjecture has been at work as to the origin of the cave. From various mounds of earth in the vicinity of the cave, spear heads and human bones have, from time to time, been dug out. It is probable, therefore, that it marks the scene of some great and important battle, during the time of our British ancestors; and, probably, the Druids made the cave, which served to mark the spot a place of religious ceremony, as well as of funereal monument; and this conjecture is greatly corroborated by the resemblance between the form in which the stones are arranged at Wayland's Cave, and that in which are placed the undoubtedly Druidical fragments of Stonehenge.

### BRIEF VIEW OF THE IRISH REBELLION,

WITH A SLIGHT SKETCH OF THE EFFECTS OF PAPACY AND PROTESTANTISM ON THE IRISH PEOPLE.

(Continued from p. 13.)

**LORD**  
ster, by  
was born  
noblemen  
the army;  
the duke  
the 96th  
year 174  
and in  
America. Here he saw some active service, and was remarkable for courage, for a rigid attention to his regimental duty, and for an unceasing endeavour to improve himself in every thing calculated to make him an efficient officer. It is due to him and to candour to say this; but it is to be observed, that his courage and zeal were shared by a great majority of all the officers in the British army, and that the admirers of his subsequent sedition have laid very fulsome stress upon deeds of *Aus*, which have millions of times been infinitely surpassed by officers of whose very names no mention is made. He joined the 19th, as we have seen, only in 1781; in 1783 we find him holding a staff appointment under General O'Hara, in the West Indies; and in this latter year we find him hinting very broadly to his noble mother that his servitude—four years, including his home service in the Sussex Militia!—entitled him to a company in the Guards. In August of the same year he was in Ireland, having been brought in by the duke of Leinster for the borough of Athy: 1784 and 1785 were also spent in Ireland, and in 1786 he entered himself at Woolwich. After studying there a few months he accompanied the duke of Richmond in his tour of inspection to Jersey, Guernsey, &c. During this time his letters are full of maudlin sentimentalism. Young, healthy, well-connected, already a legislator, and having before him the most flattering prospects of rising in the army—for which he was infinitely better adapted than for the senate—he yet was evidently discontented, craving he knew not what, and writing in a style of complaint which might almost justify one in supposing him to plagiarize from the trumpery novels of that time. The truth of the matter is, that he wanted principles to refer to; he had a heated and unhealthy, but not a large or vigorous imagination; he was at the same time as nearly destitute of judgment as a man could be who was not actually insane; and his friends seem to have taken no pains to inculcate that kind of advice which, valuable to all young men, is absolutely indispensable to those who have not a very extraordinary portion of that kind of judgment which we call "intuition." Thus touch as to his mind we have felt it necessary to say, because his Whig biographer has chosen to dignify with the fine names of "enthusiasm," "light heartedness," "affection," "ardour," and the like, what was in fact the mere weak, vain, and diseased craving of an ill-cultivated or undeveloped mind; and it is important that weak persons be not encouraged in mental hypochondria, by being told that

the duke of Leinster, Richmond, and particularly wealthy and he embraced Militia, of which a lieutenantancy in the close of the but a short time; with it to North

called strength, folly wisdom, and childish affectation a proof of genius.

Gifted with a singularly agile and powerful person, and having great and unquestionable personal courage, the best thing that could have happened to him would have been his being left to serve abroad for several years. Familiarity with dangers and hardships would thus have had time to do its part in freeing his mind from idle dreaming; and constant collision with worldly people of various ranks would inevitably have shamed him out of a mental effeminacy, as surprising in a person so physically courageous and vigorous, as it was unbecoming in a person of his profession.

We have seen that he returned to Ireland in 1783. From that time till May 1789 he did no military duty, unless we may call by that name his few months' residence at Woolwich. In June 1788 we find him in North America again,—having just arrived there, and we find him there as major of the 54th regiment,—his actual military service having only been about three years and a half! Yet this was the man who very shortly afterwards was to be an armed rebel against the king, and an active and mischievous foe to the country.

"Never satisfied under any circumstances, or at ease in any place," would be the judgment any one would pass on this restless and feverish young man, even from a perusal of his earliest, and therefore most excusable letters. And the conduct of the man of twenty-six was quite worthy of the sentiments of the boy of seventeen. In 1788, without even taking leave of his mother, he hurried to America. There a major at six and twenty, with very easy duty, and with the actual command of a regiment during a lengthened visit of his lieutenant-colonel to England, one would suppose that he could at least have been contented for some time. His letters, in fact, begin to impress with the belief that his mind is at length becoming somewhat healthy and vigorous, when, presto! in January 1790, his absence from England, including the time occupied in voyaging out and home, being just eighteen months, we find him in London! Here he was introduced to Mr. Pitt, and but for the political wrong-headedness with which he had now for some time been afflicted, his high connexions, and the military services he had performed during his short actual career in America, would have obtained him honourable and important employment.

But although he was laid aside by the English ministry solely through his own intractable and untoward temper, he left England in evident bad feeling towards both that country and its ministry, and on arriving in Dublin plunged at once into fierce opposition to the Irish government.

His parliamentary conduct was marked by an equal want of temper and statesmanlike ability; and on one occasion his language was so grossly offensive to his fellow-senators that he was compelled to apologize at the bar. All this was sufficiently displeasing.

able in a young man who was placed in circumstances which, with only an ordinary share of temper and right feeling, would have enabled him to take an importantly useful and influential part in public affairs. But infinitely worse than all this was yet in store.

Having on various occasions distinguished himself in the House of Commons by his factious opposition to the government, and having for his chief companion out of house the subsequently but too notorious Arthur O'Connor, he at length, in 1796, when the "United Irishmen" were absolute traitors, became a member of that association. Theobald Wolfe Tone, as has been already shown, had proceeded to France to negotiate there with the inveterate enemies of England; and shortly after Lord Edward became a United Irishman, he and his friend O'Connor proceeded first to Hamburgh and then to Basle, for the purpose of settling formal terms of treaty between the French directory and the Irish rebels. The negotiation, however, proceeded no farther than preliminaries, when the French government signified that Mr. O'Connor alone would be treated with; least, Lord Edward being married to a natural daughter of the ever infamous *Egalité* (duke of Orleans, who aided in the murder of his brother, the unfortunate Louis XVI.) his going to France should be suspected by the French mob to have some connexion with the banished Bourbons. This might partly, in fact, be the real reason; but it seems not improbable that the levity and want of shrewdness of Lord Edward were now tolerably well known. And certainly his conduct after parting with O'Connor justified the course pursued by the French; for while travelling to Hamburgh, Lord Edward, with the inconsequence which made an essential part of his character, made a lady who was his fellow-traveller, and whom he then saw for the first time, aware not only of his political desires in full, but also of not a few of the actual plans and courses of his colleagues in treason! And the information he thus gratuitously and ignorantly gave being forwarded to the English government, was a chief cause of his lordship's subsequent fate.

On Lord Edward's return to Ireland he continued to busy himself not only in the open sedition of the United Irishmen of Dublin, but was also the chief mover of all the various secret societies which were at work in the provinces; providing arms, collecting money, and preparing for a general rising, when their worthy *souffrers*, the French, should appear off the coast. During all the remainder of 1797, and during so much of 1798 as elapsed previous to his arrest, Lord Edward's entire life was spent in the utterance of sedition, and in the commission of treason. He had in fact forfeited his life to the law against treason a thousand times over. At length, on the 28th of February, 1798, O'Connor and a papist priest named Quigley were arrested on a charge of high treason, and a paper was found on their persons *inviting the French to invade Ireland*. How Lord Edward conducted himself we must allow his apologetic biographer—who seems very comfortably unconscious of the atrocity of his hero's conduct—to tell in his own words. "It being now clear that with or without French aid the struggle must soon come,"—i. e. that treason had now so far proceeded that government could no longer be blinded,—*Lord Edward and his colleagues urged on with redoubled zeal the preparations for the encounter. A revolutionary staff was formed, and an adjutant-general appointed in each county, to transmit returns to the Executive of the strength and state of their*—i. e. the rebels!—"respective forces; to report the nature of the military positions in their neighbourhood; to watch the movements of the king's troops; and, in short, as their instructions (*drawn up by Lord Edward himself*) direct, to attend to every point connected with the species of warfare which they were about to wage."

He was now, then, even by his partial biographer's own showing, committing that unquestionable HIGH TREASON, "levying war against our sovereign Lord the king, his crown, and dignity." And yet the attainer was subsequently taken from his blood on the shallow pretence that he had not been *proved* guilty of treason; though in addition to the above-described "overt acts," he was actually apprehended with arms in his hand, and died of the wounds he received in endeavoring to slay the king's officers.

The arrest of Quigley and O'Connor was shortly after followed

by that of Oliver Bond, and other members of a secret committee of the United Irishmen, and who were *arrested while sitting in their treasonable convale at Bond's house, and with abundant evidence of their criminal conduct actually on the table at which they sat*. A warrant was now issued for Lord Edward's apprehension, and after hiding in various places for some time, he was at length arrested, after having desperately wounded one of the persons who apprehended him. His conduct on the occasion is described by the man who had sheltered him as "tiger-like;" and it was only when Major Sirr, town mayor, was disabled by a shot in the right arm, that he could be conveyed to gaol.

His friends, who seem to have supposed that his high birth warranted him in treason, and that he, wounded by his captors only in their self-defence, was to be pitied, while the half-murdered gentleman upon whom his dagger had inflicted agony and danger was beneath notice, moved heaven and earth to secure his life. Nay, they went so far as to propose his "going into exile," though his "exiled" colleague Tone was now actually in France levying war against his native country. So far were the much-calamuniated authorities of that time from desiring wantonly, or otherwise than in the utmost necessity, to spill blood, that it is most probable he would have been pardoned on condition of leaving the country; but the wounds his own useless and savage violence had caused him to receive proved incurable, and he died in the metropolitan gaol of Dublin on the 4th of June, 1798.

After his death some of his relatives wrote insulting and intemperate letters to the chancellor and lord lieutenant of Ireland. Judging only from these letters, one would imagine Lord Edward to have been entirely innocent of even a thought of treason. And, in fact, these imprudent relatives vapoured as though that actually were the case, until the duke of Richmond duly and shrewdly advised them to say nothing about his particular innocence, but to stick to generalities, "which," says the duke, "will be far better than getting into a dispute about his being more or less concerned." The advice was certainly very sound!

Our readers are now aware how active in treason were Fitzgerald and Tone; and they are aware that they were the leaders of the "United Irishmen." Tone, we have seen, was actually the first founder of a club of United Irishmen; and when he, by way of rewarding the government for its weak lenity to him, was banished in France in levying war against England and Ireland, Lord Edward took his place as *Coryphæus* of the United Irishmen.

(To be continued.)

## OF INSTINCTS.

(Continued from page 8.)

BUT it will be said, that what reason could not do for the bird, observation, or instruction, or tradition, might. Now if it be true that a couple of sparrows, brought up from the first in a state of separation from all other birds, would build their nest, and brood upon their eggs, then there is an end of this solution. What can be the tradition or knowledge of a chicken hatched in an oven?

Of young birds taken in their nests, a few species breed when kept in cages; and they which do so build their nests nearly in the same manner as in the wild state, and sit upon their eggs. This is sufficient to prove an instinct, without having recourse to experiments upon birds hatched by artificial heat, and deprived from their birth of all communication with their species; for we can hardly bring ourselves to believe that the parent bird informed her unsighted pupil of the history of her gestation, her timely preparation of a nest, her exclusion of the eggs, her long incubation, and of the joyful eruption, at last, of her expected offspring; all which the bird in the cage must have learnt in her infancy, if we resolve her conduct into construction: unless we will rather suppose that she remembered her own escape from the egg, had attentively observed the substitution of the nest

\* The law language for indictments for treason.

in which she was nurtured, and had treasured up her remarks for future imitation; which is not only extremely improbable, (for who, that sees a brood of callow birds in their nest can believe that they are taking a plan of their habitation?) but leaves unaccounted for one principal part of the difficulty, "the preparation of the nest before the laying of the egg." This she could not gain from observation in her infancy.

It is remarkable also that the hen sits upon eggs that she has laid without any communication with the male, and which are therefore necessarily unfruitful; that secret she is not let into. Yet, if incubation had been a subject of instruction or of tradition, it should seem that this distinction would have formed a part of the lesson; whereas the instinct of nature is calculated for a state of nature; the exception here alluded to taking place chiefly, if not solely, amongst domesticated fowls.

There is another case of oviparous economy, which is still less likely to be the effect of education than it is in birds, namely, that of *moths* and butterflies, which deposit their eggs in the precise substance, that of a cabbage for example, from which, not the butterfly herself, but the caterpillar which is to issue from her egg draws its appropriate food. The butterfly cannot taste the cabbage; cabbage is no food for her; yet in the cabbage, not by chance, but studiously and electively, she lays her eggs. There are, among many other kinds, the willow caterpillar, and the cabbage caterpillar; but we never find upon a willow the caterpillar which eats the cabbage, nor the reverse. This choice, as appears to me, cannot, in the butterfly, proceed from instruction. She had no teacher in her caterpillar state; she never knew her parent. I do not see, therefore, how knowledge, acquired by experience, if even it were such, could be transmitted from one generation to another; there is no opportunity either for instruction or imitation. The parent race is gone before the new brood is hatched. And if it be original reasoning in the butterfly, it is profound reasoning indeed. She must remember her caterpillar state, its tastes and

habits, of which memory she shows no signs whatever. She must conclude from analogy, (for here her recollection cannot serve her,) that the little round body which drops from her abdomen will, at a future period, produce a living creature, not like herself, but like the caterpillar, which she remembers herself once to have been. Under the influence of these reflections, she goes about to make provision for an order of things which she concludes will, some time or other, take place. And it is to be observed, that not a few out of many, but that all butterflies agree thus; all draw this conclusion, all act upon it.

But suppose the address, and the selection, and the plan, which we perceive in the preparations which many irrational animals make for their young, to be traced to some probable origin, still there is left to be accounted for that which is the source and foundation of these phenomena, that which sets the whole at work, the parental affection, which I contend to be inexplicable upon any other hypothesis than that of instinct. For we shall hardly, I imagine, in brutes, refer their conduct towards their offspring to a sense of duty or of decency, a care of reputation, a compliance with public manners, with public laws, or with rules of life built upon a long experience of their utility: and all attempts to account for the parental affection from association, I think, fail. With what is it associated? Most immediately with the throes of parturition, that is, with pain, and terror, and disease. The more remote, but not less strong, association, that which depends upon analogy, is all against it. Every thing else which proceeds from the body is cast away and rejected. In birds, is it the egg which the hen loves? or is it the expectation which she cherishes of a future progeny, that keeps her upon her nest? What cause has she to expect delight from her progeny? Can any rational answer be given to this question, why, prior to existence, the brooding hen should look for pleasure from her chickens? It does not, I think, appear that the cuckoo ever knows her young; yet, in her way, she is careful in making provision for them, as any other bird. She does not leave her egg in every hole.—*Paley*.

### ON ANIMATED NATURE, AND ITS SEVERAL CONNEXIONS.

THE consideration of the various display of creative power and wisdom, which we incessantly witness in animal and vegetable life, will raise our admiration, astonishment, and delight, no less effectually than the contemplation of the material world will excite the awful and sublime. The diversity of nature, and the different instincts and peculiarities of living creatures, will form a gradual scale of relative perfection, rising by imperceptible degrees from the most incomplete plant, to man; and to which all the inhabitants of the earth, the air, and the waters, may readily be referred. In reflecting on these subjects we cannot avoid remarking that connexion which appears to subsist between the animal and vegetable kingdoms, and that easy transition which is made from one part of the animated creation to another: and though naturalists will acknowledge no intermediate gradations, and with an ingenious nicety discover some prevailing mark to attach every thing to a distinct class; yet we, reasoning from a more simple analogy, and judging from the less discriminating evidence of the senses, are apt to draw an undivided line through the world of life, and connect all nature together.

inactive matter was combined with the vegetating

principle in the coral, was formerly a current supposition; but, according to later observations, that petrific substance is now known to result from the labours of a congeries of small animals, who form it for their habitation; so that having ascertained the origin of that as well as other lithophytes, we are no longer justified by any corroborating circumstance in maintaining, that the motionless mass is linked with the living creation. Beginning with the simple liverworts and mosses, and proceeding upwards, we find that some plants require finer soil than others, become more luxuriant in their growth, more complex in their form, and more exquisitely delicate and beautiful in the colours of their flowers. Indeed, so surprising are their various economy and perfection, that many ingenious men have attempted to demonstrate an endowment with perception and spontaneity, though without complete success; and Lord Kames has related divers curious instances of the locomotive powers of plants, that would even be admired in an animal. Several flowers close at sun-set, or on the approach of rain; some turn toward the solar rays, others recede from them; and an impending storm causes a contraction in the leaves of the trefoil. The sensitive plant shrinks at being touched; and a

certain species, named the *Dionæa*, closes on the perching of a fly, and crushes it to death. The leaves of the *Hedysarum* continue in a constant circular motion during the day; but on the arrival of the evening fall down from an erect posture to rest.

Buffon insists that the vegetable system is only a continuation of the animal in an inferior degree, and instances the fresh-water polypus as combining in its nature the properties of each. This little creature, indeed, possesses a wonderful power of reproduction, for if separated into any number of parts, each part will grow to another polypus as complete as the original; and the same peculiarity is apparent in the *Actinea*, or animal flower, which, notwithstanding its elegant flosculous appearance, is excessively voracious. Among those species which are unable to alter their situation, and which are, consequently, the most remote from perfection, may be enumerated the oyster and the sponge; the former appears incapable of any other action than opening and shutting its shell, and the latter gifted with no power but that of inspiring or expiring water through its pores or mouths. The internal structure of cetaceous fish approximates very nearly that of the land animals; and the warmth of their blood, with other distinctions foreign to the finny tribe, place them but one remove from the amphibious. The seal, crocodile, toad, and beaver, unite the quadruped and fish; the penguin from Magellan's Straits and the Cape of Good Hope, partakes of the nature of fish and bird: several of the winged race dive and swim to search for prey, such as the auk and albatross; besides which the *Exocoetus*, or flying fish, enjoys the privilege of soaring into the air by means of its extraordinary fins, that it may avoid the pursuits of its deadly enemies. The bat combines the bird with the quadruped, since the curious membranes which are appended to its feet permit it to fly notwithstanding its relation to the mouse; and the *Jerboa*, different from all other mice, to which order it belongs, hops on two legs, which is a distinction that characterises birds. The lowest and most imperfect creatures are admirably adapted to the situations for which Nature designed them; and though their organs of sense are few, yet those few are amazingly fine, and fully adequate to the preservation of their existence, and the supply of their wants.

In proportion to their defection, the directive principle of instinct is strong and impulsive: it points out to them the track which, by an invisible and irresistible power, they are obliged to pursue; suggests to a whole species the same provident system of economy; and, by an innate propensity, indicates the purposes for which they were created. As the scale rises, this principle becomes weaker, till, at the dawn of reason, it nearly vanishes; and several eminent men have

held an opinion, that the point of contact is observable among brutes, and that they are endowed with the reasoning faculty to a certain degree. Indeed, the dog, elephant, and monkey, and many other animals, display something exactly analogous to it; their docility, and the facility with which their habits may be changed or improved, are arguments illustrative of it, since these expedients are impracticable with those under the sole dominion of instinct. The high rank to which man is exalted above all the animated creation originates in the vast superiority of his reason; and he is distinguished by a noble rectitude of body, no less than by a wonderful capacity of mind. The *Homo Sylvestris*, or orang outang, accounted the most perfect of the ape kind, though he be elevated above all other animals, and combine the human and brutal form, is, notwithstanding, incomparably inferior to man, who, uniting the material with the immaterial, occupies the middle space between the highest angelic orders and the lowest link in the vital chain, and is what Addison terms the *nexus retriisque mundi*. But the bounds beyond which matter can neither be divided nor accumulated, are evidently not assignable; in like manner can no plausible reason be alleged, why the perfections of intellectual life may not graduate as indefinitely, and comprehend as great a range of objects; on the contrary, the arguments which are adducible tend to substantiate rather than to invalidate the supposition. "If the scale of being rises," says the Spectator, "by such a regular progress, so high as man, we may, by a parity of reason, suppose that it still proceeds gradually through those beings which are of a superior nature to him; since there is an infinitely greater space, and room for different degrees of perfection between the Supreme Being and man, than between man and the most despicable insect."

Were we empowered to conceive the extent, and comprehend the meaning of Infinity, the distance of man from the Deity would indeed appear, and the immeasurable gap which remains to be filled by various orders of intellectual creatures. If we continue this series to the highest created being, we shall find him as far removed from divine perfection as man himself; and the greatest definite degree of intelligence which we are capable of imagining, is no nearer approximation, since his attributes being infinite, there will still exist a chasm too vast and indeterminate to be ever completed. Hence, though the whole creation be connected together in some particular manner, though the irrational and reasoning faculty, the animal and intellectual natures, approach each other by insensible gradations, it is totally impossible that beings of limited capacities, however immense and inconceivable those limits, should ever bear a comparison with the all-producing Cause,

S. N.

#### SAINT PAUL'S SCHOOL.

THIS excellent institution was founded in the reign of Henry VIII. by John Colet, D.D. Dean of St. Paul's, who resolved, that as the city was deficient in public schools, the sons of his fellow-citizens should partake largely of his gratitude for the success of his family, while the whole kingdom might at the same time enjoy the good effects of his bounty and of a classical education.

In 1509 he began seriously to carry his design into effect, and conveyed the whole of his estate in London to the Mercers' Company, in trust for the endowment of his school. He also drew up rules for the government

thereof, by which he directed, that "in the grammar-school there should be a high master, chosen by the wardens and assistants of the Mercers' Company; he was to be a man hoole in body, honest and vertuous, and learned in good and cleane Latin literature, and also in Greke, yf such may be gotten; a wedded man, a single man, or a priest that hath no benefice with cure, and no service that may lett the due business in the schole." The wages of this master was fixed at "a mark a veke, and a lyvery gown of four nobles, delivered in cloth;" and a pension of 10*l.* per annum when he was unable to teach any longer.

There was also to be "a surmaister, some man vertuous in livinge, and well lettered, that shall teach under the maister." He was to be appointed by the high master, with the approbation of the surveyors, and to receive 6s. 3d. a week, and a livery gown of four nobles, delivered in cloth. The surveyors on acknowledging him as surmaister, are to expect him to do his duty, and say unto him "Your room is no perpetuate, but according to your labour and diligence otherwise found not according and reasonable, warned of us ye shall departe."

A chaplain was appointed with a salary of 8l. per annum, and a livery gown of 26s. 8d. delivered in cloth. The rules as to the admission of children, and the regulations respecting them, are as follow:—

"There shall be taught in the scole, children of all nations and contres indifferently to the number of one hundred and fifty-three,\* according to the number of the seates in the schole. The maister shall admit these children as they be offered from tyme to tyme; but first see that they can say the Catechizon, and also that he can rede and write competently, else let him not be admitted in no wise.

"A child, at the first admission, once for ever, shall pay 4d. for wrytinge of his name; this money of the admissions shall the poor scholar have that sweepeth the schole and keepeth the seates cleane.

"In every forme one principal childe shal be placid in the chayre, president of that forme.

"The children shall come unto the scole in the mornynge at seven of the clocke, both in winter and somer, and tarye there untill eleven, and return againe at one of the clocke, and depart at five. And thrie in the daye prostrate they shall say the prayers, with due tact and pausing, as they be conteyned in a table in the schole, that is to say, in the mornynge, and at eveninge.

"In the scole, in no tyme in the yere, they shall use talough candell in no wise, but all only waxe candell, at the costes of theyr frendes.

"Also I will they bring no meate, nor drinke, nor bottel, nor use in the schole no breakfasts, nor drinkings, in the time of learnynge in no wise; yf they nede drink, let them be provided in some other place.

"I will they use no cock-fyghtynge, nor rydinge about of vycторыe, nor disputing at *Saint Bartilimew*, which is but foolish habling and losse of tyme. I will also that they shall have no remedies;† if the maister granteth any remedies, he shall forfeit 40s. *totiens quotiens*, excepte the kyng, or an archbishop, or a bishop, present, in his own person in the scole desire it.

"All these children shall, every Childermas daye, come to Paulis Church, and heare the *childe bishop* sermon; and after be at high masse, and each of them offer a penny to the *childe bishop*, and with them the maisters and purveyors of the scole.‡

"In general processions, when they be warned, they shall go twayne and twayne together soberlye, and not singe out, but say devoutlye, tweyne and tweyne, seven psalms, with the Lettanye.

"If any childe, after he is receyved and admitted into the scole, go to any other scole, to learne there after the manner of that scole, then I will that suche childe, for no man's

suite, shall be hereafter received into our scole, but go where him lyete where his frendes shall thincke shall be better learnynge. And this I will be showed unto his frendes or other that offer him at his first presenting into the scole.

#### "WHAT SHALL BE TAUGHT.

"As touching in this scole what shall be taught of the maisters and learned of the scholars, it passeth my witte to devyse and determin in particular; but in general to speake and sume what to say my minde. I would they were taught always in good literature, both Laten and Greeke, and good authors, such as has the very Romaine eloquence joyned with wisdom, especially Cristen authors, that wrote their wisdom with clean and chaste Laten, other in verse or in prose, for my intent is by this scole specially to encrease knowledge and worshipinge of God and our Lord Christ Jesu, and good christen life and manners in the children.

"And for that extent, I will the children learne, first above all the Catechizon in English, and after the Accident that I made, or some other, yf any be better to the purpose, to induce the children more speedely to Laten speche. And then *Institutum Christiani Homini*, which that learned Erasmus made at my requeste, and the booke called *Copia*, of the same Erasmus. And then other authors christian, as Lactantius, Prudentius, and Proba, and Sedulius, and Juvenius, and Babbista Mantuanus, and such other as shall be thought convenient and most to purpose unto the true Laten speche. All Barbary, all corruption, all Laten adulterate, which ignorant blinde foles brought into this worlde, and with the same hath dystained and poysoned the old Laten speche, and the veraye Romaine tongue, which in the tyme of Tully, and Salust, and Virgell, and Terence, was used, whiche also Sainte Jerome, and Sainte Austen, and many holy doctores lerned in theyre tymes. I saye that fylthines, and all suche abusion whiche the later blynde worlde brought in, which more rather may be called blotture than literature, I utterly abannyshe and exclude out of this scole, and charge the maisters that they teache always that is beste, and instruct the children in Greke, and redynge Laten, in redynge unto them suche autors that hathe with wisdom joyned the pure chaste eloquence."

(To be continued.)

**SWALLOWS.**—It may be fairly questioned whether any birds pass over an equal extent of surface with the swallow. Let a person take his stand, on a fine summer evening, by a new-mown field, meadow, or river shore, and among those of this tribe that flit before him, fix his eye on a particular one, and follow for a time all its circuitous labyrinths, its extensive sweeps, its sudden and reiterated zigzag excursions, little inferior to the lightning itself, and calculate the length of the various lines it describes. This little bird flies in his usual way, at the rate of one mile in a minute, which from the many experiments I have made I believe to be within the truth; and he is so engaged for ten hours every day.—*Wilson, Am. Orn.*

**THE FIRST BOOK.**—It is said that the first book printed in English, was "the Racuyell of the History of Troy," which is dated Sept. 19, 1471, at Cologne; but "The Game of Chess" is allowed, by all the typographical antiquaries, to have been the first specimen of the art.

\* Alluding to the number of fish taken by St. Peter, (John xxi. 2.)

† Play days.

‡ Holy Innocents' day, 28th December.

§ The *boy bishop* was one of the choristers of the cathedral, who was chosen by the rest to officiate from St. Nicholas' day to the evening of Innocents' day, in the habit of a bishop; and if he died in the interval, was buried in that habit, or represented in it, as at Salisbury.

MORAL MAXIMS.

*Ostentation and Pride*—are vices naturally springing from a corrupt source. They owe their origin to the too good opinion which we have of ourselves, and which we are desirous of instilling into others. We build this good opinion either upon the talents we possess, or which we believe we possess; or we calculate something too much upon riches or birth. "Know thyself." This phrase cannot be too often repeated. Penetrate to the inmost recesses of your heart, and you will discover a thousand defects inseparable from humanity, which will humble you, and your selfish opinion of superiority will presently vanish. What are the qualities of which the higher classes of society are proud? Odious distinctions, founded upon prejudice!

*Why should birth inspire you with pride?*—To whom are you indebted? Had you the choice of your own existence? Even supposing that possible, would a long line of illustrious ancestors shadow your dishonourable conduct? Do men never degenerate? What! am I authorised in believing, because my ancestors were finely formed in nature's best mould, that my child cannot be a dwarf or deformed? However, should the figure of my forefathers be continued in my progeny, what right have I to conclude that mind also is inherited? Nevertheless, I am willing to own that an illustrious origin is not altogether a chimerical foundation to build upon, and that you have some reason to be satisfied on this score; but what are the duties thereby imposed upon you? The more noble the blood flowing in your veins, the more elevated ought your sentiments to be; for you have not merely ancestors to imitate, but also descendants to whom your duty should compel you to leave praiseworthy examples; for if nobility is in the blood, you cannot, without committing an act of injustice, transmit it less pure to your children than you received it from your father.

*The pride of riches is still more contemptible.*—Let the miser, the pest of society, be proud of his treasures; this is a feeling worthy of him. But that man, who inherits his forefathers' property—the reward of their merit—should be vain of a thing so totally beyond his control, is truly a fit subject of ridicule, seeing how much it is beneath his consideration. If any one has a right to boast of his riches, it is the individual who has acquired them by rendering his country some service, such as improving the mechanical arts, or extending commerce to distant countries, or in obtaining them by his own skill or economy.

Man is a strange creature. It would seem that the good opinion entertained of himself must naturally soften his manners, for if that opinion be well-founded, his merit ought to banish pride; nevertheless he raises himself above others in his own estimation; and despises them.

*Contempt*—is the subject which we pass on our fellow-creatures, after the unjust comparison above-mentioned is made; disdain is the effect of that judgment, the exterior mark of contempt. Contemn vice, but not man. Show your detestation of vice, when the interests of virtue are at stake, and your scorn will be proper. That man who disdains mankind merely because they are his inferiors in dignities, riches, intelligence, or what fashion or prejudice has imposed, is the tyrant of civilized society, and he ought to be regarded as a dangerous man. We need not present you with a representation of the train of evils which follow disdain.

It is said, If we have no pride we shall perceive it less in others; is not this enough to oblige us to check it? Doubtless politeness, under the semblance of modesty, has succeeded in some measure in banishing that fend from society, by not saying or doing what might wound our self-love.

*Deceitful veil!*—yet how necessary to preserve the harmony of polished society! Politeness is a tacit agreement which mankind have entered into, for bearing with each other's defects, and lightly gliding over their follies. Scorn breaks this treaty; it makes men feel that their imperfections are not unobserved; and he who perceives himself the object of disdain, considers that all restraint is broken, and he revenges himself by hidden means, if your inferior; by open insult, if your equal; and by power, if your superior.

*Disdain no one.*—Should you meet a man whose conduct or vices are contemptible, pity him, avoid him, have no communication with him; but never disclose to an indifferent person your opinion. He will be sufficiently punished by his own infamy, without your exposing him still more. Let the vicious man be an example to you, let him be the means of correcting your own errors, or shunning those which obtrude themselves upon you in the world. Let him be unto you as the slaves, who were made drunk by the Spartans to show their children how hateful drunkenness was. When under the influence of passion, we are all children, the effects of vice strike us more than the severest precepts. In your commerce with the world, be like a skilful artist, who gleans instruction at every step; he observes defects for the purpose of rejecting them, and beauties, that he may represent them.

ON THE HABITS OF INSECTS.

The actions and habits of the insect world display the same kind of animal mind and feeling which the birds and quadrupeds exhibit. If there be a difference, it is not to the disadvantage of the insects; for the ants, and bees, and wasps, and especially the smallest of these, the ants, do things, and exercise sensibilities, and combine for purposes, and achieve ends, that bring them nearer to mankind than any other class of animated nature. As much maternal care in depositing their eggs as fishes and oviparous quadrupeds exert, many insects show. The white butterfly roves till she finds the proper cabbage plant, in which she may lay her burthen most fitly for its welfare. The dragon-fly seeks the water as most proper for her brood; and the gad-fly so places her eggs, which are to be nourished in the entrails of animals, as to be on the spot from which their tongue will absorb them and convey them into their stomach. The earwig, like the fowl, sits and hatches its young—a remarkable analogy of maternal instinct. The field-bug seems also to indicate the feelings of a mother; and one species of spiders give manifestations of a resembling care.\*

\* The *Aranea Saccata*, common under clods of earth. It has a white silken bag attached to the end of her body, in which she has deposited her eggs. No miser clung to his treasure with more solicitude than this spider to her bag. She carries it with her every where. If you deprive her of it, she makes the most strenuous efforts for its recovery. If you restore it, her actions demonstrate her joy. She seizes it, and with the utmost agility, runs off with it to a place of security. Bonnet, to put her affections to the test, threw her into the hole of a large ant-lion in the sand; he seized her bag; she struggled till it loosened from her tail; she then regained it with her jaws, but his superior strength pulled it into his sand, and she chose to be dragged in with it rather than to forsake it. Bonnet forced her from it, but she would not leave the spot, though repeatedly pulled away. . . . When the proper time comes, she makes an opening in the bag for the young to come forth; they run in clusters upon her back and legs. She carries them about with her, and feeds them till able to help themselves. Many other species of the same tribe show a similar attachment.—*Sharon Turner.*



## COLONIES OF ENGLAND,

*With a Map of the World, showing all the British Possessions.*

The word *colony*, derived from the Latin *colonia*, is applied to places in which natives of other countries settle under any of the three following circumstances: viz. from their native country being too populous; or on some other account incommodious for their residence; as conquerors; or as traders. The "colonies of England," as a general term, include all these three conditions. In some, Englishmen have settled simply for their individual convenience; in others, they have settled as conquerors; while in others, the chief object of their settlement has been to increase the amount and the facilities of the commerce of the mother country.

In point of fact, though the colonies of the ancients had their origin in conquest, and, for the most part, had veteran soldiers of the conquering nations for the first settlers, yet even these were made to benefit the commerce of the mother countries, in some cases, merely as consumers of its production, and in others, as well in that character, as places of rendezvous for fleets, and as depôts of various merchandize.

Within the last few years, colonies, and the whole system of colonizing, have been made a subject of complaint, not solely by the mere gossips who take refuge in politics when their only other subject of conversation, the weather, is fairly exhausted, but even by statesmen and writers from whose talents and reputation larger and sounder political judgment might fairly be anticipated. When complaints of this kind are once fairly set on foot, no matter how unfounded in fact or how ill-supported by argument, they make their way from class to class, and acquire from their very repetition an almost absolute power over the minds of those who are unaccustomed to deep thinking, or unskilled in that important mental process, analysis. Previous, therefore, to giving (as from time to time we shall) succinct and brief histories of the most important of the English colonies, it may be as well slightly to glance at the real facts bearing on this question.—"Are our colonies useful to us, or injurious?"

As to the wisdom of the system of colonizing, we find it supported by Machiavelli and by De Witt; the former a profound thinker, and the latter a great statesman both in practice and in theory. Since the appearance of Adam Smith's treatise on the "Wealth of Nations," however, it has gradually become more and more the custom to speak of colonies as being injurious to the mother country; first, by decreasing its population; and second, by the expense which it is put to in retaining and defending them.

To the first of these objections, which, in fact, since the "Essay of Malthus on Population," few persons would think of maintaining, the answer is very brief and conclusive, namely, that it would not be easy to name that modern nation—(America excepted; and that, though politically speaking it is a nation, and indeed a powerful one, yet taking a philosophical view of the scantiness of its population as compared to the immensity of its territory, is only a colony itself)—which could not with great advantage to all parties deport a great many of its members; and that if such a nation is to be pointed out, then that nation will form the *exception* and not the *rule* of a sound thinker upon the colonial system.

The objection on the score of expense is by far the more weighty one, and is, besides, one which is very likely to meet with pretty general assent; first, because we are a people quite as fond of grumbling at expense, as, in our secret hearts, we are of being in reality liberal; and secondly, because the great advantages we really do derive from our colonies are afforded to us just circuitously and silently

enough to allow of nineteen-twentieths of us enjoying the advantages without knowing or caring where or what is the source of them.

In the first place, we must beg to remark that by far too sweeping a charge is made against the colonies of burthening us with the expense attendant upon retaining them. Some of them, indeed, from their peculiarity, are directly expensive to us; but these afford, as will hereafter be seen, indirect advantages to us, which more than counterbalance the direct charge. Even these colonies, then, can no more justly be accused of being an expense to us, than the merchant's cargo can be called injurious to him when he receives for it not only all it has cost him in purchase and carriage, but a profit per centage over and above.

It is to be considered that a great deal of what we call the expense of retaining our colonies, is, in point of fact, an expenditure to which we should still be liable if our colonies were sunk in the sea, or duly made over to a foreign country. It is not for a moment pretended that commerce is to be dispensed with. Well, then, our trading vessels must be protected by the presence in distant seas of our ships of war; and it is on account of these, which we thus see are *not exclusively employed* in protecting our colonies, that the heaviest item of what is called the expense of our colonies is incurred. And even where great *direct* expense is incurred by us on their behalf, we are still very largely benefited, for the population of the colonies are our customers; we sell to them goods which, if they were independent, they would be more likely to buy of other nations than of us; and, thus, our manufacturing population owe to the colonial system all that labour,—only another word for happiness, comfort, and content,—which is demanded for the supply of the colonies.

Again, a very great portion of the merchandise we export to other European nations we have previously imported from our colonies; and that, too, in exchange for our own manufactures. Annihilate the colonial system, and what would follow? This:—unable to compete with foreigners, whose artisans live worse than ours, and receive lower wages, and whose goods could consequently undersell ours, we should throw tens of thousands out of employment; we should lose the profit upon exporting to other European nations the goods we now purchase with our home manufactures; our armaments would still have to be kept up, unless we were insane enough to sink into a lower rank among nations; but our *trading vessels would*, at one fell swoop, be deprived of the chief part of that immense source of profit—the *carrying trade*.

Surely here are considerations which ought to restrain us from flippantly speaking of the "expense," from which we derive so vast and multifarious a profit! Even this bare *allusion* to these advantages will, we are sure, suffice to show our readers that our colonies are something more precious than a mere burthen and dead weight. And when, step by step, we shall have shown the extent of our trade with each important colony, and balanced the *indirect profit* which we wholly owe to the colonial system against the *direct charge* which is only in part incurred on account of the colonies, we shall, we are certain, show that the colonial system has been greatly misunderstood and misrepresented, and that, circumstanced as we now are, every class of men in England is all but vitally interested in their preservation and in their prosperity.







ON SELF-INSTRUCTION, ~~AND~~

## AND THE INTERRUPTION OF THE VACATIONS.

THE wisest and most benevolent government cannot provide full and complete education for the whole of its population. The avocations of many individuals, and the localities of many others, must render it difficult, nay, utterly impossible for the most munificent government to do more than provide them with the elements of tuition. The solitary cotter, the mountain shepherd, the soldier, and the mariner, can have no regular access to the lecture-room and the library; and yet all these classes have produced individuals who have made themselves great names as men of science, as scholars, and as poets. This single fact, and the mere reflection that men in situations the LEAST favourable to the acquisition of scholastic knowledge, have achieved what tens of thousands who have been so placed that they could command the use of our best public libraries have not so much as attempted, ought to suffice to stimulate those who are striving after intellectual improvement, and to *shame* from their contented indolence those who have hitherto neglected to strive. In truth, he who would inculcate self-instruction need by no means confine his proof of its value and practicability to citing the names of eminent men who have been in the very fullest sense of the words, "self-taught." For, as we have already taken more than one occasion to remark, scholastic education is itself for the most part only a *mean* to the great end—the acquisition of moral and intellectual improvement; and he who does not to the utmost extent in his power aid those who teach him, by devoting some portion of his time to "self-instruction," will not be very eminent for his proficiency in the instruments of learning, or very likely to make any great progress towards erudition. Few teachers fail to remark the injurious effect of long vacations; few will fail to call to mind abundant instances of boys returning to school at the close of the holidays infinitely more backward than they were in the middle of the preceding quarter. And yet this is the case only with *some* boys. Partly, perhaps, the difference, in this respect, between different boys may arise from their respective superiority and inferiority of mental power: but a pretty extensive and careful observation warrants us in affirming that the difference *mainly* arises from some boys being encouraged, or, at the least, allowed, wholly to abandon their studies during the holidays, while other boys are advised and exhorted daily to make some effort towards keeping up their acquaintance with whatever they have most recently acquired at school.

If parents would but give this subject the consideration to which its very real importance to the welfare of youth entitles it, we are convinced they would never again allow their children wholly to forego their studies during their vacations. We do not recommend any thing like excessive confinement or *over-tasking*; we are not for depriving the young of any of their enjoyments; we only desire that the enjoyments of the vacation may be so far tempered with study as may prevent the return to school from being embarrassing to the pupil, from having forgotten his former acquisitions; and painful to the tutor, from finding that much of his former zealous and conscientious labour has been wholly thrown away. We do not think that parents will find it at all advisable to take their children *farther* in their respective branches of study than they may have already proceeded at school. For however wisely zealous, however humanely anxious a father, for instance, may be for the im-

provement of his son,—nay, however well-educated the father may be, he is almost sure to be ignorant of the *art of teaching*—an art as rare as it is valuable, and requiring not only special natural qualifications, but also a very long practice in the exertion of them; and if the parent counteract the tutor as to *method*, the care of the former is very considerably worse than thrown away. But let the lesson that has been said be repeated; the instructive work that has been read to the tutor may from day to day be read to the parent; and the arithmetical rule that has been fairly gone through may from time to time be practised. Even in this way a very valuable point is gained. The young scholar neither forgets what he had acquired previous to his holidays, nor does he, during those holidays, *wholly* lay aside the precious *habit* of systematic study.

Parents would, moreover, do well to recollect that there are many things which cannot be formally taught in schools which yet ought to be learned; and here, without any interference with the proper province of the tutor, the pupil should be especially pressed to *instruct himself*; to read, note, compare, and reflect.

We know that our work is much read by the young, and also that it is read by very great numbers of young men, whose humble circumstances do not prevent them from being deeply and honourably desirous of mental and moral improvement. To such persons we have the pleasure to speak rather in the way of encouragement than in the way of advice. They have already determined wisely, and we only encourage them to persevere in their course. Let them not suppose, and be discouraged by the supposition, that scholastic education, invaluable as it obviously is, is the education only of the highest in rank, power, wealth, or learning. How very far this is from being the case a very little consideration will, we think, suffice to convince any intelligent reader.

Alfieri did not commence learning Greek until he was fully forty years of age, and yet he became a very tolerable Greek scholar; he did not commence writing tragedies until the same age, and yet he is, beyond all doubt, the greatest tragic writer of modern Italy.

A late eminent English writer had no scholastic education previous to his tenth year, beyond the very small proficiency in plain English reading and writing, which he was able to acquire at a little village day-school. But he resolved to *teach himself*. And though his life was spent in almost unceasing exertion, at first, as an agricultural labourer, then as a soldier, and finally as a farmer, yet so well did he fulfil his determination, that he acquired the French language so thoroughly as to be able to write a grammar of that tongue, and to speak and write the language so well as to be very frequently mistaken for a native of France. Beginning life at the plough tail, he ended it in the exalted character of an English senator. Now this writer—one of the most voluminous of modern times—had very many points of temper and disposition which tended to retard his upward course; but, beginning with a determination to *instruct himself*, he so sternly and successfully addressed himself to his task, that he became an intellectual giant. Often, however, was he perverse; but, shunning such self-willed perversity, let every young man feel encouraged in his endeavour to improve himself by reflecting that this powerful writer—so powerful that even his great and conspicuous faults of

temper could not prevent him from rising from the plough-tail to the senate—was wholly *self-instructed*, except that he was taught at a village school the merely elementary arts of reading and writing.

It cannot be too often or too strongly impressed, that *self-instruction* is practicable to all. Those who have risen to the highest literary or scientific eminence by dint of self-instruction, are frequently the persons who have been the most unfavourably circumstanced as to the mechanical aids for study. And this fact strongly proves that the main requisite towards success is to *determine to be successful*. To this determination, the self-instructor must add regular and systematic application, and a rigid economy of time.

To render self-instruction *generally* practicable, requires, we may be told, something beyond the qualities we have enumerated. The remark would be quite just; in fact, it could not fail to be made by any one who possesses any thing like an analytic and familiar knowledge of human nature.

Though those who *have* determined to surmount the obstacles which poverty and an isolated situation oppose to efficient self-instruction, it is not, for a moment, to be supposed that *all* men possess the iron energy of mind requisite to making and maintaining such a resolution when the difficulties are *extreme*; but this consideration, as we shall very briefly show, forms no sound objection to our wish for the general prevalence of self-instruction.

At once admitting that it is *not* given to all men to become eminent as intellectual *producers*, we are firmly convinced that it may be, and that it will be, in the power of every one of our compatriots to be intellectual *users* to such an extent as shall greatly—indeed wonderfully—exalt our national character, intellectual and moral, and increase at once our national importance and individual happiness.

It is not at all desirable that our whole population should either be or desire to become moral writers, statesmen, senators, or poets; but it is both desirable and possible for our whole population to be able to understand and profit by the moralist, to appreciate, and therefore do justice to the wise and honest statesman, and despise the mere bawling and selfish demagogue, and to find equally recreation, delight, and intellectual elevation in the glowing pages of the poet. And this may readily be accomplished. The mere instruments of self-instruction—reading and writing—are now, indeed, attainable by the very poorest among us. *These* attained, what more is requisite to forming a really intellectual population?—Firstly, a *determination* on the part of individuals to instruct themselves, and *cheap* and at the same time compendious *helps* to that desirable end.

In season and out of season, we recommend the first requisite; and we perhaps may be permitted to say that we have done something towards furnishing the *helps*. But we both desire and shall do something more than we have as yet

attempted; and this brief essay is intended as a preface to a series of treatises to appear in the *GUIDE TO KNOWLEDGE*, under the head of “Self-Instructors,” by means of which the young, and those whose pecuniary means are limited, will be enabled to pursue a course of self-instruction in the absence of those voluminous treatises which are too prolix for the comprehension of the former, and too expensive for the purchase of the latter.

Again addressing ourselves to the senior class of our numerous readers, we venture to add yet one other argument in favour of “Self-Instruction.” Invaluable as schools and colleges are, it is, notwithstanding, very obvious that they teach only—so to speak—the *use of our intellectual weapons*. The scholar in mature life desires to make his acquaintance with German or Hindostanee. Very frequently he requires this acquaintance only for a particular purpose. He becomes a *self-instructor*! Another scholar, eminent as a writer, is applied to for a treatise upon a subject to which he has never before had occasion to turn his particular attention. He studies the subject, masters it—in short, he is *self-instructed* upon it. A barrister’s whole professional course is a course of *self-instruction*. Almost every case that demands his advocacy demands his previous *self-instruction*; and that, too, of a very laborious kind. It is very true, that to translate Schiller or Goëthe, the self-instructor must have a poetic faculty, the faculty of mastering a strange tongue, and means, which the majority of men do not possess, of obtaining German works. So, again, the barrister must be able to consult authorities in Latin, Norman, and French, to be well skilled in the first principles of his profession; and then, self-instructed in the particular matter which affects the particular case he is required to plead.

Is it argued that this affects our recommendation of the self-instruction of *all* classes? Surely not: for what the many fall short of in the above-mentioned requisites to the German translator and the barrister, are precisely those qualifications which the many have *not the slightest occasion for*.

Can you read English, and write,—you want no more, except love of study, and good aids to study, to make you masters of all that the English language has, of art, of science, of the literature which purifies the heart, of the criticism which sharpens the intellect, of the poetry that delights the fancy, cheers solitude, consoles sickness, and beguiles sorrow. And what a people shall we become, when all our population shall be able to gain instruction from every thing in our language that teaches, and to be delighted with all that our language has that is capable of affording delight—a delight, too, never, or but rarely unmingled with instruction! And in *all* this, the poorest among us *may qualify* himself to participate.

To aid, therefore, *our* readers in so qualifying themselves will be the ambitious aim and end of our essays, which from time to time will appear under the title of “The Self-Instructor.”

### SAINT PAUL'S SCHOOL.

(Continued from page 22.)

THE original endowments of this school were 115*l.* 15*s.* 7½*d.* per annum; the expenses, 79*l.* 8*s.* 4*d.*; leaving a balance of 36*l.* 7*s.* 3½*d.* for the “reparations, sutes, casualities, and all other charges extraordinary!” After the good dean had finished all, he left the perpetual care of the school to the Company of Mercers, and when he was asked the reason of so committing the trust, he answered, “that there was no

absolute certainty in human affairs; but for his mind, he found less corruption in such a body of citizens than in any other order or degree of mankind.”

The wisdom of the founder was very obvious in this, declaring that the statutes might be altered according to circumstances, and in such way as to tend to the better government of the school: this liberality was not less appa-

rent when he extended the benefits of his institution to those who are foreigners, "of all nations and countries."

Dean Colet died at Richmond, on the 16th of September, 1519, in the forty-third year of his age; he was buried in the choir of the cathedral, and a monument was erected to his memory by the Company of Mercers, which was destroyed by the dreadful conflagration of the cathedral, in 1666, but the representation of it is still preserved in "Dugdale's History of Saint Paul's," and "Knight's Life of the Worthy Dean."

The ancient school shared also in the great calamity of 1666. It was rebuilt in 1670, by the active zeal of the Mercers' Company. The library was added at the same time. The school-room is large and commodious, and is ornamented with a bust of the founder, by Baron, and another of a late much respected high master, Mr. George Thicknesse, which was placed there by a voluntary subscription of the scholars. To those has been added an excellent bust of the late high master, the Rev. Dr. Roberts, who had been previously presented with an elegant piece of plate by the scholars, on occasion of his resignation. The school consists of eight classes or forms; in the first of which children learn their rudiments, and from thence, according to their proficiency, are advanced to the other forms, until they rise to the eighth.

St. Paul's is a free school, and confined to that mode of tuition alone which is strictly classical, and without any other charge than the payment of one shilling on the entrance of each boy. The admission of the scholars is in the Mercers' Company: the surveyor-accountant, one of the court assistants, being the officer delegated by them to nominate, during his year of office.

Scholars are admitted under the age of fifteen; but at present, no boy is eligible to an exhibition if he is admitted after the age of twelve. There is no prescribed time of superannuation by the statutes; but no boy is expected to remain at the school after his nineteenth birth-day.

The Latin grammar which is used is that of Lilly, corrected by Ward; and the Greek grammar, that of Camden, or the Westminster. It is to the honour of St. Paul's School that the principal grammars for the study of the Latin and Greek languages, throughout the kingdom, should have been the works of its founder and first master, and of Camden, who was one of its scholars.

The number of holidays observed at the school, which are rather numerous, as well as the school hours, have been regulated by the court of assistants. The grand examination of the scholars takes place after Easter, and occupies two days; on the last of which, the seniors of the eighth class make their recitations in Greek, Latin, and English, previous to their admission to some college, and the captain of the school leaves it at that season.

The *apposition*,\* a term peculiar to St. Paul's School, is in fact the annual commemoration of the founder, and formerly took place on the second day of the examination. Of late, it has usually been held on the Wednesday or the Thursday in the examination week. The solemn business of this day is the commemoration of the founder, by three orations in Greek, Latin, and English, composed and spoken by the three senior boys. These are succeeded by two prize compositions in Latin and English verse, and afterwards speeches by the upper boys. The captain of the school generally, but not necessarily, is appointed to a Camden exhibition. The Camden and other exhibitions are given away at this season of the year by the trustees at Mercers' Hall;

a court being holden on the day after the apposition by the trustees, called "the apposition court," for the transacting of this and other business relative to St. Paul's School.

There are at present eight exhibitions, which are paid out of a separate estate, being a benefaction founded by Lord Viscount Camden, which is quite distinct from the estate of St. Paul's School itself. This donation consists of a moiety of the titles of several estates in the county of Northumberland, and of the sum of 16,000*l.* bank three per cent. reduced annuities, the gross and annual income of which, in 1815, amounted to the sum of 900*l.* These exhibitions are of the annual value of 100*l.* each, and are confined to such scholar or scholars as from time to time shall be preferred from St. Paul's School to Trinity College, Cambridge. Their number is not limited, neither is the time, but it is usually for seven years.

There is an indefinite number of exhibitions of 50*l.* a year each, to any college of either university. They are holden for seven years, and are never given to the same boys who have the Camden exhibitions. There are also some advantages, either as scholarships or exhibitions for Paulines, (scholars of St. Paul's School, usually so denominated,) at Trinity and St. John's Colleges, in the University of Cambridge, founded by Mr. Perry and Dr. Sykes.

In 1780, Mr. John Stock, citizen and draper of London, left 1000*l.* three per cent. consols, interest of which was to be given to a scholar from St. Paul's School on his entering Bennet's College, Cambridge. It is highly gratifying to remark, that the Company of Mercers, by their good management of the revenues of the school, have always been enabled to have a fund ready to supply the wants of the more indigent scholars; and by their faithful discharge of the trust reposed in them, have secured such high respect to the foundation as will ever claim the most grateful remembrance.

There are no church preferments belonging to this school. The gross average income is 5,300*l.* per annum, arising from landed estates, and the interest of the money in the funds being 26,000*l.* stock.

The present high master is John Sleath, D.D. whose salary is 618*l.* per annum, together with a spacious house. The present second master is the Rev. W. A. C. Durham, M.A. whose salary is 307*l.* per annum, and a house. These gentlemen take boarders. The present under-master, an ancient chaplain, is the Rev. J. P. Bean, M.A. whose salary is 227*l.* per annum, and a house. And the present assistant-master is the Rev. J. Cooper, M.A. whose salary is 257*l.* per annum.

Besides these salaries, there are payments from the school funds to the officers of the company; and as a laudable encouragement to the high masters, that their labours shall not go without their just reward, the company allowed a princely annuity of 1000*l.* to the late high master, the Rev. Dr. Roberts, who retired, after filling that dignified station about forty-five years, and "was a man of great merit." There is also an annuity of 60*l.* per annum allowed to the late sub-master's widow.

This distinguished seminary of religion and learning, which has flourished for more than three centuries, has given education to many great and good men, amongst whom we may enumerate the antiquaries Leland and Camden, John Milton, Dr. Calamy, Cumberland, Bishop of Peterborough, the Duke of Marlborough, the present Bishop of Salisbury, and several others.

\* Apposer signifies an examiner.

As steel is more highly tempered by the coldst draught, so the good man is best tried by the bitterest woe.

## BRIEF VIEW OF THE IRISH REBELLION,

WITH A SLIGHT SKETCH OF THE EFFECTS OF PAPACY AND PROTESTANTISM ON THE IRISH PEOPLE.

[(Concluded from p. 19.)]

We have now to show, 1st, that the United Irishmen plunged Ireland into rebellion, as *leaders, planners, and authors*, and not as *tools or servants*—a distinction very important, as teaching the danger of listening to demagogues, however moderately they may at first choose to talk; and 2dly, we have to show the progress of the rebellion.

The *rant* of rebellion is that the *people* are dissatisfied, and that their dissatisfaction has its origin not in mere natural levity, but in real, deep, and all but intolerable misery, inflicted by the ignorance or the wickedness of the government for the time being.

The Whig Club, which admired Tone's "Review of the last Session of Parliament," resembled various other associations: its objects were purely selfish. It envied its opponents, and wished to oust them from place. But to tell this to the Irish public would have been of very small avail. Their declamation, therefore, touched upon country oppressed, people impoverished, infamous ministry, and all the usual flowers of rhetoric of gentlemen anxious to exchange opposition and popularity for the more solid substantialities of place and salary.

But Tone found these gentlemen more anxious to forward their own views than to improve his finances; and as he had no fears for life or reputation, and no property to be afraid for, he speedily soared beyond them in bidding for the suffrages of persons of that description, that of old furnished recruits to the army of the rebellious son of the king of Israel. But, and let it never be forgotten, the popular mind was prepared for sedition by having been accustomed to the unjust declamations of men who complained sulkily, though they had sense and perhaps principle enough to keep on the shady side of the law.

The Whig Club would have started aghast if any one proposed treason to them; and that treason, too, for the purpose of establishing a military despotism in Ireland! Yet we shall see that Tone and his friends, for whose treason the Whig party-declamations did so much to prepare dupes and victims, quite coolly contemplated such a despotism.

We leave out of view all Tone's trivialities and self-gratulation; all his tattle about theatres, and all his evident lust of self-aggrandizement; and shall only extract such passages of his own evidence as show the *animus* of those who goaded their miserably deluded fellow-countrymen into treason.

Our readers understand that Tone was now resident in France for the avowed purpose of concerting measures with that government for the invasion of Ireland. The extracts we shall make will consequently speak for themselves as to the wishes and intentions of both Tone and the rebels in Ireland, of whom he was now the accredited and virulently active agent.

"Breakfast at Madgett's. Long account, on my part, of the state of Ireland when I left. Madgett assures me that the government here have their attention turned most seriously to Irish affairs; that they feel that unless they can separate Ireland from England the latter is invulnerable." Never ought this to be forgotten by the wise, the just, and the really patriotic in either country! "He (Madgett) asked me, did I think any thing would be done in Ireland by her spontaneous efforts? I told him, most certainly not."

Now observe this declaration of the disinclination of the mass of the Irish to rebellion, vast and villainous as had been the efforts of evil men to goad them to it; then couple it with the following *naïve* declaration of a desire to *forcethem* to it. Having told De la Croix that he did not want a military government—i. e. a sanguinary despotism *à la Française*, for Ireland—he thus speaks in a parenthesis—"N.B. In this I lied a little; for my wishes are in favour of a very strong, or, in other words, a military government in the outset." In plain terms, this traitor knew perfectly well that he and his infamous colleagues had succeeded in corrupting only a small part of the Irish nation; but so ambitious was he, that he was prepared to see Irishmen butchered by Frenchmen, so he could but rise to a power for which—setting aside mere

brute courage—he had not a single qualification. In fact he in another place simpers in a most disgusting parody of gratified self-love, when one of his French interlocutors hints that he, Tone, might probably be made dictator of Ireland! How he would have used his power a single extract will suffice to show. "The Irish aristocracy are putting themselves in a state of warfare with the people,"—i. e. by declining to give their property to the plunderer, and their throats to the knife of the butcher; and let them take the consequences. "If ever I have the power, I will most heartily concur in making them a dreadful example." Upon this declaration, we merely stay to remark, that the *italics* in the above sentence are not ours, but those of the butcher-by-anticipation himself. His habits were always extravagant; and being at length very short of cash, he proposed that France should supply him—Ireland, not he, to be the debtor; and he instanced as one of Ireland's assets, "the quantity of English property which would be forfeited to the state!" Again, "I was asked, did I think it was likely that the men of property, or any of them, wished for a revolution in Ireland? I replied, most certainly not, and that he should reckon on all the opposition they could give him." The peasantry, for the most, were to be bullied into rebellion, and the aristocracy sabred and so forth by the peasantry and their French friends. Who then did want a revolution? Pennyless miscreants such as Tone, and hot-blooded and light-headed dreamers and enthusiasts like Fitzgerald; the mad enthusiasm and honest ignorance of the latter making them, quite unconsciously, mere tools in the hands of the former!

With two more extracts, exhibiting of the atrocious feelings entertained by Tone and his friends, we must conclude our notice of his personal career; the short remainder of our space being requisite for a brief summary of the consequences of their abominable plotting. "He," General Clarke, "then wished me to give him a short plan of *Chouannerie*, in Ireland, particularly in Munster, as he would tell me frankly that the government designed to turn a parcel of wretched individuals into Ireland, in order to distress and embarrass the government there, and distract them in their motions;" those motions being made for the sole purpose of protecting Irish life and Irish property!

"I have been hard at work translating orders and instructions for Colonel Tate, an American officer, to whom the general has given the rank of *chef de brigade*, and 1050 men of the Legion Noire, in order to proceed on a buccannering party into England. His object is Liverpool. I should like to pay a visit to Liverpool myself," i. e. as he just before says, "for the credit and profit of it." "His," Tate's, "destination is now fixed to be Bristol; if he arrives safe, and carry it by a *coup de main*, he is to burn it to the ground. I cannot but observe here, that I transcribed with the greatest sang froid the orders to reduce to ashes the third city in the British dominions, in which there is property to perhaps the amount of 5,000,000*l.* The conflagration of such a city as Bristol! It is no slight affair; thousands and thousands of families, if the attempt succeeds, will be reduced to beggary. I cannot help it! I hate the very name of England!"

Surely, surely, we have shown abundant cause why in all times the really patriotic should beware that they give no grounds to pennyless and idle desperadoes to act and think in imitation of this buffoon in style, and assassin in sentiment! We trust that the lesson will not be thrown away; and turning aside from the really painful task of transcribing sentiments so dreadful, and of which, or worse, we could accumulate whole pages, we now pass to a brief summary of the consequences of the plots in Ireland, and of Irish traitors in France.

Lord Edward Fitzgerald, and his revolutionary colleagues in Dublin and the provinces, had done all in their power, and that was not a little, to prepare the way for the ruin of their country; and Tone's exertions in France were so far crowned with success that a French force was prepared to invade Ireland, Tone himself being engaged, and paid as adjutant-general. In December, 1796, the expedition set sail from France, comprising seventeen

sail of the line, thirteen frigates, several corvettes and transports : in all, forty-three sail. To this imposing force, we must add about sixteen thousand soldiers. On the 22d of December, this huge force of sanguinary and unprincipled buccaneers made Bantrey Bay; but between that night and day-break on the following morning, a gale had reduced the ships in company to sixteen sail, large and small! In this state of affairs, so eager was Tone for plunder and bloodshed, that he proposed to land with the *Legion Noire*—composed of the very acutest and offscouring of revolutionized France. But after much useless squabbling, proposing now, and overruling then, the weather, and the innumerable blunders of the leaders, took this notable set of brigands back to Brest—not a single blow having been struck towards forwarding their vile plans. This failure did not put a stop either to the activity of Tone in France, or to that of the other traitors in Ireland. A new expedition was planned to sail against Ireland; but before this could be put into effect, the vigilance of the Irish government, and the rash atrocity of various influential leaders of the Irish rebels, had caused the rebellion to rage in Ireland, and more especially in Wexford. Battle after battle was fought between the king's troops and loyal militia regiments, and the rebels: Fitzgerald and other principal and most virulent rebel leaders were dead or in gaol. While the rebels were thus being beaten in detail in Ireland, their friends in France were only preparing to support them. General Humbert was stationed at Rochelle with 1000 men; General Hardy at Brest with thrice that number; and Kilmaine commanded a force of 9000. It was arranged that the two first forces should land at different points of the Irish coast, and thus at once aid the rebels, and so far occupy the attention of the king's troops as to allow of Kilmaine's force landing. While these arrangements were in progress the repeated defeat of the Irish rebels had greatly weakened and dispirited them. Humbert, tired of waiting for the completion of the arrangements of his government, landed in Connaught with his division of 1000 men, with about a thousand guineas of money, and with a thousand muskets, exclusive of the arms of his own troops. But though he obtained some partial advantage over General Lake, he was very speedily surrounded by the army under Lord Cornwallis, and defeated at Ballinamuck. He and his French followers were taken to quarter, but the Irish rebels were put to death. Before the news of this issue to Humbert's adventure reached France, Hardy's 3000 men sailed for Ireland. Tone, and other Irish rebels, accompanied this force. The *Hocke*, the *Loire*, the *Resolue*, and the *Biche*, made Loch Swilly on the 10th of October, 1798, and were encountered by an English squadron under Sir John Borlase Warren. A desperate action ensued, in which the *Hocke* sustained the brunt of the action on the French part.

Tone, who was on board the *Hocke*, fought with great resolution; and was among the survivors when the vessel struck. When he and his fellow-prisoners were conveyed on shore, he was not immediately recognized; but being so shortly afterward, he was committed to prison, where he perpetrated suicide, after having been tried, convicted, and sentenced to death. The failure of this expedition put an end to all possibility of the success of the Irish rebellion. The at once gallant, skilful, firm, and humane conduct of Lord Cornwallis restored peace to the country, and in 1800 the parliament of Ireland, to which (partly from its jobbing, and partly from its factious declamation) Tone, and the other traitors, so mainly owed their mischievous, though short-lived power, was wisely and justly annihilated.

That England would be injured by French troops occupying Ireland is too obvious to need an argument; and that Ireland would have been subject to *military despotism* had the rebellion succeeded, we see from Tone's own evidence. It was, then, only he and similar desperadoes who would have been benefited. Lord Edward Fitzgerald, and men of his class, would merely have overturned a wise and benevolent government,—which has taken the opportunity of the comparative good behaviour of Ireland to emancipate the Papists from all disqualifying laws, 1stly, to cause the ruin of their own families; and 2dly, to place their "beloved fellow-countrymen" under a foreign military tyranny! *The lesson thus read to us should never be lost sight of.*

In this insane rebellion above 70,000 lives were lost; 90,000 of the king's troops, and 50,000 of the rebels. What would have been the extent of misery inflicted on the country by the success of the rebellion, we may judge from the extract with which we shall close a task, painful in its performance, but calculated, we most sincerely believe and hope, to be of very essential service.

"The peculiar marked object has been to ruin his"—the duke of Leinster's, brother to Lord Edward Fitzgerald—"tenants. *Personal attachment makes them*"—the rebels—"very anxious to avoid it, yet necessity forces them to take what they can get. The cruel hardships put on his tenants *forces them to join the insurgents*"—the object the insurgents had in view!—"and they say, 'It's better to die with a pike in one's hand, than be shot like a dog at my work, or see my children faint before my eyes for want of food!'"

So says Lord Edward's aunt; but she seems to be quite unaware that this distress of the duke of Leinster's people was owing to her nephew Edward and his friends, and that but for the wise and gallant conduct of the government, *every* one in Ireland would have been reduced to the same distress, and ultimately to much worse.

## A BRIEF SKETCH OF THE INQUISITION AND ITS INHUMAN TORTURES.

It is a trite observation, that "coercive measures never yet made a convert to any opinion, but either martyrs or hypocrites," yet this deserves to be inculcated on the minds of the rising generation with unceasing assiduity. The christian religion, beyond any other, enjoins charity toward all men, and that if any be in error, they should be convinced of it by arguments drawn from reason and the word of God; but it every where discourages the idea of making converts by force, and inflicting punishment for differences of opinion. Yet there is no religion on earth whose professors have acted with more violence, have exercised greater cruelties, or have been guilty of more flagrant injustice to secure uniformity of sentiment in religious matters, than that which really enjoins love and kindness amongst all descriptions of men.

We owe an abatement, and almost an abolition of punishment, on the score of differences in religious opinion, to the vast increase and spread of knowledge that has gradually taken place and exerted its influence since the discovery of the art of printing; and wherever the introduction of valuable knowledge has not been opposed by the ruling

powers, there religious bigotry and intolerance have rapidly declined, and nearly disappeared. It may, however, be profitable to the rising generation, and may tend to inspire them with gratitude to the beneficent Disposer of events, to learn something of the horrors to which their forefathers were exposed, who faithfully served God according to the dictates of their consciences; and to contrast *theirs* with their own happy state,—exposed to no danger while they infringe not the laws necessary for the welfare of society. Nothing, perhaps, will be so conducive to this end, as a sketch of the rise, progress, and proceedings of what is falsely called the "Holy Inquisition," as it combined more cruelty, perfidy, and injustice in its career than any other religious tribunal, either in ancient or modern times.

The bishops of Rome, who aimed at absolute and universal dominion over the minds of men, assumed the power of judging those they denominated heretics; and though, with an affected delicacy, they pretended to refrain from inflicting the punishment of death, they delivered the unhappy victims of their tyranny over to the secular power, which uniformly cooperated with the ecclesiastical, and generally committed

them to the flames. A difference of opinion exists as to the origin of the inquisition, but it is usually ascribed to Dominic de Gusman, commonly called St. Dominic. Toulouse, in France, was the scene of its earliest transactions, yet as it has flourished longest and with the greatest vigour in Spain, that branch alone will receive attention from us.

In the reign of Ferdinand V. this sanguinary tribunal being firmly established, and one Torquemada being made inquisitor-general, all the horrors that imagination could conceive were realized by the unhappy inhabitants of Spain. The crimes that came under the cognizance of this terrible court were so numerous and ill-defined, the means made use of to obtain information so secret and so base, that no family could feel itself secure, no rank was privileged, no profession afforded any shelter. Yet these encroachments of the spiritual power were not quietly submitted to. Many insurrections of the people took place, and one inquisitor was killed in the church of Saragossa; but they were insufficient to remove the abuse, and their suppression served to strengthen the hands of their oppressors. The Jews were the principal victims of this infernal tribunal; but as their numbers were too great to be exterminated by it, they were banished, in 1492, by a decree which deprived Spain at once of eight hundred thousand valuable subjects.

Torquemada discharged the duties of his office with unrelenting and indiscriminating ferocity. No age, no sex, no rank was spared, so that in the eighteen years of his administration, upwards of ten thousand were tortured and committed to the flames, nearly seven thousand burnt in effigy, and more than ninety-seven thousand sentenced to confiscation, imprisonment, or infamy. What an account must this wretch have to render at the bar of the Almighty, for all this mass of misery inflicted on innocent persons!

Though there does not appear to have been any subsequent inquisitor that equalled Torquemada in the number of his victims, there were some that fell but little short; and the firmest nerves would shudder with horror could all the secrets of this diabolical prison be revealed. Enough is known, however, to make us thankful to the Almighty that we are born in an age and country where such tribunals are unknown.

Under Philip II. the inquisition in Spain was at the height of its power. Its dungeons were then full, its torture-room was almost constantly occupied, and *auto-da-fés* were frequently exhibited with all the pomp that could be devised, to gild this bloody sacrifice to the demon of superstition. The sufferings and cries of the victims are said to have drawn tears down even Philip's "iron cheek;" but they had not power to soften his heart, steeled by ignorance and bigotry.

The heavy loss which the kingdom sustained, both of subjects and of wealth, by the banishment of the Jews, did not prevent a similar measure in the reign of Philip VI., chiefly at the instigation of the members of the inquisition. The Moors, or Moriscos, after every cruelty of that tribunal had been employed to convert them to Christianity, but in vain, were banished, and Spain experienced the loss of a million of useful and industrious subjects, which Africa gained.

Things continued without much alteration till the reign of Ferdinand VII. During the detention of that monarch in Spain the Cortes decreed—"That the tribunal of the inquisition is incompatible with the constitution." All humane and sensible men, of every religion, hailed the abolition of this seat of tyranny, and even after the restoration of Ferdinand, the decree was confirmed.

But the mind of the sovereign was too deeply imbued with superstition, and too much under the influence of priests and monks, to be sincere in his acquiescence with this decree. No sooner had he gained the upper hand than he annulled the constitution, re-established the inquisition, and put every thing as nearly as possible on its former footing. Yet there is little doubt but this formidable engine of ecclesiastical power has received an irreparable shock, and that shortly it must cease to act altogether. Some of its most important movements are already stopped, and men are growing every day too enlightened to submit without resistance to the rod of iron with which they have hitherto been ruled.

Having thus given a brief sketch of the history of this dreadful tribunal, it remains to mention a few particulars of its method of proceeding, and the cruelties inflicted on its hapless victims. It is sincerely to be hoped that these things will not long exist, except on record, and posterity will no doubt be astonished that powerful nations could ever have experienced such horrors, without rising *en masse* to put an end to them, and to bring their perpetrators to condign punishment.

The unhappy victims of the inquisition laboured under disadvantages, which rendered their acquittal almost impossible. Their accusers never appeared before, or were named to, the accused. Their crimes were never stated, so as to give them an opportunity of making any defence, but they were required to consult their own consciences, and recollect what they had done to bring them under the censure of the Holy Office. If therefore a prisoner were wholly innocent of the crime of which he was accused, the fear of torture, or the hope of mercy, would sometimes induce him to mention faults of which the inquisitors were before ignorant, and which gave them a plausible pretext for proceeding to punishment. But if neither persuasion nor fear would induce a man to accuse himself, he was, at length, led to the room of torture, which was generally a vaulted apartment under ground, with walls so thick, that the cries and shrieks of the sufferers could not disturb the silence of that gloomy abode.

The kinds of torture generally used by the inquisition were three, the pulley, the rack, and fire; but it was not uncommon to vary their inflictions in every way ingenious cruelty could devise. The torture of the pulley is thus described. The wretched sufferer was stripped nearly naked, a weight of 100 pounds was fastened to his feet; his hands were placed behind his back and tied at the wrists with a strong rope which was passed over a pulley fixed in the ceiling. On a sudden, the unhappy man was drawn up, then several stripes were inflicted on him, he was as suddenly let fall, but not to the ground, so that the violent shock dislocated his shoulders, and put him to most exquisite pain. If this torture did not induce him to confess, he was remanded to his dark and dismal cell, agonized both in mind and body, and sometimes, while yet suffering from the former infliction, brought up to endure fresh torments. The victim was next stretched on his back, along a hollow trough, across the bottom of which bars were placed at irregular heights, so as to render his position as uncomfortable and uneasy as possible. His feet, hands, and head being firmly bound to this machine, small ropes were passed round his arms, thighs, and legs, through the bottom of the trough. At a given signal, these ropes were drawn tight, with such violence as to cut through the flesh to the bone. If a confession was not extorted, the ropes were then removed to other parts of the limbs, and the process repeated; next a piece of silk was placed over his mouth, and a considerable quantity of





water dropped on it from a vessel held on high for the purpose, which, forcing the milk down the sufferer's throat, produced all the agonies of protracted suffocation. If this was ineffectual, the wretched man was fastened to the floor, his feet were bared, well rubbed with lard, and a chaffing dish filled with glowing charcoal applied to them. At intervals, a board was placed between his feet and the fire, and in this partial interval of torment he was exhorted to confess. Should he, overcome by the intensity of his sufferings, accuse himself, he had to wait his final doom; but if he persisted in his innocence, his tormentors proceeded till nature could endure no more.

Were man not blinded by fanaticism and folly, and were there not within him an innate propensity to cruelty, he would see the futility of attempting to extort confession by such torture. The hardened villain, whose nerves were firm, and resolution strong, might resist them successfully; while the delicate and timid, overcome by his exquisite agonies, might accuse himself of crimes which he would shudder to commit, to obtain a respite from his pains.

When every species of torture had been tried, and confession had not been made, the sufferer was condemned as incorrigible, and burnt at the next *Auto-da-fé*, or Act of Faith, as these diabolical sacrifices were termed. On this occasion, all the condemned, from the different provincial tribunals, were assembled, and the process was thus con-

ducted. In the morning, the prisoners were brought into a great hall, where they were equipped in certain habits called *san benitos*. The procession commenced with the Dominicans, who were followed by the penitents in black coats without sleeves, barefooted, and with a wax taper in the hand of each; next came the penitents who had narrowly escaped being burnt: on their black coats were painted flames pointed downwards. To these succeeded the unhappy wretches condemned to die; on their coats were depicted flames pointing upwards, and if they were obstinate heretics, their pictures were painted on their breasts, with devils, serpents, &c. open-mouthed about them. Next came the farce of delivering them over to the secular power. After a sermon, the prisoners were loaded with chains, thrown into the common gaol, and soon after brought before a civil magistrate. Before he pronounced sentence, he inquired of each in what religion he chose to die. If he replied, in the communion of the Church of Rome, he was condemned to be strangled and burnt; but if he professed himself of any other faith, he was to be burnt alive. From hence they were taken to the place of execution, each attended by some nobleman, proud of the fancied honour; and though the scene that ensued was enough to pierce any heart except that steelled by superstition and bigotry, it was uniformly beheld by both sexes and all ages, to their shame, with transports of joy and satisfaction.

#### THE GNOMON AT DELHI.

For measuring the altitudes, declinations, &c. of the sun and stars astronomers use an instrument called a gnomon, which is generally some pillar, column, or pyramid, erected

upon a level surface, and often upon a pavement. It is by no means a modern construction, for the ancients were particularly indebted to it for effecting many of their observations,



and even at the present time many prefer it to the smaller quadrants, both as being more accurate, more simple in its construction, and far more readily applied.

The most ancient observation of this kind is that made by Pytheas, in the time of Alexander the Great, at Marseilles, where he found the height of the gnomon was in proportion to the meridian shadow at the summer solstice, as  $213\frac{1}{2}$  to 600; just the same as Gassendi found it to be by an observation made at the same place nearly 2000 years after, namely, in the year 1636.\* Wluh Beigh, king of Parthia, &c. used a gnomon in the year 1487, which was 180 Roman feet high. The one erected by Ignatius Dante, in the church of St. Petronius at Bologna, in the year 1576, was sixty-seven feet high. M. Cassini erected another of twenty feet high in the same church, in the year 1655.

Many modern travellers affirm that the Egyptian obelisks were also used as gnomons, they having found that their

four sides stand exactly facing the four cardinal points of the compass. Again, the Spaniards, in their conquest of Peru, found pillars of curious and costly workmanship set up in several places, by the meridian shadows of which their amatas or philosophers had by long experience and repeated observations learned to determine the times of the equinoxes, which seasons of the year were celebrated with great festivity and rich offerings, in honour of the sun.†

Among the Indians, in their astronomical observations, spheres and gnomons were much used, but they served merely as sun-dials, and as instruments for determining the latitude of places. The one at Delhi is much celebrated, and its construction is believed to be borrowed from the Chinese: the engraving at the head of this article is a representation of it; and at some future period we shall make a point of explaining to the capacity of our readers generally, the science of gnomonics.

## ADOPTION,

### ITS EARLY HISTORY.

ADOPTION is an act by which a person takes a stranger into his family, in order to make him a part of it; acknowledges him for his son, and constitutes him heir of his estate. Calmet is of opinion, that adoption, strictly speaking, was not used among the Hebrews, as Moses says nothing of it in his laws; and Jacob's adoption of his two grandsons, Ephraim and Manasseh, (Gen. xlviii. 1,) he considers to be a kind of substitution, whereby he intended that his grandsons, the two sons of Joseph, should have each his lot in Israel, as if they had been his own sons: "*Ephraim and Manasseh are mine; as Reuben and Simeon, they shall be mine.*" As he gives no inheritance to their father Joseph, the effect of this adoption extended only to their increase of fortune and inheritance; that is, instead of one part, giving them (or Joseph, whom they represented,) two parts. Mr. Taylor, however, has collected a large quantity of information upon the subject of this article, which leads to a different result; the substance of his investigation we will lay before our readers.

Adoption, as it respects parents procuring adventitious children, is, *first*, when a man or woman, having no issue of either sex, adopts a child, whether son or daughter. *Secondly*, when a parent, having only a daughter, 1st, marries her to a man whom, in consequence of that marriage, he adopts as his son: 2dly, when he adopts the children (or the eldest son) of his daughter, by such marriage. As an instance of the first kind of adoption:—Sarah, having no issue, procured a child by the intervention of Hagar; and Ishmael was her adopted son. In like manner, Rachel and Leah obtained additional children by the intervention of their handmaidens.

We learn from various writers that the custom of adoption is frequent in the east. Lady Wortley Montague says, (Letter xlii.) "Now I am speaking of their law, I do not know whether I have ever mentioned to you one custom peculiar to their country, I mean adoption, *very common among the Turks, and yet more among the Greeks and Armenians.* Not having it in their power to give their estate to a friend or distant relation, to avoid its falling into the grand seignior's treasury, when they are not likely to have any children of their own, they choose some pretty child of either sex, amongst the meanest people, and carry the child and its parents before the cadi, and there declare

they receive it for their heir. The parents at the same time renounce all future claim to it; a writing is drawn and witnessed, and a child thus adopted CANNOT BE DISINHERITED. Yet I have seen some common beggars that have refused to part with their children in this manner to some of the richest among the Greeks, (so powerful is the instinctive affection that is natural to parents;) though the adopting fathers are generally very tender to those *children of their souls*, as they call them. I own this custom pleases me much better than our absurd one of following our name. Methinks it is much more reasonable to make happy and rich an infant whom I educate after my own manner, brought up, (in the Turkish phrase,) *upon my knees*, and who has learned to look upon me with a filial respect; than to give an estate to a creature without merit or relation to me, other than that of a few letters. Yet this is an absurdity we see frequently practised."

We request the reader to note in this extract,—1. The publicity of the act and deed: signed, sealed, and delivered before the cadi. 2. The child cannot be disinherited, but becomes, *bonâ fide*, his new father's property. 3. The phrase, *child of the soul*, because *not*, strictly speaking, "child of the body," that is, by natural descent. This idea is applied by the apostolic writers to converts, &c.—"spiritual fathers." 4. The phrase, "brought up upon the parent's knees." Will this give a determinate sense to the awkward expression (in our version, at least,) of Rachel, "My maid Bilhah shall bear upon my knees?" what can we understand by this phrase? But may we take it—"shall bear (children) for my knees," that is, to be nursed by me, to be reared by me, as if I were their natural mother: "an infant whom I educate after my own manner," as Lady Montague explains it. This seems a proper rendering of the passage; and the particle *by, ol*, is very frequently taken in this sense; (see Gen. i. 23:) "The children of Machir, the son of Manasseh, were brought up on Joseph's knees," expresses a greater degree of fondness now than it has done before. Was not this something like an adoption? does it not imply Joseph's partiality for Manasseh? which is perfectly consistent with his behaviour to the dying Jacob, (Gen. xlviii. 18,) when he wished his father to put his right hand on the head of Manasseh the eldest, to whom, and to whose posterity, he still maintains his warmest affection, notwithstanding the pro-

\* Ricciol. Almag. Vol. I. lib. iii. cap. 14.

† Garcilasso de la Vega, Hist. Peru, lib. ii. cap. 22.

phetic notice of Ephraim's future precedence given him by the venerable patriarch.

There is another method of ratifying the act of adoption, however, which is worthy of notice, as it tends to illustrate some passages in the sacred writings. The following is from Pitts:—"I was bought by an old bachelor; I wanted nothing with him; meat, drink, and clothes, and money, I had enough. After I had lived with him about a year, he made his pilgrimage to Mecca, and carried me with him; but before we came to Alexandria, he was taken sick, and thinking verily he should die, having a woven girdle about his middle, under his sash, (which they usually wear,) in which was much gold, and also my letter of freedom, (which he intended to give me when at Mecca,) he took it off, and [N.B.] bid me put it on about me, and took my girdle, and put it on himself. My patron would speak on occasion in my behalf, saying, *my son will never run away*. He seldom called me any thing but *son*, and bought a Dutch boy to do the work of the house, who attended upon me, and obeyed my orders as much as his. I often saw several bags of his money, a great part of which he said he would leave me. He would say to me, '*Though I was never married myself, you shall be (married) in a little time, and then YOUR CHILDREN SHALL BE MINE.*'"—*Travels to Mecca*, p. 225. *Fragment*, No. 329.

This circumstance seems to illustrate the conduct of Moses, who clothed Eleazar in Aaron's sacred vestments when that high-priest was about to be gathered to his fathers; indicating thereby that Eleazar succeeded in the functions of the priesthood, and was, as it were, adopted to exercise that dignity.

The Lord told Shebna, captain of the temple, that he would deprive him of his honourable station, and substitute Eliakim, son of Hilkiah: (Isaiah xxii. 21,) "*I will clothe him with thy robe, saith the Lord, and strengthen him with thy girdle, and I will commit thy government into his hand.*" And Paul, in several places, says, that Christians "*put on the Lord Jesus*"; that they *put on the new man*," to denote their adoption as sons of God. (Rom. xiii. 14; Gal. iii. 27; Eph. iv. 24; Col. iii. 10. See also, John i. 12; 1 John iii. 2. When Jonathan made a covenant with David, he stripped himself of his girdle and his robe, and put them upon his friend, (2 Sam. xviii. 3.)

By the propitiation of our Saviour, and the communication of his merit, sinners become adopted children of God. Thus Paul writes, "Ye have received the spirit of adoption, whereby we cry, Abba, Father," (Rom. viii. 15.) "We wait for the adoption of the children of God." And, "God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons," (Gal. iv. 4, 5.)

## STATISTICS OF CRIME,

### SHewing THE COMPARATIVE INFLUENCE OF EDUCATION OVER THAT OF IGNORANCE.

Among the very numerous particulars in which we of the present day surpass the people of by-gone ages, very conspicuous is our wise and humane anxiety to discover and to counteract the causes of crime. Formerly, legislators and rulers concerned themselves only with the punishment of offenders: the rack and the axe, the gallows and the hangman, were the favourite implements of moral improvement. To prevent crime was thought to be a matter of no consequence; to punish it sufficed. But in our happier time this rule is reversed. Punishment is resorted to reluctantly, and with pain, and only in obedience to the stern necessity—affecting alike individuals and society at large—of self-preservation.

Penal laws would exist even were there no society. A savage and isolated human being could not act against the physical laws of the universe without certain and severe punishment. Did he handle fire, he would be burned; did he throw himself from a precipice, he would be maimed; did he neglect to gather and use the food provided for him by nature, he would be famished. Civilized beings are exposed to the like penalties for infractions of similar laws; but do parents leave their children to discover these laws by their ignorantly incurring the penalties? Not so! From the earliest stage of his reason, the child is warned of the effects which inevitably result from certain causes, and urged to the observance of certain laws by the assurance of certain penalties to be incurred from their violation; and at length, after ages of legislative ignorance—for all mere despotism is ignorance—mankind have happily discovered that punishment is not the sole province of the lawgiver, but that he must warn and guard, as well as order, conduct, and enact punishment. If the dark doctrine of fatalism were as true as it is false, the great mass of criminals would not be more

to be pitied than, under the actual circumstances of the case, they have been pitiable. Of the causes of crime they have been told nothing; its consequences, however—the dark dungeon, the maddening exile, the ensanguined scaffold—have been deemed enough for them.

How thankful must we be that a better state of things has arisen. Legislators are now wisely and justly anxious to prevent crime; and they are happily sensible that the chief cause of all crime is ignorance. The more you enlighten men, the more you humanize them; and the more you employ reason, and the more you elevate the moral and strengthen the intellectual, the less you will have to employ the wheel and the gibbet.

England is honourably distinguished by a powerful anxiety for the intellectual and moral improvement of the many; but to France we must concede the palm of ability in the investigation of what may properly be called the statistics of crime. The French Minister of Justice has laid before the king statements of the number of persons convicted of crimes of various kinds from 1828 to 1832 inclusive, distinguishing the utterly uneducated, the partially educated, and those who have received some little education beyond mere reading and writing. This document is as consolatory as it is valuable; it demonstrates beyond the possibility of doubt or cavil that education is the natural enemy of crime. And this it shows in two ways; for while the table which we subjoin shows that the partially educated or well educated bear but a very small proportion to the wholly uneducated criminals, another table shows that the majority of criminals who come under the cognizance of the laws are between the ages of sixteen and thirty, precisely that time of life when the passions are the strongest, and when the reasoning powers are only approaching to maturity. Thus—

*Statement of the Ages of Persons charged with Criminal Offences before the Courts of Assize in France in each Year, from 1826 to 1832; distinguishing those charged with Offences against Persons, from those charged with Offences against Property.*

AGES.	1826.		1827.		1828.		1829.		1830.		1831.		1832.	
	Crimes against Persons.	Crimes against Property.	Crimes against Persons.	Crimes against Property.	Crimes against Persons.	Crimes against Property.	Crimes against Persons.	Crimes against Property.	Crimes against Persons.	Crimes against Property.	Crimes against Persons.	Crimes against Property.	Crimes against Persons.	Crimes against Property.
Under 16 .....	17	107	33	103	17	126	13	104	9	105	18	109	11	103
16 to 21 .....	227	874	225	797	227	1051	225	1001	186	975	308	913	274	951
21 to 25 .....	359	804	323	771	299	849	296	885	294	827	349	881	413	816
25 to 30 .....	387	913	388	907	420	985	380	897	324	900	434	972	522	952
30 to 35 .....	276	651	290	677	294	708	293	847	305	819	357	922	491	866
35 to 40 .....	165	478	173	491	142	543	170	564	152	531	224	557	304	636
40 to 45 .....	153	448	136	419	139	417	147	440	129	384	150	391	194	486
45 to 50 .....	105	293	129	322	114	320	97	340	92	324	108	319	132	321
50 to 55 .....	74	187	72	207	72	210	70	207	81	219	80	207	106	241
55 to 60 .....	39	129	49	126	42	125	38	120	40	115	51	130	87	102
60 to 65 .....	48	87	44	108	38	97	27	93	23	67	32	80	59	91
65 to 70 .....	30	47	24	41	21	54	16	42	12	45	19	55	31	45
70 to 80 .....	14	27	17	32	17	42	16	36	15	34	14	24	18	31
80 and upwards	1	2	1	1	2	5	1	6	4	1	2			2
Age unknown ...	12	34	8	16										
	1907	5081	1911	5018	1844	5552	1791	5582	1666	5296	2046	5560	2614	5593
	6988		6929		7396		7373		6962		7606		8207	

How important that such a perilous period should have all the conservation that skilful and anxious tuition can bestow !

The fact that the greatest proportion of criminals is to be found between the ages we have named, affords a valuable hint to all rulers who are truly and zealously desirous of improving the moral condition of the ruled ; for it shows, as clearly as the difference between the number of educated and that of uneducated criminals does, that ignorance is the *grand fons criminis*—the great source of crime. We see that even the unreflecting ignorance of youth makes criminals, and we are hereby solemnly exhorted to do all that can be done to give them, and even all people, both the power and the habit of reflection ; and if we neglect to do this, if we neglect to remove that *ignorance* which causes crime, our punishment of criminals is not justice, but despotic vengeance.

There is another point in the subjoined table, which is, we think, well worthy of very grave and anxious consideration. Taking the yearly average of the criminals of France, as given in the tables of the Minister of Justice, the account stands thus :—

Persons wholly untaught .....	4471
Persons who can read and write but a little .....	2026
Those who can read or write well .....	746
Those who have been more liberally educated .....	173

Surely this downward progression speaks trumpet-tongued of the important moral improvement to be derived from really *well*-educating a people. Here we see that the mere entering upon education has a good moral effect : it gives a different habit, and the number of criminals is diminished one-half. Proceeding onward, the moral habit is still far-

ther improved and strengthened. Reading well has so far improved the heart, that the number of criminals who can read well is to those who can read but little, only as about one to four, and to those who cannot read at all only as about one to seven. But a still more important lesson is taught us by the next line. They who have received a more liberal education, who have been accustomed to think and reason ; they from whom education has taken equally the ferocity and the headlong folly of our untaught, and therefore unreclaimed nature, are to the wholly uneducated criminals only about as one to twenty-eight ! Never was there a more important document than this, if our public men, and more especially if public writers, correctly and energetically use it. It tells upon every point ; and it tells with an absolutely gigantic power. It shows that if we *will* we *can*, if not utterly annihilate, yet very greatly diminish crime. It shows, too, that we not only should *diffuse*, but also *improve* the means of education ; for as every step that is indicated in the accompanying table, shows that crime diminishes as education improves, may we not, without subjecting ourselves to the imputation of Utopian dreaming, fairly infer that even of the 172 who have received a more liberal education, by far the greater number would have remained guiltless of crime if that "more liberal" education had been *still more liberal*—still more skilfully directed to enforcing *moral principle* ?

Always hopeful of our common nature, we confess that we never were so entirely and gladly confident of its infinite improvable nature as we have been rendered by the perusal of the singularly valuable and interesting document which we refer to. We are now more than ever convinced of the

giant power of education in annihilating moral evil, and we shall [be] henceforth more than ever anxious that all classes shall possess the means of education worthy of the name. The mere rudiments of learning are valuable, both as instruments, and for the habit which they form; but the people

want and must have *extended, various, and above all, morality-producing KNOWLEDGE*, and sincerely is it our intention to give it them in this publication. Does any one deem that this will *not* diminish crime? We leave our reply to the following table:—

TABLE, showing the Degree of Instruction imparted to Persons accused of Crimes before the Courts of Assize in France, separating them into four Classes, and distinguishing Crimes committed against the Person, from those committed against Property; stating also the Numbers acquitted and convicted in the several Classes during each Year, from 1828 to 1832 inclusive.

YEARS.	Unable to read or write.					Able to read or to write imperfectly.					Able to read and to write well.					Having received a Degree of Instruction beyond mere Reading and Writing.				
	Crimes against Persons.	Crimes against Property.	Total number charged with Crimes.	Acquitted.	Convicted.	Crimes against Persons.	Crimes against Property.	Total number charged with Crimes.	Acquitted.	Convicted.	Crimes against Persons.	Crimes against Property.	Total number charged with Crimes.	Acquitted.	Convicted.	Crimes against Persons.	Crimes against Property.	Total number charged with Crimes.	Acquitted.	Convicted.
1828 .....	1009	2157	4166	1839	2627	508	1353	1858	718	1143	218	565	780	342	438	36	82	118	77	41
1829 .....	1063	3460	4523	1696	2827	496	1451	1947	787	1160	185	544	729	325	404	46	124	170	89	81
1830 .....	990	3329	4319	1654	2665	465	1361	1826	766	1060	174	514	688	330	358	37	92	129	82	47
1831 .....	1144	3456	4600	1948	2652	508	1479	2047	1000	1047	234	533	767	426	341	98	92	190	132	58
1832 .....	1233	3416	4749	1883	2866	850	1066	2486	1162	1284	292	483	775	373	402	169	88	257	162	95
Total in 5 Years	5639	16818	22357	8720	12637	2204	7220	10134	4430	5704	1100	2639	3730	1796	1943	386	478	864	542	332
Yearly Average	1107	3363	4471	1744	2527	576	1450	2026	886	1140	220	527	747	359	388	77	95	172	108	64

### BIOGRAPHY OF MARSHAL NEY.

We have already remarked, on another occasion, that great national revolutions raise men of talent from obscurity, and occasion them to act a part on the great theatre of life, which, under other circumstances, they would not have been thought competent to fill. The truth of this remark has been exemplified within the recollection of many. The French Revolution placed the marshal's baton in the hand, and the kingly crown upon the head, of persons who, in ordinary circumstances, would not have emerged from the lower or middle ranks of life; it called forth talents which were not, till then, supposed to exist; and enabled enterprising men to climb to the temple of fame who were before hopeless of even moderate distinction.

Marshal Ney was born of humble parents in the little town of Sarre Louis, on the borders of Lorraine, January 10, 1769. His earliest passion was the love of arms; and as he had neither powerful connexions nor interest in the army, he entered a regiment of hussars as a private soldier. Fortunately for Ney, qualities like his were then in great request. France was then called on to make almost unparalleled exertions, assailed as she was on all sides, and officers were appointed in her armies for their military talents and bravery, without regard to birth or education. Ney, therefore, was soon raised from the ranks, and in a few years became a captain.

Among the continental powers it is usual to form, besides the regular troops, corps of partisans, who serve without pay, and subsist by the depredations they make on the enemy's domains. To the command of one of these corps Ney was appointed, and acquitted himself highly to the satisfaction of his superiors, by the bravery he displayed,

and the successful stratagems which he practised to annoy the enemy. Nor was Ney distinguished merely for brutal courage and military skill. Sensible of his want of education, he diligently applied himself to remedy the defect, and not only acquired the polished manners and correct language of a gentleman, but stored his mind with a variety of useful knowledge.

In 1796, while serving in the army of the Sambre and Mense, his exploits were so extraordinary as to merit and receive a distinguished reward. He was raised to the rank of brigadier-general. It is said, that on one occasion, with only 100 cavalry, he made 2000 infantry prisoners of war, and took Wirtzbourg, with an immense quantity of ammunition and provisions. Nor was Ney less distinguished for clemency to the vanquished than for his bravery and conduct. Though the orders of government were peremptory that all emigrants when taken should be shot, he, at the risk of his own life, eluded compliance whenever any of these unhappy persons fell into his hands.

In 1797 he commanded the French cavalry at the battle of Neuwied, to the gaining of which he powerfully contributed. Some time after, when exposing himself like a common soldier, to save a piece of artillery from falling into the enemy's hands, he was taken prisoner, but soon exchanged. On his returning to the army he was made a general of division.

While with the army of the Rhine in 1799, he obtained possession of the important city of Mannheim, by the following hazardous and dangerous stratagem. In the dress of a Prussian officer he entered the city, and after examining all the posts and avenues of the place, returned without

detection, his perfect knowledge of the German language removing all suspicion. The next night, with a chosen band of one hundred and fifty soldiers, he attacked the advanced works, and having repulsed the enemy that had sallied out on his little army, entered the town with the fugitives, and actually obtained possession of the place before the smallness of his force was ascertained.

In a variety of campaigns unnecessary to notice particularly, Ney still maintained his reputation as a brave and skilful officer, and Buonaparte presented him with a superb Egyptian sabre, which, on his reverse of fortune, proved the means of betraying him to death, as will be mentioned in its proper place.

On the assumption of the title of emperor by Buonaparte, that of marshal of the empire was bestowed on Ney; and in 1804 he was nominated grand officer of the seventh cohort of the Legion of Honour, and was created knight of the order of Christ in Portugal.

In 1805, Marshal Ney fought the celebrated battle for which the title of duke of Eichingen was conferred on him. At the battle of Jena he commanded the sixth corps, forming the right wing of the army under Soult, and afterwards compelled the Russian general, Benningen, to repossess the Pregal, on which occasion the celebrated Platoff was taken prisoner.

In Spain, Ney was called upon to carry on a species of warfare to which he had been unaccustomed. No longer opposed to regular armies in the field where military skill and courage could avail, he had now to contend with an enemy that attacked him by surprise, that harassed him continually without coming to any regular engagement, that afforded his troops no repose, and cut off his supplies both of ammunition and provisions.

When Massena, who commanded in Spain, was compelled to retreat in consequence of disease and famine, Marshal Ney was appointed to the command of the rearguard, on which the safety of all depended. His conduct in this difficult and hazardous post commanded the applause of both friends and foes; but Massena, offended with the plainness with which the marshal reproved his mistake, sent him home, and transmitted serious complaints to Napoleon of his insubordination.

The next theatre on which his gallantry was eminently displayed was Prussia. With the sincerity that marked his character, he remonstrated with the emperor on the impolicy of this war, as he had done respecting that in Spain: but when these were of no avail, he determined to discharge his duty faithfully; he accordingly broke the enemy's line in the next engagement, and contributed so much to the success of the day, that he obtained the title of prince of Moskowa.

To follow this brave man through the whole campaign, and the disastrous retreat that ensued, would extend this article too much,—suffice it to say, that Ney, by his courage, fortitude, activity, and vigilance, contributed greatly to save the relics of that immense army that entered Russia. The emperor, on one occasion, embraced him on the field of battle, exclaiming aloud,—"I the less lament the loss of my troops, since the bold and enterprising duke of Elchingen remains safe." Faithful to his master while any hope remained of retrieving his affairs, he fought and conquered in several engagements; but the disastrous battle of Leipsic, in which, though deserted by the Saxons, Ney gallantly maintained his position, seemed to render all his efforts abortive.

The allies having at length entered Paris, and the fortunes of Napoleon appearing desperate, his marshals and

general officers almost unanimously advised an abdication of the throne as the only means of preventing a civil war, and filling France with horrors and bloodshed. In this critical state of affairs, Ney demanded an audience; and frankly addressed Napoleon as follows:—"You are no longer emperor, sir; here is the act of the legislature, pronouncing you to have forfeited all right to the throne; and we cannot answer for the submission of the troops, over whom all our authority has ceased."

On the entry of the Count d'Artois, now Charles X. in Paris, Ney, at the head of the other French marshals, thus addressed him:—"Monseigneur,—I have at length the honor to address your royal highness in behalf of my companions in arms. We have hitherto served with zeal a government which commanded our exertions in the name of France; His Majesty shall now find with what fidelity and devotedness we intend to serve our lawful sovereign."

Wishing to conciliate the chief officers of the army, who in general, were not well affected to the Bourbons, Louis XVIII. conferred on them many marks of distinction. On Ney he bestowed a high command in the cavalry, made him a knight of St. Louis, peer of France, and a governor of the sixth military division, with his own hand decorating him with the star and ribbon of the order.

Peace having been restored by this revolution, Ney returned in January, 1815, to the bosom of his family. Here he affected privacy and retirement, but his wife, who had been an attendant on Marie Antoinette, was fond of magnificence and social enjoyment, and by her extravagance embarrassed his affairs and involved him in debt. While thus situated, he, on the 6th of March, suddenly received an order to repair instantly to the sixth military division of which he was commander. Before, however, he set out for Besancon, the head quarters of his troops, he visited Paris, for the purpose of providing himself with a military equipage, and to obtain some information respecting the object of his mission. On his arrival he heard of the landing of Buonaparte, which he considered a disastrous event for France; and after taking leave of his Majesty with many expressions of loyalty and zeal, he hastened to put himself at the head of his troops.

Notwithstanding the reports that were brought him of the successful progress of the ex-emperor towards the capital, and that the army every where received him with open arms, that the cries of "Vive l'Empereur" resounded from all parts, that Monsieur the king's brother had left Paris, and Macdonald had been obliged to fly for his life, he still maintained his determination to be faithful to his trust, and took measures accordingly. But when on the 13th, he received a letter from Napoleon, reminding him of his former campaigns and exploits, and giving him certain peremptory orders, as though still his master and commander, the firmness of Ney began to waver, and on fresh accounts reaching him of the defection of the troops, which made him suspicious of the fidelity of his own, he drew them up in order of battle, addressed them in favour of the new order of things, and the result was, that the regal ornaments were destroyed, the eagles were replaced, and the cry of "Vive l'Empereur" resounded on all sides. On his joining Napoleon, he was received with open arms, and they entered Paris together, but Ney soon retired to his country seat, the emperor's conduct not meeting with his entire approbation.

On the 11th of June, the marshal received orders to repair to the northern frontier, and, though totally unprovided with horses and the necessary camp equipage, yet he lost no time, but on the 15th, was present in the camp before Charleroy. On the 16th, at break of day, he was on

horseback busied in reviewing his troops, and preparing for the grand decisive contest.

In the previous partial engagements which introduced the sanguinary battle of Waterloo, Ney fought with his usual gallantry and success, and on the morning of the 17th, made several assaults on the British troops, which, though received by his opponents with their accustomed intrepidity, displayed the bravery and spirit of the marshal in a very favourable light.

The events of the memorable 18th of June are in the recollection of every one. Ney on this occasion fully displayed the impetuosity of his character, and seemed determined on death or victory. Galloping about in all directions during the hottest period of the action, he sometimes headed a body of cavalry, and sometimes led on a body of infantry. Although dismounted, covered with contusions and disfigured with blood and dirt, he still combatted at the head of the regiment of guards, and for some time felt confident that the day was their own. But the arrival of the Prussians, and the mistake of Buonaparte in supposing them the corps of Marshal Grouchy, changed the scene and induced a precipitate flight. Ney was the last general that quitted the field of battle. Overcome with fatigue and chagrin, he would have remained and met his death, had he not been assisted in his retreat by a corporal of the guards, who defended and supported him with zeal and courage. On his arrival at Paris he had the mortification of finding himself regarded as a traitor to both his masters. He published an able justification of his conduct, which at least exonerated him from the charge of treachery to Buonaparte, and as he considered himself included in the capitulation of Paris, he did not expect to be called to account for his defection from Louis. Deeming it prudent, however, to retire from the capital, he set out for Switzerland, but was compelled to remain in France till passports could be obtained. In the mean time he heard that he was one of those excepted from the amnesty, and immediately took shelter at the chateau of one of his wife's relations, near Aurillac. Here he resided some time without suspicion; but his retreat was discovered by means of the rich Egyptian sapphire, which was carelessly left on a sofa in a room open to strangers. He delivered himself up without emotion to the officers who were sent to arrest him, and was immediately conveyed to Paris. On his trial he was ably defended by his advocate, and he himself spoke in his own defence with firmness and spirit; but all in vain—he was condemned to be shot, and met his fate with that fortitude which might have been expected from the whole tenor of his life. A plain tomb was erected to the memory of Marshal Ney in the cemetery of Père la Chaise, by his sorrowing widow, with this inscription,—“ Marshal Ney, duke of Elchingen, prince of Moskwa, died, Dec. 7, 1815.” The tomb was much visited, and persons of all nations inscribed their sentiments on it, some of which not being very congenial to the feelings of the Bourbons, the tomb was removed, and only the iron railing left around the spot where repose the remains of him who was styled “The bravest of the brave.”

#### VARIETIES.

**PERCA SCANDENS.**—The *Perca scandens*, which inhabits the waters of Tranquebar, is about a palm long. By the means of the spines of its gill-covers, and the spinous rays of its other fins, it crawls up trees. Lieut. Dalduff saw it ascend-

ing a palm, growing near a pool of water: it had got up five feet when observed. It was very tenacious of life, for it moved about on dry land many hours after it was taken. Dr. Shaw calls it the climbing sparus.—*G. Gool.*

**RHODODENDRON.**—A few miles from Simlah, we passed through a forest of large pine and oak: among these the Rhododendron. Here it is no dwarfish shrub, but a magnificent forest tree, reaching to the height of thirty feet, and one mass of the deepest green, shaded with its crimson flowers.—*Andrews' Tour.*

**HISTORY & PROVERBS.**—When Leti, the historian, was one day attending the levee of Charles II. his Majesty said to him, “ Leti, I hear you are writing the History of the Court of England.” “ Sir,” said Leti, “ I have been for some time preparing materials for such a history.” “ Take care that your work gives no offence,” said the monarch. “ I will do what I can,” replied Leti, “ but if a man were as wise as Solomon, he would scarcely be able to avoid giving offence.” “ Why then,” rejoined the King, “ be as wise as Solomon, and write proverbs and not histories.”

**CURMUDGEON.**—Whilst composing his Dictionary, Dr. Johnson sent a note to the editor of the Gentleman's Magazine, requesting the favour of the etymology of the word curmudgeon, which being handed to him, he inserted in the Dictionary as follows:—

“ *Curmudgeon*, *s.* a vicious way of pronouncing *cœur méchant*, an unknown correspondent.” Ash copied the word into his Dictionary in the terms:—“ *Curmudgeon*, from the French *cœur*, unknown, and *méchant*, a correspondent.” It may not be amiss to inform our readers, that the English for *cœur* is heart, and for *méchant*, wicked.

**ORIGIN OF THE WORD LADY.**—The term *lady* (which Johnson negligently derives from the Saxon) was sometimes bestowed on women of fortune, even before their husbands had received any title which could confer distinction upon them. The cause is stated to have been this:—It was formerly the custom for the affluent to live constantly at their manor-houses in the country, where, once a week, or oftener, the lady of the manor used to distribute with her own hands a certain quantity of bread. She was hence denominated by those who shared her bounty, *loaf-day*, which, in Saxon, signifies the *bread given*. A gradual corruption in the mode of pronouncing this word has produced the modern *lady*; and, perhaps, from this hospitable custom arose the practice universally existing, that ladies serve the meat at their own tables.

The common whale suckles her young; and takes care of it with great affection.—The female seals also suckle their offspring for six or seven weeks, in caverns or hollow rocks, and then take them out to sea when able to take care of themselves.—The morse tribes also suckle their young with attention and fondness. The Dugon trichlens has breasts like a woman.—*Kerr's Linn.*

A single spathe of the date, the chief food of North Africa and the desert, contains 12,000 male flowers. The *Alfonsia amygdalama* has 600,000 upon a single individual; while every bunch of the Seje palm of the Orinoco, bears 8,000 fruits.—*Lindley's Nat. Bot.*

## AIR, ITS PROPERTIES AND COMPOSITION.

Every thing in nature is wonderful and glorious, teeming with proofs of the wisdom and power of the great Creator, and demanding for him our gratitude and admiration.

Probably *AIR* cannot be better defined for our young readers than in the words of the amiable and talented Watts, who says, "If I were to tell what I mean by the word *air*, I might say that it is that fine matter which we breathe in and breathe out continually; or, that it is that thin fluid body in which the birds fly a little above the earth; or that it is that invisible matter which fills all places near the earth, or which immediately encompasses the globe of earth and water." But when the young readers have taken their choice of Watts's definitions, they will still have inquiries to make, and information to acquire. They will wish to know of what that "fine matter," or "that fluid body," or "that invisible matter" is composed; and they will need to be informed of the wonderful properties of it, and of the immense and perpetual obligations they are under to it.

Probably nine in ten of the whole of mankind are unacquainted with the properties of the air, and unconscious of its existence, except when the gentle breeze of summer relieves them from the inconvenient and oppressive heat of the sun, or when in winter the fierce and piercing blast chills their bodies, and for a time benumbs and deadens them. Yet how disgraceful is it to be ignorant concerning that without which we could not survive even for an instant!

The properties of *air* are various and surprising. That subtle fluid which is so fine that it fills every space, however small, which nature has left otherwise unoccupied, has a positive and sensible weight.\* This was discovered by ascending a mountain with a barometer, when it was perceived that the higher that instrument was carried, the lower the quicksilver fell in the tube, on account of there being the less air to press upon the surface of the metal in the basin. How great the weight, or ponderosity of the air is, may be inferred from the fact, that while on the surface of the earth its pressure will support a column of quicksilver thirty inches in height, that column will fall to 28.91 inches when 1000 feet above the surface of the earth, and to 1.60 inches when fifteen miles above the surface, in consequence of its removal from that pressure which air exercises upon us and upon all things upon the surface of the earth.

The next wonderful property of air is its *elasticity*, or capability of being compressed into a smaller compass than that which it naturally occupies, together with a power of regaining its former extent when released from the artificial pressure which confines it. So great is this elastic power of air, that by it columns of marble have been split by the increased action of small portions of air contained in them during the winter. In another place,† we have explained how *AIR* conducts sound; and we therefore will not now enter into that very interesting subject.

Having familiarly, and as fully as our limits will allow of, explained to our young readers, that air, though invisible, is ponderous, and powerfully so, and that its contractile and expansive capability is great, we shall now briefly explain its composition. Air, then, atmospheric air, is not a simple and indivisible element, but a composition of at least two‡

distinct airs or gases, possessing exactly contrary qualities. The first of these, oxygen gas, or vital air, is generally about twenty-six hundredths, by weight, of the atmospheric fluid, and is the great and sustaining agent of the breathing of man and animals, and of the continuance of flame; while the second, azotic, or nitrogen gas, is seventy-three or seventy-four hundredths of the atmospheric air, and is noxious to animals, and destructive of flame. Yet though the gas which, by itself, terminates animal life, and extinguishes flame, is about as three to one to the gas which is essentially necessary and favourable to combustion and life, this very great mixture of the *noxious* with the *innocuous* gas actually renders the latter more favourable to the healthy duration of life than by itself it would be! How mysterious, how wonderful are the ways of our Creator!

Though in speaking of the composition of air we have spoken of its two chief components as though they were simple elements, it is doubtful whether the first can be called so, and it is certain that the latter cannot, as it is found in large quantities in the organs of creatures who feed wholly on substances of which not one contains it.

It must also be observed that the actual air which we breathe, contains, besides the component parts which we have already named, a vast quantity of effluvia. It is well known that the human body voids by perspiration a considerable portion daily; animal and vegetable substances do the same; and even iron and stone are perpetually giving something to the surrounding atmosphere. It is thus that the air of crowded cities, and of towns in which manufactures are carried on, in the process of which much exhalation or dispersion of particles takes place, is less favourable to animal life than the comparatively pure atmosphere of the country.

We cannot take leave of this subject without repeating to our young friends that nature abounds with instructive lessons, if we will but be at the trouble to con them. There is scarcely any thing in nature or art from which a really zealous seeker of knowledge may not obtain the object of his search. "From the cedar which is in Lebanon, to the hyssop that groweth against the wall;" from the most magnificent appendage of princely luxury, to the most trifling tool made use of in its construction; every thing teems with a lesson, and with a moral; and he who is ignorant or destitute of amusement has in almost all cases got only his own indolence to blame.

On the subject of our present essay, we are necessarily precluded from giving any thing beyond *hints for the acquisition of knowledge*; for any thing like sound information upon the subject, we must refer our young readers to larger, more expensive, and less diversified volumes than the present. Our aim is to communicate the elements of learning, and to excite our readers to the pursuits of knowledge itself; and our best reward will be in finding our exertions successful.

---

**THE SEAL.**—The seal, when overtaken, defends himself vigorously with his feet and teeth, and can bear many wounds, but is killed by a blow on its nose. The common seal "sports without fear, round ships and boats, is of a gentle nature, very docile, and may be tamed and taught to obey a keeper like a dog."—*Kerr's Linn.* p. 124.

The one exhibited in London, in 1750, answered his keeper's call, would take food from the man's hand, crawl out of water, and when ordered, stretch himself out at full length on the ground, and when directed, would return to the water.

\* More philosophically and purely called *ponderosity*: we, however, for obvious reasons, choose the more familiar word.

† Pinnock's "Young Lady's Library," article Music.

‡ We say at least two, because those two enter largely and indispensably into the composition of atmospheric air; but in fact, two more gases, viz. hydrogen and carbonic acid, are also component parts, but in such trivial proportions as scarcely to require naming.



## BUILDWAS ABBEY, SHROPSHIRE.

It is our province now to give our readers some description of the venerable abbey of Buildwas, lying close to the river Severn, in Shropshire, and about a mile south-east of the foot of the celebrated Wrekin. It was founded early in the twelfth century by Roger, Bishop of Chester, and its foundation confirmed by king Stephen in 1139, four years after. It was dedicated to St. Mary and St. Chad, and was established for monks of the Savigny order, who some time afterwards became united to the Cistercians. The abbey, in course of time, received many benefactions and donations, most of which were confirmed by royal charter. Though Roger, Bishop of Chester, is generally esteemed the founder of Buildwas Abbey, yet many historians, among whom are Camden and Leland, consider Matilda de Bohun, wife to Sir Robert Burnel, to be the founder. Leland's words are these: "Matilda de Bohun, wife to Sir Robert Burnel, was founder of Buildwas Abbey, though some, for only the gift of the site of the house, take the Bishop of Chester for founder." The site at present, with all the lands belonging both in Shropshire and the adjoining counties, were granted to Lord Powis in the reign of Henry VIII. At the time of the suppression of monasteries there were twelve monks in this abbey, who were endowed, according to Speed, with one hundred and twenty-nine pounds six shillings and tenpence per annum; but according to Dugdale, with one hundred and ten pounds nineteen shillings and threepence per annum.

The ruins, a representation of which our artist has attempted to give our readers, stand in a most beautiful valley, enclosed by the sylvan scenes which very prettily rise above

it. Upon viewing them, we can observe many fine and curious specimens of the architecture of the period when it rose into existence—when the round and the pointed arch were united, and when the taste for the latter was beginning to prevail over that for the former. Originally the abbey church was cruciform, with a massive tower in the middle of the cross. From the west, at this time, the aspect of the church was striking and impressive; the huge pillars, their void arches, and heavy projecting capitals, the tower impending over the ruins, and lastly, the narrow, round-headed windows of the gloomy and desolate choir, and the luxuriant ivy mantling the walls, form one of the most solemn pictures of fallen monastic greatness still remaining in the kingdom. A great part of the walls of the church are now standing, and the arches of the aisles are supported by columns of a remarkable thickness. On each side of the nave are seven large pillars; five of them are round, the two nearest the choir are square; the whole have heavy square capitals, from whence spring arches with obtuse points; over these is a cloistery, with semicircular windows. The tower, of which only a small part remains, rests on four pointed arches, springing from brackets in the walls. The east end of the choir has three narrow round-headed windows, as has also the west end of the nave. The side aisles, transept, and chapels of the choir, are in total ruins. Under the south wing of the transept is a crypt, now converted into a cellar belonging to a house made out of the abbot's lodge. Of the stone roof of the church but small indications remain; the feet of the brackets from which the groins sprung still exhibit some portions of beautiful sculpture, and are nearly



perfect. On the north side of the nave is the area of the cloisters, now used as a farm yard. The chapter-house is nearly perfect; in form, a parallelogram, forty-three feet by thirty-three. The groins of the stone roof spring from two slender octagonal pillars on each side. The entrance is by a round arch, with a chevron moulding, and on each side of it one circular window in the same style. Over the chapter-house and the other apartments which form the east side of the cloister are the remains of a second story, which was perhaps the dormitory. The dimensions of the cloister court was one hundred and one feet by ninety. At the south-east angle is a passage which leads to an irregular area, eastward of the cloister, about ninety feet by seventy-five. On the north and east sides of this are ranges of lofty pointed arches, which probably are the remains of the refec-

tory; in the centre, one small portion of a square tower. And for the convenience, as it is supposed, of the inmates of the abbey, there was formerly a bridge across the Severn, which, owing to the smallness and narrowness of its arches, was in latter times a great obstruction to the navigation of the river. In 1795 a high flood carried it away; but it has been replaced by an elegant one of iron, erected at the expense of the county, from a design of Mr. Telford. It was opened in 1796, and the span of the arch is 130 feet, and the rise 24, but the roadway could not be carried to a great height; advantage was taken of the Schaffhausen principle, by making the outer ribs rise to the top of the railing, and connecting them with the lower ribs by means of dove-tailed ring posts.

### THE EFFECTS OF WINDS ON THE OCEAN.

THE ocean, which at times rages with inconceivable fury, lashed by the tempests, is at other times as calm and placid as the most peaceful lake. The voyager who one day is driven by a most furious hurricane, perhaps the next day lies calm and motionless upon the unrippled bosom of the Atlantic. When the ocean is thus smooth, a breeze is seen approaching some time before its arrival. Captain Basil Hall gives a description of the first appearance of an approaching breeze, which is exceedingly vivid and interesting. "In the course of the afternoon, we perceived from the mast-head, far astern, a dark line along the horizon, which some of our most experienced hands pronounced the first trace of a breeze coming up. In the course of half an hour, this line had widened so much, that it could easily be perceived from the deck. Upon seeing this, the whistlers redoubled their efforts, and whether, as they pretended, it was owing to their interest with the clerk of the weather-office, or whether the wind, if left alone, would have come just as soon, I do not venture to pronounce; but certain it is, that long before sunset, our hearts were rejoiced by the sight of those numerous flying patches of wind scattered over the calm surface of the sea, called by seamen catspaws, I presume, from the stealthy, timorous manner in which they seem to touch the water, and straightway vanish again. By and by, the true wind,—the ripple which had marked the horizon astern of us, and broken the face of the mirror shining brightly every where else,—indicated its approach by fanning on the sky-sails, and other flying kites, generally supposed to be superfluous, but which upon such occasions as this do good service by catching the first breath of air that seems always to float above the water. One by one, every person marked the glistering eye of the helmsman, when he felt the spokes of the wheel pressing against his hand by the action of the water on the rudder."

But when the breeze swells to a gale, and the surface of the ocean is rolling in mountain billows, a scene is presented surpassed by none other which our globe exhibits. No description can convey an adequate idea of the real sublimity of the prospect presented from the deck of a ship in such an hour. An eloquent descriptive writer thus attempts to delineate a storm at sea:—

"After taking reef on reef, and furling sail after sail, it became necessary this morning, from the violence of the storm, to heave the ship to, and let her drift with the wind. The scene is new and terrific: the dead-lights are in; and beside the gloom thus thrown over all below, the cabin has been made still more comfortless by a heavy sea, which

broke over the ship, and poured a torrent of water down the companion way. Every thing not strongly lashed is driving from one side to the other, while we ourselves, some seated on the floor, some on trunks and boxes, and others braced in our berths, are obliged to cling to whatever is within reach to prevent being dashed about in the same manner. The wind howls dismally through the spars and rigging, and every wave that rushes along the sides of the vessel, or breaks above the bulwarks and thunders over our heads, seems to threaten destruction.

"At nine o'clock I went on deck: I had anticipated a scene of grandeur, but its sublimity and fearfulness far surpassed my expectations. No description can convey a just impression of it to your mind. Imagine for a moment the mountains of Ostego to be rolling in every direction with high and broken swells over the lake and valley—just so monstrous are the billows that rage around us. We are in the gulf-stream, and the current and storm being in opposite directions, the waves are not only high and heavy, but irregular in their course, and so rapid in their succession, that before the ship in her descent is half way down the abyss between them, the next sea often collects to a tremendous height above her bowsprit, over which it appears impossible for her to rise; still she as often mounts its threatening waters, and rides in triumph on its summit. But the labour is excessive, and as she plunges from the top of one wave to the gulf below, and after a momentary pause rushes again to the height of another, every timber groans in the effort, and at times she trembles in the keel, as if foundering in the struggle.

"I was above when she made the most fearful plunge we have yet felt. Several of the crew were at the time securing the flying jib-boom; when the bowsprit, and whole head of the ship, were instantly buried in a mountain of water. An involuntary shriek, as their hats were seen sweeping topmast high on the passing wave, expressed the fear that they, too, were hurried to destruction; but happily they maintained their hold, and though bruised and breathless, escaped a watery grave. Sometimes a sudden gale comes with very little warning, and with almost inconceivable fury, in a short time, throws the ocean into uproar. In an instant, a ship may be thus overturned and sunk to the bottom of the ocean, leaving no one to tell the tale.

"At twelve o'clock last night a gale commenced, and in an hour's time we were compelled to lay to under a storm stay-sail only. The howling of the tempest, the plunging of the vessel, and trampling and hallooing of the sailors, effectually prevented our taking any rest. The first person from the

deck this morning reported the wind to be a hurricane, and the waves mountains high: the latter circumstance we were ready to believe, without ocular demonstration. One or two of the passengers attempted to take breakfast; while at the table a sea struck the ship along her whole length, from the quarter-deck to the bows, and threw her nearly on her beam ends. She lay trembling under the stroke till I thought she would never rise again, and the water came pouring by the bowshead down the companion-way, and through the stowage-hatch. Every thing was swept from the table, though secured in the manner usual in such weather, and some of the family were thrown from their berths into the cabin. On deck one of the boats was stove, and the ship in her whole length was washed by the wave. The gale continuing to increase, and the sea to rise at a fearful rate, it became necessary for our safety to have the upper yards and masts sent down. The seamen were obliged to mount to the very tops, a distance of seventy or eighty feet from the deck, to unloose the rigging, where

'Upon the high and giddy mast,  
In cradle of the rude imperious surge,'

they were swung every successive minute with incredible velocity through a space of little less than ninety feet, while an inevitable grave yawned beneath them, should the slender yard to which they clung give way, or they once lose their

footing. The unnatural sound of their voices on their streams to make themselves heard below were caught by the wind and borne away on the tempest came to the ear like the shrieks of the dying, and I dared scarce look up for a moment lest I should see some one in despite of every effort thrown into the raging sea, where no power of man could have secured him his rescue. Anticipating the expression of hopeless horror, which the wretch thus perishing would give, I often involuntarily closed my eyes in the fear of beholding the agonizing reality.

"The storm raged till evening with unabated violence, and produced greater anxiety than any we had before experienced. A tempest such as this has been in indeed indescribably sublime, but too dreadfully terrific when at its height to allow of much enjoyment. When it begins evidently to abate, and hope tells you that the worst is known, you are left to the indulgence of unmingled and enthusiastic admiration, and may gaze with delight at the ever-varying scene as 'waves after wave rears its monstrous head, and casts its foaming horrors to the clouds. But till this change does take place—while every successive blast blows harder and harder—and each billow threatens more surely than its precursor to bury you under its weight—it is impossible but that thoughts of fear must check, if they do not take entire place of this higher feelings of admiration."

## NO. I.—THE SELF-INSTRUCTOR IN THE STUDY OF ENGLISH COMPOSITION.

In a former number of the "GUIDE TO KNOWLEDGE" we briefly spoke of the importance, and at the same time of the practicability, of self-instruction; and we know of scarcely any one branch of useful knowledge in which self-instruction is more perfectly practicable, and at the same time more frequently neglected, than it is in the art of English composition.

Even scholastic and systematic education pays scarcely sufficient attention to this very important particular; and the great majority of those who are by circumstances compelled to be their own tutors seem to labour under the mistaken notion of *this* being a matter in which, whatever may be their wish, they have really and truly no power. Never was a more mistaken, a more utterly groundless notion! The *will* and the *power* to write a neat and lucid English style are but one and the same. The contrary opinion, however, our own observation, corroborated by that of very many who agree with us in anxiety for the intellectual improvement of our fellow-subjects, convinces us is very generally held; and we think the error quite capital enough to require something like detailed refutation.

There is no faculty, mental or bodily, which may not be vastly strengthened and enlarged by habitual and vigorous use. Who has not remarked the well-developed muscles in the legs of dancing-masters, even when they have been otherwise of rather a spare and puny build? And who has not observed the same fine development of the muscles in the arms of watermen, and of those smiths who are called hammermen? Observe the throats of professional singers, and you will see a similar effect of habitual and vigorous use.

It may be said that though true of the body, it is not so of the mind; and yet barristers and actors will without any difficulty commit to memory in a few hours an amount of matter which to a well-educated and intelligent man of another profession would be a very sufficiently difficult task for a week. Observe the orator, too, hour after hour,

he adds sentence to sentence—not of matter previously committed to memory, but of *reply* to matter which he has heard for the first time only in the very place, and at the very time at which he refutes or supports it, denounces it as criminal, or sneers it away as silly.

Each of these cases shows the vast power of habitual exertion in strengthening and enlarging particular faculties and particular organs; and if it were not wholly unnecessary to occupy farther space in arguing this point, we might adduce very many other cases equally cogent and conclusive. The immense circulation of our own and similar works, and the almost innumerable "reading clubs," and "literary institutions," which have, within the last few years, been established in every part of the United Kingdom, are quite conclusive as to the fact, that there are thousands and tens of thousands of young men who are daily toiling to acquire knowledge. We know that in many cases, the sciences, the classics, and various foreign languages, are studied, and with no trifling success, by men in the very humblest situations. Now these branches of knowledge present infinitely greater and more solid difficulties than the mere art of *TELLING in good English*; and be it observed this is, briefly spoken, all that we *NEED* upon as universally useful in English composition.

It is impossible—and if it were possible, it is by no means desirable—that every man should, in the common sense of the word, be an author. It is not necessary that every man should furnish copy for a book duly printed, advertised, and sold—or consigned to the receptacles of waste paper. But, setting aside this use of English composition, how infinite are the occasions upon which the facile command of a good style would be advantageous; how very numerous the occasions upon which that command is absolutely indispensable, to success in the ordinary business of life! Have you to answer or to write an advertisement; have you to reply to a false accusation, or to solicit an employment; have you to send intelligence, or to make inquiries, how very important,

it is to be able to write *clearly* and intelligibly; fully, without being redundant and tedious—briefly, without being confused and obscure. And, then, the thing is so easy, so much in the way of every *seeker of knowledge*, that if the accomplishment were *only* an accomplishment, if it had nothing to recommend it beyond its mere gracefulness, it would be really well worth the slight exertion necessary to its acquisition. And yet this at once useful and graceful accomplishment, which may be so easily acquired, is so much neglected, that it would not be difficult to point out instances in which public men of really surprising depth and variety of knowledge have absolutely stultified themselves—have absolutely argued and declared *against their own convictions*, and against their own professed end and aim, merely from having neglected to secure *this* portion of the vast whole of knowledge. And in private life how often do we meet with instances of men being wholly incapable of giving a clear account of matters—however simple—of which we know that they have a knowledge as perfect as actual personal experience can give! This knowledge they could give to us, in a degree only so far less perfect as well-authenticated testimony is inferior to ocular demonstration. But, though they know *what* they want to say, they do not know *how* to say it; and thus we lose information, and they lose the pleasure which they would derive from giving that information to us. And yet these very men are probably equal or superior to ourselves in every intellectual power—but one. What a pity that no one has ever pointed out to them the value of that one—the facility with which that one may be obtained!

There is scarcely any one mental operation to which practice gives such facility as that of composition. Style is humorously defined by Washington Irving as being “style;” it is seriously defined, by a much greater writer, as being “proper words in proper places.” And this latter definition is so far correct, that though any one of two words might with equal correctness be used, it rarely happens that some one of two words would not be both more elegant and more vividly impressive than any one of all the other words that have the same or a very similar signification. In fact, there are so few strictly synonymous words derived from the same language, that in the case of two words, called synonyms, there is almost always one, even when they are of identical meaning, which, on the score of mere elegance and euphony,

or on that of homely impressiveness, should be preferred to the other.

No verbal direction, however detailed and careful, will suffice to teach the skill necessary to rapidly, and as it were intuitively, writing down that exact word which will most lucidly and forcibly convey the exact meaning of the writer, though, as we shall presently show, something can be done for the self-instructor even on this point. It is to his own incessant *habit of observation* that he must chiefly owe this apparently intuitive tact. He must, while reading for *knowledge*, read also for *style*. He must inquire who are reputed to be the most perfect masters of elegance of diction, and who are reputed to be the most vigorous and powerful. He must read them sentence by sentence, note their peculiarities, and endeavour to blend them in making his memoranda of his reading.

Still more may be done if he will employ half an hour *every day*—for *habit* is very powerful—in abridging, from memory, some portion of what he has read, or in making his own comments upon it; and from time to time compare the style of his abridgment or commentary with that of the authors he has abridged from or commented upon. He will thus acquire facility and fluency of diction, at which he himself will at length be astonished. Let him acquire the habit—that done, the labour will be as light and agreeable as it will be profitable.

If any who shall read the foregoing advice shall think that it promises too much, let us beg of him to reflect upon the full meaning of the words of the great Lord Bacon: “Reading,” says he, “makes a full man; speaking, a ready man; and writing, an exact man.” The first, in fact, *teaches to know*, and the second and third, by much practice, *teach to communicate*.

Irving’s “Elements of Composition,” Blair’s “Rhetoric and Belles Lettres,” Tooke’s “Diversions of Purley,” by way of teachers, and Addison’s “Essays,” by way of examples, used *with a will*—as the sailors pull when they heave anchor—will enable any young man to write in a good style; to communicate all that he knows; and to learn with the greater facility all that he aims at; and *reflection upon what is proper in writing will enable him to SPEAK with correctness and fluency—with efficiency to his instant object in speaking, and with credit to his character as an intellectual man.*

## [No. I.—SYNOPSIS OF ASTRONOMY.]

### THE FIGURE OF THE EARTH.

IN giving to our young readers the following general view of astronomy, we are aware that but little towards a perfect elucidation of that sublime science can be done in so very small a space as is allowed us; yet are we persuaded that, after an attentive perusal of our remarks, the reader will be impressed with some tolerable knowledge of the grand features of this noble study, and his mind prepared for the reception of the more profound branches.

By the study of astronomy we learn to believe that the earth on which we live is one of a countless host of similar worlds, with which the Almighty hand has bespotted the heavens of infinity that are vaulted over us. The perception of man is indeed limited, but in proportion as the power of optics is developed, so is the greatness of the Creator, and the number of worlds he has made, nobly brought to view. With the naked eye we can see only about a thousand stars, nor in both hemispheres are there to be seen more than

3,128. Of these, there are about 20 of the first magnitude, 76 of the second, 223 of the third, 510 of the fourth, 695 of the fifth, and 1604 of the sixth. Hence it will be observed that, in point of number, they increase in proportion to their magnitude or distance, since the number of stars of the tenth magnitude seen in Sir John Herschel’s telescope may be said, comparatively speaking, to be infinite. Of the milky-way, there passes over the field of his forty-foot reflector the immense number of 116,000 stars in a quarter of an hour. That we may give some idea of space, it may be well to observe, that in the *Philosophical Transactions*, it is said Dr. Bradley found the distance of the nearest fixed star, (Sirius,) to be 7,600,000,000,000 miles. Now it is taken as data among high astronomical authorities, that a star of the second magnitude is twice as distant as one of the first, that one of a third magnitude is three times as far; and so on to the tenth magnitude, of which Sir John Herschel states, “the

light, though travelling at the rate of twelve millions of miles in a minute, has been nearly two millions of years arriving to the earth." Hence then we are led to suppose that the world we inhabit can be but a mere atom in this grand scale of creation; and as it must appear to all that the first and most consistent study in astronomy must be the earth—our resting place, we shall at once proceed to describe its properties, beginning with its shape or figure.

*The figure of the Earth is globular.*

The above sketch represents a steam-vessel, going from the shore out to sea, with a figure standing on the beach watching it as it recedes. As the straight line *a, b, c*, indi-

cates the direction in which the person looks, it will be seen therefore that as she proceeds, her hull will appear to sink gradually into the water, and as the distance increases he will as gradually lose more and more of her, till her chimney or funnel will have entirely disappeared, as we have shown at *c*. This will occur were the funnel sixty-six feet four inches high, and the ship ten miles from the observer. It will be observed again that if, on losing sight of the steamer at *c*, the spectator immediately ascend the tower in the rear, he will be enabled to look over the rounded protuberance of the water, which before impeded his sight, and see the same vessel for ten miles farther.

From accurate data on this apparent depression of a steamer at sea, and a little knowledge of trigonometry, it would appear that the ship was moving upon the arc of a circle, whose diameter was nearly 8000 miles; a fact which has been abundantly proved by many of our own countrymen who have sailed from England in a westerly direction, and after navigating 360 degrees of longitude, have returned in an easterly one. Thus much to prove the sphericity of the globe: our next paper shall refer to the attraction of gravitation.

### ON THE OVER-LAUDED STUDY OF THE MATHEMATICS.

WRITTEN AFTER THE PERUSAL OF MR. WHEWELL'S TREATISE, AND MR. MANSFIELD'S ESSAY ON THAT SUBJECT.

Born in this country and in America, there is, we think, a disposition very greatly to overrate the value of the mathematics. If this disposition extended no farther than to the mere statement of *their* value, we might, perhaps, not think it necessary to trouble our readers with any thing like a formal essay on the subject.

But the advocates of the mathematics are not content to over-praise their own favourite study. On the contrary, some of them by inference, and others by direct, bold, and extremely illogical assumption, make the excellence of the mathematics a reason why the classics should be wholly and contemptuously laid aside. Extremely limited as is our space, we cannot allow error so dangerous as this to pass unexamined.

Our attention has been particularly called to this subject by the appearance of the work of Mr. Whewell—the highly endowed scholar whose former publications have done so much to sustain the mathematical reputation of Cambridge; and by that of an essay by Mr. Mansfield, which forms part of a volume of educational treatises which we have very recently received from America.

Mr. Whewell's work demands no very detailed examination; for it insists so positively upon benefits to arise from mathematical study, which some of the very ablest mathematicians have themselves admitted that the mathematics *cannot* give, that we really consider—highly as we think of Mr. Whewell as a man of science—that the very excess of its prejudice will be its most potent antidote. Indeed, as Mr. Whewell, fiercely as he battles for his favourite science, is far too erudite, and gifted with far too pure and fervid a love of erudition to join in the outcry against classical learning, we notice his book rather as a proof of the existence of the mistaken notion of which we wish to prevent the farther progress, than as being in itself, or by any means, a dangerously powerful supporter of that notion. Indeed, Cambridge has been so conspicuous for its undue attention to the mathematics, that we are rather grieved than surprised to find a fellow and tutor of that university unduly lauding the mathematics as a mean by which to discipline and strengthen the mind;

or in his own words, "*the best instrument with which to educate men to a full development of the reasoning faculty.*"

The "Essay" of Mr. Mansfield, is of a far more dangerous character. His style is glowing and eloquent; his recommendations of undue attention to mathematical studies are *seemingly* reasonable, and his illustrations of the usefulness of those studies are at once graphic, seductive, plausible, —and yet unsound. Moreover his "Essay," or discourse, forms one portion of a volume, in which there appears an absolutely Vandal-like denunciation of the classics—which latter branch of education, little disposed as we are to *over-laud*, we are still less disposed to undervalue. *Exclusive* devotion even to the classics is by no means to be recommended—but certainly if we were bound to be acquainted with only the classics, or only the mathematics, we should find infinitely stronger and more numerous reasons to favour the former than to favour the latter.\*

But our American advocate of the mathematics, though he refrains from anathematizing the classics, tells us, in so many words, that the mathematics are the *most* valuable means to two ends:—1. The discipline of the mind, moral and intellectual; 2. The attainment of such knowledge as may be useful in after life. By way of supporting his bold assertion, he marshals some great names after the following fashion: "Peter the Great," who, whether we contemplate his private or public character, was a sublime anomaly in the race of monarchs, owed his early education to a diplomatist, a mathematician, and his mother. His subsequent acquisitions in naval architecture, and in various branches of mechanics were such as could only have been made by the aid of mathematics." Granted! But Peter's mechanical skill was about the least valuable of all his numerous fine qualities! The vast power of *generalising*, of comparing the state of his kingdom with that of other kingdoms, of seizing upon the points in which his kingdom was inferior, the sublime determination to improve it on those points, and the exquisite tact by which he wrought that most difficult of all changes—

\* See article on the "Classics," No. 211.

from a state of ignorantly-contented barbarism, to a state of enlightened struggling for improvement—could no more have been bestowed by the mathematician than by the idiot; and the “diplomatist and his mother” had an infinitely greater share in forming the vast, though imperfect mind of Peter the Great, than our American mathematician appears to suppose. Lord Erskine and Lord Brougham are among the eminent persons whom he speaks of as owing their fine minds to mathematical study; and certainly two more infelicitous examples could not have been selected. To confine ourselves to the latter, for the present: that Lord Brougham is acquainted, to a certain extent, with the mathematics, it is not for us to deny; but is he not also a classical scholar, a French, Italian, German, and Spanish scholar? has he not read law, divinity, philosophy, history, and the poets? And yet he whose multifariousness of acquirement surpasses that of any man of the present day, *he* is affirmed to owe to the mathematics alone, or mainly, “that clearness of method and strength of illustration which makes his very statements arguments, and his conclusions conviction!”

But if Mr. Mansfield is to support his theory by names instead of by argument, there are still greater and more numerous names against his theory than he can possibly muster in its defence. Erskine, in his very best day, was rather a poetical than a logical orator—rather a brilliant declaimer than a methodical, or even sound reasoner. And at an age far earlier than that at which many of his contemporaries were in the full and vigorous exercise of their mental powers, he was a believer in the mad superstitions or impostures of Johanna Southcote, and Richard Brothers; and so utterly destitute of even ordinary prudence and judgment, as to run away to Scotland to espouse the illiterate and ill-bred daughter of his washerwoman.

This is only indirect testimony against mathematics as a means of giving strength to the intellect; but in answer to various names marshalled in favour of his theory by our American, we may simply reply that Bishop Berkeley, Warburton, D'Alembert—himself one of the ablest modern French mathematicians, Dugald Stewart, Gibbon, and Madame de Staël—and only want of space prevents our greatly enlarging the catalogue with ancient as well as with modern names—have borne their testimony against the effi-

ciency of mathematics for “the discipline of the mind, moral and intellectual.”

Madame de Staël is especially to our purpose. She says, “The study of languages, which in Germany constitutes the *basis of education*, (and this be it observed is the very point at issue,) is much more favourable to the evolution of the faculties in the earlier age of youth than that of mathematics, or of the physical sciences.” Pascal, that great geometer, whose profound thought hovered over the sciences which he peculiarly cultivated as over every other, has himself acknowledged the insuperable defects of those minds which owe their first formation to the mathematics.” And again, “There is in them,” i. e. those who have the lauded mathematics for the *basis* of their education, “only a *single faculty*, whilst the *whole moral being* ought to be under development at an age when it is so easy to derange the soul, as it is to injure the body, by attempting to strengthen only a part.”

Gibbon says, “As soon as I understood the principles, I relinquished for ever the study of the mathematics; nor can I lament that I desisted before my mind was hardened by the habit of rigid demonstration, so destructive of the finer feelings of moral evidence, which must, however, determine the actions and opinions of our lives.”

In addition to these testimonies against the mathematics as a *basis of education*, or a sole or chief discipliner of the mind, we might adduce but too numerous instances of mathematicians who have found the perfection of mathematical attainment insufficient to preserve them from the dark doubts of sceptics in some cases, and from the insane reveries promulgated by impostors or enthusiasts on the other.

But we have already exceeded our intended limit, and we have said enough to *lead* our readers towards a right judgment upon the mathematics as a means of mental discipline. And as for their *practical* use; are they not *absolutely* useless to ninety-nine men in every hundred? Our American antagonist points out the indispensable use of them in building, engineering, &c. Do we contradict him? Certainly not; but builders, engineers, and those who do require the mathematics in their business, *must* learn them as *part* of their business; and such persons form but a very small portion of that vast *whole*—THE PEOPLE, with reference to whom any really useful scheme of education must be constructed.

## THE JESUITS.

### THEIR ORIGIN AND HISTORY.

THIS wonderful and dangerous order was founded in the sixteenth century, by Ignatius Loyola, a Spanish knight. He was originally of the military profession, and on various occasions displayed the gallantry of a true Spanish Hidalgo. He at length lost his leg by a cannon shot, and being thus disqualified for the army, his active, resolute, and ambitious mind turned all its powers towards religion. A perusal of the “Lives of the Saints,” and similar exciting, though fabulous narratives, inspired him with the ambition of earning canonization by founding a new order, which should be distinguished by extraordinary zeal for, and services to, the Romish Church.

His first step was to promulgate rules enjoining, in addition to the usual compliances of the Romish religious orders, the duty of labouring devotedly for what *he* called the glory of God, by which words, however, he daringly and impiously spoke of the *worldly* interests of the Romish Church in general, and of the Jesuits, or Society of Jesus, in particular.

To find followers was then, as now, a matter of great facility to any adventurer professing remarkable sanctity, and possessing remarkable ability and craft; and Ignatius Loyola speedily found himself possessed of followers sufficiently enthusiastic, and sufficiently silly for his purpose. But the strict discipline of the Romish Church rendered it unsafe as to his secular interests, and fatal as to his hopes of canonization, to proceed beyond this point without the direct sanction of the Vatican. For this sanction he accordingly applied; and the cardinals, as advisers of the Pope, were in the first instance at once strongly and wisely opposed to allowing any new order. They very truly stated that a new order was wholly unnecessary; but Ignatius brought to his ambitious task a quality which very rarely fails to make its possessor successful—he *knew the human heart*. Finding that he was opposed by the cardinals on the ground of the sufficiency of the existing orders, he proposed that the order he intended to found, should add to the usual monastic vows

the new one of implicit obedience to the Pope. The bait took; and the Pope, Paul III. and his council, weakly consented to legitimatise an order which speedily became influential beyond the Papal tiara itself, and though nominally the implicit, zealous servant of the Vatican, in reality its reckless, daring, and insatiably covetous rival. Active, brave, full of worldly experience, and not wholly destitute of clerical lore, Ignatius soon had members of his order in every spot where the Papal faith was professed, and the Papal authority acknowledged.

As "general" of the order, Loyola was, in point of fact, despotic; and all the special privileges which were granted to the order his shrewdness and courage turned into so many instruments by which to increase and to secure his own power.

Great as was his ambition, great as was his courage, Ignatius Loyola owed the greater portion of his success to his masterly knowledge of mankind. We have seen that besides his extraordinary vow of implicit obedience to the Pope, he and his order had made all the customary vows—and these latter included poverty. But to this vow Loyola by no means inclined to adhere; and when he had well organised his society, he obtained a dispensation empowering the members of his order to trade with all those nations to whom they were engaged in preaching the papal faith.

Here a mine of wealth was at once opened to our ambitious subject; and he worked that mine with the hand of a master. To preach the papal faith, and to instruct youth, were among the exoteric duties of the order; and among these duties also were those of discovering the peculiar bent and peculiar capacities of their young pupils, and of so acting upon their discovery, as to train them to the utmost worldly ability, combined with the utmost slavishness of devotion to "the order," and to the "general."

The Pope's bull confirming the order was issued in 1545. For above ten years, Loyola used his power as "general" with a dexterity, a boldness, and a success, never perhaps equalled except by the Eastern impostor, Mahomet. To the very end of his life he was busy and successful; and dying in 1556, he was canonized in 1609, though he probably did more, however unintentionally, to disgust the nations with the frauds and the insolent greediness of Rome, than any man before or since has achieved—Luther himself not excepted.

Lainez, his friend and lieutenant, succeeded him, and showed himself in every way worthy to do so. The "order" grew greater and greater with each succeeding year. In the East Indies and in the West, their commercial transactions were innumerable, and their political influence as vast as it was secret. But their master-stroke was the subjecting to their despotic government, alike in secular and religious affairs, the natives of Paraguay in South America, to the number of more than a quarter of a million of families. So skilfully was this master-stroke of wicked policy effected, that even now—now, when European dynasties have tottered and fallen low in the dust—now, when the eagles of France have swooped with a fierce and fell appetite upon the forest plains of Italy, and screamed above the snow-cled plains of the bleak north—now, that France has seen her despot die on an Atlantic rock, her legitimate monarch banished, and a "citizen king" unblushingly seated upon the throne of his banished relatives, and unsparingly trampling upon the very men whose insane folly and love of change allowed upon him the power he misuses—now, that change has visited every nation of Europe, and that even the "turbulent" Turk patronises hatra, and believes that there are but wisdom and force beyond the pale of Islamism,—even

now, father Francis, the rescuer of Loyola and Lainez, rules in Paraguay with the unquestioned power of a heathen god, and with the unsparing and blighting cruelty of a heathen demon.

The limits of this work will not allow of our entering into minute details of the progress of the Jesuits; though such a detail would form at once a curious and instructive history. Loyola at the outset had but nine disciples. This was in 1540; yet so well, so completely had he foreseen and provided for the success of his order, that in 1608 we find it including upwards of ten thousand members, and exercising, in every quarter of the globe, a power at which weak men trembled and wise men were indignant. But there was an inherent source of weakness in this mighty and politic association; from wickedness came its strength, and from that same wickedness came its weakness too. Its power was so vast, and so unscrupulously exercised, that nation after nation expelled its members and denounced them as pests dangerous, equally to the powers of legitimate government, and to the rights of individuals; and in 1773, the condemnation of the Jesuits was confirmed by a bull of one of the best of the popes, Ganganelli, Pope Clement XIV.

In France, the Jesuits owed their fall not so much to the political and spiritual meddling and mischief-making which ruined them in England, in Venice, in Sicily, and even in bigoted and gloomy Spain, as to an act of commercial dishonesty. A member of the order became bankrupt for an enormous sum; and although the very constitution of the society—to say nothing of the despotic stretch of power on the part of succeeding generals and their immediate tools—rendered this man a mere slave of this very society, yet it was sought that he should leave his creditors to their remedy, as against him in his character of a private individual. But the real nature of the society was by this time too well and too generally known, to admit of so gross an act of fraud passing undetected or unresisted. The affair was brought before the parliament of Paris, and it was decided that the society was answerable for the debts of its mere tool and servant. In the course of the investigation of this affair, the Rules of the Order were produced; and among them were found rules and maxims so hostile to social order, and so subversive of individual honesty, that the "order" was suppressed in France, at the unanimous call, alike of the higher and the lower orders of people.

How dangerous their principles and maxims are, may be judged from the following summary:—

1. Their theological sentiments, which are in some measure peculiar, are as follows:—1. This order maintains (in stronger terms than most other Catholics) the infallibility of the Pope; that he is the only visible source of that universal and unlimited power which Christ granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; and that he alone, in that sacred community, is the supreme lawgiver, whose commands it is in the highest degree criminal to oppose or disobey.—2. They comprehend within the limits of the church, not only many who live separate from the communion of Rome, but even nations that have no knowledge of Christianity; and consider as true members of the church open transgressors who profess its doctrines.—3. The Jesuits maintain that human nature is far from being deprived, by the fall, of all power of doing good; that the succours of grace are administered to all mankind in a measure sufficient to lead them to eternal life; that the operations of grace may be effectually resisted; and that God has appointed everlasting rewards and punishments, in consequence of that divine prescience, by which he foresees



the actions, merits, and characters, of every individual.—4. They represent it as a matter of perfect indifference from what motives men obey the laws of God, provided these laws are really obeyed; and maintain, that the service of those who obey from the fear of punishment is as agreeable to the Deity as those actions which proceed from a principle of love to Him and His laws.—5. They maintain, that the sacraments have in themselves an intrinsic and efficient power, by virtue of which they work in the soul independently of any previous preparation or disposition to receive the divine grace.—6. They recommend a devout ignorance to such as submit to their direction, and think a Christian sufficiently instructed when he has learned to yield a blind and unlimited obedience to the orders of the church.

II. The following maxims, among many others, were extracted from the moral and casuistical writings of their most celebrated authors, and were alleged to show the danger of their principles to governments and to society.—

1. That persons wholly void of the love of God may expect to obtain eternal life provided they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes, though it be only through the dread of future punishment.—2. That those persons may transgress with safety who have a probable reason for transgressing; *i. e.* any plausible argument, or authority, in favour of the sin they are inclined to commit.—3. That actions intrinsically evil, and contrary to the divine law, may be innocently performed by those who have so much power over their own minds as to join,

though but *ideally*, a good end to such action.—4. That philosophical sin (*i. e.* sin committed through ignorance, or forgetfulness of God) is of a very light and trivial nature, and does not deserve the pains of Hell.—5. That the transgressions committed by a person blinded by the seductions of tumultuous passions, and destitute of all sense of religion, however heinous in themselves, are not imputable to the transgressor before the tribunal of God; and may be often as involuntary as the actions of a madman.—6. That the person who takes an oath, or enters into a contract, may, to elude the force of the one, and obligation of the other, add to the form of the words used, certain mental additions, and tacit reservations.

In 1814, when the Bourbons were restored to their rule in France, they weakly solicited the Pope to restore this order, which in all places, and at all times had proved itself inimical to the best interests alike of rulers, and of the ruled; and the pope just as weakly consented to comply with the impolitic request.

In England, too, and in Ireland, the Jesuits have made considerable progress; possessing large tracts of land, and keeping up not only large settled establishments, but also numerous proselytising itinerants. Happily the day is gone by for either Rome or Rome's emissaries to work with any power in this country; but free, enlightened, and tolerant as we are, it may sooner or later become a question for those who are charged with the protection of our liberties, whether it really is tolerant to tolerate the intolerant.

#### HISTORY AND DESCRIPTION OF DUNFERMLINE ABBEY.

THE origin and precise date of the founding of the religious buildings of Dunfermline are involved in dark obscurity. Historians who have written of about the period, seem to have been possessed of materials capable of furnishing many important facts, and to have collected much traditionary matter, which gives great interest to the events of these early times, but do not appear to have been able to attach the importance of a date to many of the prominent features of history, which immediately precede and follow the first notice taken of Dunfermline. Boece, the early historian, speaking of the religious establishment at Dunfermline, states that Malcolm III. by the persuasion of Margaret, his queen, and Bishop Turgot of Durham, (her confessor,) founded the church and convent of Dunfermline, and ordered that in all future times the church should be the place of sepulchre of the kings and queens of Scotland. Comparing historical and traditionary references, they both seem to point out the year 1070, as being the year when the buildings in question were begun. After the church was so far completed as to be deemed convenient for the due performance of religious worship, it was dedicated by the Bishop of St. Andrews to the order of the Holy Trinity. Malcolm III. and Margaret, bequeathed to the church much landed property in the neighbourhood, at a considerable distance therefrom; they also granted charters embracing many important privileges; which exemplary lesson was followed down to the dawn of the Reformation, by kings, queens, abbots, and others impressed with religious reverence. Margaret was the first who was interred at Dunfermline; she died in the castle of Edinburgh, Nov. 16, 1093, and had to be taken out of that castle through a concealed postern-gate on the west, as the castle was at the time besieged by Donald VII. on the eastern side, (*Vide Fordun, l. v. c. 25.*) It might be mentioned here, that

from the different bearings of history it would seem that Margaret was lying very ill in the "castel" of Edinburgh, at the time when her husband Malcolm, and her eldest son Edward led the Scottish army to the siege of Alnwick Castle in Northumberland: at hearing that they had been slain in the conflict, and that Malcolm's body had been left in the hands of the victors, "her strength and spirits failed her, she made her confession, received the 'Holy Sacrament,' gave her dying blessing to those of her children around her, and expired." Edward, who had been slain at the siege, was interred close by his mother, shortly after. Malcolm's body being interred at Teignmouth, it was exhumed by Alexander I. his son, and re-interred in the royal sepulchre at Dunfermline. About the year 1118 Alexander I. finished the church and convent, and granted it several parcels of land, (*Carte de Dunf. p. 9.*) It is very curious to observe the spirit which led to the bequeathing of gifts, &c. to this ancient and, in some degree, mother church of Scotland. We will note down a few of them in regular order, extracted from the ancient chartulary of the abbey. In the year 1120, "Walcleve, the son of Gospatric, gave the church of Inverkeithing to the convent, 'for the love of God and Saint Margaret, that our Lord Jesus Christ, by the intercession of that holy queen, and by the prayers there offered up, may have compassion on our souls,'" (*Carte de Dunf. p. 85.*) About the year 1160, Malcolm IV. bequeaths gifts to the church and convent, and for such he enjoins its protection, for "there the bodie of his grandfather Kyng David rests in God," (*Carte de Dunf. p. 10.*) In the year 1176, Margaret de Ouyeth gives certain lands to the abbey, that a mass should be celebrated on her birthday for her soul, (*Carte de Dunf. p. 89.*) About the year 1188, Galfridus de Malevin, the abbot, gave a church to the abbey, in order to support "a burning and perpetual light

*View of Dunfermline Abbey.*

before the tombs of King David, and Malcolm, the younger, in the choir," (*Carte de Dunf.* p. 86.) In the year 1326, Robert Bruce gave the church of Kinross, and the chapel of Orwell, to the abbey, in honour of his predecessors buried in it; and on account "of my own sepulchre, which has been especially chosen to be there," (*Carte de Dunf.* p. 92.) About the year 1332, Randolph, earl of Moray, and regent of Scotland, was interred under the church in the crypt. Previous to his demise he had bequeathed gifts to the abbey for the special purpose of supporting a priest to celebrate masses on certain days "for the repose of his soul," during the performance of which "two great wax tapers (are ordered) to burn, from the commencement of the mass till its conclusion, one at the head of the tomb, the other at the foot of it," (*Carte de Dunf.* p. 21.) About the year 1488, James II. gave certain lands to the abbey, as a mark of reverence, and declares it to be a place to be held in the highest veneration, because many of the bodies of his progenitors, kings of Scotland, had been interred in it, (*Carte de Dunf.* p. 43.) In the year 1124, David I. made some beautifying repairs on the church and convent, and raised it to the dignity of an abbey, and translated to it thirteen monks from Canterbury, in England; decreeing that an abbot, prior, and sub-prior, should be the principal ecclesiastics, (*Carte de Dunf.* p. 35.) Some of the existing charters of the abbey make mention of bondsmen bequeathed to it:—for instance, in the year 1136, David I. gave Ragewin, Gille-

patrick, and Ulchill, for ever to the abbey, "as my own men," (*Carte de Dunf.* p. 7.) Again, about the year 1175, William (king) made a donation of Gillandream Macsuthen, in perpetual "elemosinam" to the abbey, (*Carte de Dunf.* p. 13.) Other charters, still extant, chalk out the line and rule of conduct to be observed by the religious order; some notify what their possessions are; some are for the adjustment of disputes—deeds of writ, claiming priority of privilege over all the churches in Scotland:—in short, the chartulary of the abbey, now preserved in the Advocates' Library, Edinburgh, contains about 250 special charters, 300 deeds, and about 100 notifications, remarks, &c.: it is a large folio volume of 169 leaves of vellum. From the circumstance of above 150 deeds, charters, &c. appearing in one autography, and referring principally to a period previous to the year 1250, it would seem that about this period was the time when the chartulary was first begun. The charters and deeds are written in a variety of hands down till the middle of the sixteenth century. It is principally written in a strong distinct hand, and greatly abounds in perplexing contractions: the ink still retains its black appearance and shining quality. The rubrics, or titles of the charters, &c., are in red and blue, and in many cases they are very beautifully illuminated; the deeds seem to have been noted down in any place which turned up white, as some deeds dated 1305 appear amongst those of 1530, whilst some of those of 1530 may be found scattered



throughout the volume. Bulls from the popes are of very frequent occurrence. Pope Innocent IV. at the request of Alexander, the king, empowered the abbot to assume the mitre, ring, and other pontifical ornaments, (*Carte de Dunf.* p. 108.) this was in the year 1244. In the same year the same pope, considering the excessive coldness of the climate, indulges the monks with the privilege of wearing caps suitable to their order; but that they were notwithstanding to preserve proper reverence at the elevation of the host and other ceremonies, (*Carte de Dunf.* p. 108.) In the year 1249-50, the pope issued a bull to empower the bishop of St. Andrews to canonize Margaret, queen of Malcolm III., and patron of this church. As the circumstance of "her bodie exhibiting infinite miracles" was substantiated by a letter signed by the bishop of St. Andrew's, Dunkeld, and Dumblane, Margaret was accordingly canonized, and her remains translated to a situation contiguous to the high altar, esteemed the most sacred and honourable, because there the solemn services were daily performed. An old MS. referring to this religious ceremony, states that "the bodie of Saint Margarets was removed with much ecclesiastical pomp, from the outer church where she was originally interred, to the quair (chapel) beside the high altar, and was attended by a great procession of priests, abbots, earls, and other religious dignitaries. The 'precious load' was borne on the shoulders of priests and abbots, and the whole procession moved along to the sounds of the organ, and the swelling melodious songs from the choir, singing in parts," (*Tytler's Hist. Scot. Forden*, v. ii. p. 83.) Tradition still points out the tomb, which is now unenclosed, being entirely without the splendid edifice erected in 1818.

It might be mentioned farther, that Dunfermline Abbey was the most extensive set of religious buildings north of the Forth. About the year 1300 it appears to have reached its point of perfection, and was esteemed every where for the beauty and symmetry of the pile, as also for its devotional fame and for the sanctity of the monks. At this period the stately edifice must have been a most imposing and proud structure to look upon;—for more than two hundred years had this holy establishment been receiving additions from every successive monarch, and supported by the nobility of the land. The nearest calculation we can give of its extent, (and which is gathered from the ruins of old walls which have been dug up around the walls which enclosed the establishment,) could not have been less than 4000 feet. A very correct historian states, that it was of such an extent that any three of the most distinguished sovereigns might have resided in it without having the least chance of incommoding each other. (*Mathew of Westminster*, p. 446.) The sunshine of prosperity was, however, beginning to show symptoms of cloud, by threatened invasions, interruptions, and decrees from Edward of England; the prospects of the monastery were lowering, and the measure of its woe was filled up by the same Edward on February 10, 1304. About the 6th of November 1303, Edward I. with his queen, and a large retinue of his courtiers, arrived before the abbey, into which they were peaceably admitted. Edward and his train of followers made themselves quite at home here with the sweets of the abbey provisions. He deemed it necessary to capitulate on the 10th of Feb. on which ill-fated day for the monastery, Edward ordered his followers to set it on fire; which order was obeyed to such an extent, that only a few miserable cells for the reception of the monks were left! This noble pile, the work and the pride of two hundred years, was in one eventful day reduced to a sorry, miserable ruin; without leaving a place of residence for the abbot, &c. and scarcely a dwelling for the monks.

But as compared with Edward's future line of conduct, the burning of Dunfermline Abbey was of a very lenitive description, and hardly to be brought up in array against the after proceedings of his life. The abbot and monks, in their singularly pitiable condition, gazed and mourned over the smoking ruins—as places they could point to where "sweet communion had been held;" and viewing the ruins as a whole, well might they have exclaimed, "Our beautiful houses, in which our fathers worshipped, they have burnt up with fire, and all our pleasant things have been laid waste," (*Isaiah lxi. 11.*) After this sad disaster the abbey was partly rebuilt, but never regained its former degree of grandeur and consequence. It was, however, so far habitable in 1328, as to afford accommodation for the accouchement of Elizabeth, queen of Robert I. (Bruce), where she had a son born, (Robert II.) In the same place, in 1394, James I. was born; as also Elizabeth, on August 19, 1596, and Charles I. on November 19, 1600. Others of the royal family were born here, but having died in infancy they are omitted. In the year 1587 the church of Dunfermline, with different exceptions, was annexed to the crown; and in 1589, the abbey, &c. was erected into a temporal lordship, and given to Anne of Denmark, at Upsto, as a morrowning gift; in 1590 Anne was in feoff in the lordship; and in 1593, the abbey was annexed to the crown. Gosfrid was the first abbot, and George Duny the last. In searching and comparing its twisted and confused records, we find that the abbey has had two priors, twenty-three abbots, three commendataries, and one chamberlain, during its existence. In the church are interred eight kings, (of Scotland,) five queens, four princes, and a great retinue of abbots, &c. and nobility of the land; viz. Malcolm III. and Margaret, his queen; Donald VII., Edgar, Alexander I. and Sibella, his queen; David I.; Malcolm IV, Alexander III. and Margaret, his queen; Robert I. (Bruce), and Elizabeth, his queen, and Annabel Drummond, queen of Robert III. Princes,—Edward, son of Malcolm and Margaret; David and Alexander, sons of Alexander III.; and Robert, son of James VI. Nobility, &c.—The earl and countess of Athol; Randolph, earl of Moray, and regent of Scotland; Robert, duke of Albany; Robert Henryson, the early Scottish poet and teacher of the youth in the abbey; Lord Urquhart; George Duny, and other abbots; secretary, Robert Pitcairn; William Schaw, architect to James VI.; Henry Wardlaw, abbey-chamberlain, or clerk; Elizabeth Halket, authoress of the celebrated ballad called Harde-canute. The Elgin family has a burying-place under the new church. All these remains are principally within the newly-erected church, founded March 10, 1818, in consequence of the dilapidated state of the one used as an established church, which had been used as such with very little alteration since the Reformation, at which period the principal part of the choir, the seatings, the organ, and other religious furniture, were destroyed by the Reformers without discrimination. Dunfermline church was destroyed, and part of the abbey, on March 28, 1360.

The tomb and remains of the celebrated King Robert de Bruce were discovered on February 17, 1818, during the operations which were going on for the founding of the new church, in a spot of the ancient choir of the cathedral corresponding to the statements of Barbour and Forden. In the grave was found a "large trough built of polished stone, about 7 feet in length and 18 inches deep, the covering of which, when first observed, had on it several iron rings, in a very decayed state, and some of which were entirely loosened from the stone. In this trough lay a very large body, 6 feet 2 inches in length, cased in lead, part of which

was entire, except on the breast, where it was much corroded, exhibiting part of the skeleton of the body, in a state of considerable preservation. The body had been wrapped in fine damask cloth, interwoven with gold. Something like a crown was observed on the head; a wooden coffin appeared to have surrounded the body, some vestiges of which were visible. After this discovery, the tomb was shut up for further orders from the barons of Exchequer. The whole of the stone coffin was filled with pitch, for the further preservation of the skeleton. Directly over Bruce's grave a square lantern tower rises to the height of about 105 feet, on which, placed in way of pillars at top, "King Robert, the Bruce."

Our Engraving conveys a very striking resemblance of the ruins of the abbey as they stood in the year 1824,

and far more characteristic than their present appearance; for since then the ground has been much levelled, and a new wall made to approach it, which very much deteriorates from its venerable look. The ruins are well worthy of observation; with them are associated many of the most remarkable features of early Scottish history, and the visitor to this shrine will feel his time well disposed of in taking a walk "round the palace, and observing her bulwarks well." What remains are the south-west wall of the palace, the abbey gate, and round tower, and south wall of the fratering, on the western angle of which is a window which has always been admired as a model of architectural beauty and design. The ruins, however, are fast mouldering down and disappearing—but still they are in some sense "great in ruin, nobly in decay." T. H.

### WHAT IS SLEEP?

Among the innumerable mortifications that waylay human arrogance on every side may well be reckoned our ignorance of the most common objects and effects—a defect of which we become more sensible by every attempt to supply it. Vulgar and inactive minds confound familiarity with knowledge, and conceive themselves informed of the whole nature of things when they are shown their form, or told their use; but the speculatist, who is not content with superficial views, harasses himself with fruitless curiosity; and still, as he inquires more, perceives only that he knows less.

Sleep is a state in which a great part of every life is past. No animal has yet been discovered whose existence is not varied with intervals of insensibility; and some late philosophers have extended the empire of sleep over the vegetable world. Yet of this change, so frequent, so great, so general, and so necessary, no searcher has yet found either the efficient or final cause, or can tell by what power the mind and body are thus chained down in irresistible stupefaction, or what benefits the animal receives from this alternate suspension of its active powers.

Whatever may be the multiplicity or contrariety of opinions upon this subject, nature has taken sufficient care that theory shall have little influence on practice. The most diligent inquirer is not able long to keep his eyes open; the most eager disputant will begin about midnight to desert his argument; and once in four and twenty hours the gay and the gloomy, the witty and the dull, the clamorous and the silent, the busy and the idle, are all overpowered by the gentle tyrant, and all lay down in the equality of sleep.

Philosophy has often attempted to repress insolence by asserting that all conditions are levelled by death; a position which, however it may deject the happy, will seldom afford much comfort to the wretched. It is far more pleasing to consider that sleep is equally a leveller with death; that the time is never at a great distance when the balm of rest shall be effused alike upon every head; when the diversities of life shall stop their operation, and the high and the low shall lie down together.

It is somewhere recorded of Alexander, that in the pride of conquests and intoxication of flattery he declared that he only perceived himself to be a man by the necessity of sleep. Whether he considered sleep as necessary to his mind or body, it was indeed a sufficient evidence of human infirmity: the body which required such frequency of renovation gave but faint promises of immortality; and the mind which from time to time sunk gladly into insensibility, had made no very

near approaches to the felicity of the supreme and self-sufficient nature.

We know not what can tend more to repress all the passions that disturb the peace of the world than the consideration that there is no height of happiness or honour from which man does eagerly descend to a state of unconscious repose; that the best condition of life is such, that we contentedly quit its good to be entangled from its evils; that in a few hours splendour fades before the eye, and praise itself deadens in the ear; the senses withdraw from their objects, and reason favours the retreat.

What, then, are the hopes and prospects of covetousness, ambition, and rapacity? Let him that desires most have all his desires gratified, he never shall attain a state which he can for a day and a night contemplate with satisfaction, or from which, if he had the power of perpetual vigilance, he would not long for periodical separations.

All envy would be extinguished if it were universally known that there are none to be envied who are not pleased with themselves. There is reason to suspect that the distinctions of mankind have more show than value, when it is found that all agree to be weary alike of pleasures and of cares; that the powerful and the weak, the celebrated and obscure, join in one common wish, and implore from nature's hand the nectar of oblivion.

Such is our desire of abstraction from ourselves, that very few are satisfied with the quantity of stupefaction which the needs of the body force upon the mind. Alexander himself added intemperance to sleep, and solaced with the fumes of wine the sovereignty of the world; and almost every man has some art by which he steals his thoughts away from its present state.

It is not much of life that is spent in close attention to any important duty; and many hours of every day are suffered to fly away without any traces upon the intellects. We suffer phantoms to rise up before us, and amuse ourselves with the dance of airy images, which after a time we dismiss for ever, and know not how we have been busied.

Many have no happier moments than those they pass in solitude, abandoned to their own imagination, which sometimes puts sceptres in their hands or mitres on their heads, shifts the scene of pleasure with endless variety, bids all the forms of beauty sparkle before them, and gluts them with every change of visionary luxury.

It is easy, in the semi-slumbers, to collect all the possibilities of happiness, to alter the course of the sun, to bring back the

past, and anticipate the future ; to unite all the beauties of all seasons, and all the blessings of all climates ; to receive and bestow felicity, and forget that misery is the lot of man. All this is a voluntary dream, a temporary recession from the realities of life to airy fictions, and habitual subjection of reason to fancy.

Others are afraid to be alone, and amuse themselves by a perpetual succession of companions ; but the difference is not great ; in solitude and in company we agree to dream in concert. The end sought in both is forgetfulness of ourselves. —*This is Sleep.*

### PRESBYTERIANISM.

**PRESBYTERS**, or Elders, is a term used by the Septuagint for rulers, civil or ecclesiastical. In the church of *England* it is synonymous with priests, the second order of her clergy. The church of *Scotland* admits only this one order of clergy, and her members are hence called presbyterians. These affirm that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters—that all ministers, being ambassadors, are equal by their commission—and that elder or presbyter and bishop are the same in name and office, and the terms synonymous ; for which they quote Acts xx. 28 ; Tit. i. 5—7 ; 1 Thess. v. 12 ; Heb. xiii. 7—17 ; and 1 Pet. v. 2, 3.

From the time of the Reformation to that of the Revolution the Scotch church was torn with contentions respecting her form of church government ; the court professing episcopacy, and the people, presbyterianism, and each prevailed by turns ; but on King William's accession, presbyterianism was finally settled to be the established religion, and has so continued

ever since. Their form of church government is as follows : —The Kirk Session, consisting of the minister and lay elders of the congregation, is the lowest ecclesiastical judicature. The next is the presbytery, which consists of all the pastors within a certain district, and one ruling elder from each parish. The provincial synods (of which there are fifteen) meet twice in the year, and are composed of the members of the several presbyteries within the respective provinces. From the Kirk Sessions appeal lies to the presbyteries, from these to the synod, and from them to the general assembly which meets annually, and is the highest ecclesiastical authority in the kingdom. This is composed of delegates from each presbytery, from every royal borough, and from each of the Scotch universities ; and the king presides by a commission of his own appointment.

The Scotch ordain by the “laying on of the hands of the presbytery,” before which persons may be licensed to preach as probationers, but cannot administer the sacraments. The clergy are maintained by the state, and nominated to livings by patrons, as in other establishments. But those properly called the *English* presbyterians have no connexion with the Scotch Church, though they preserve their forms of worship ; nor do they adopt their creeds and catechisms (which are confessedly Calvinistic), but are avowed Arminians and generally Arians or Unitarians ; and follow the same form of church government as the congregationalists or independents. So Dr. Doddridge :—“Those who hold every pastor to be so a bishop or overseer of his own congregation, as that no other person, or body of men, have by divine institution a power to exercise any superior or pastoral office in it, may properly speaking be called (so far at least) congregational, and it is by a vulgar mistake that any such are called presbyterians.”

### No. I.—THE SELF-INSTRUCTOR IN POLITENESS.

#### THE INFLUENCE OF MANNER.

**VIRTUE** and knowledge are known to be two important qualities, which have, as they ought to have, the first and greatest influence upon the opinion formed of us by those with whom we come in contact ; but virtue and knowledge are not alone sufficient to win for us this good opinion, and the interest of those upon whom we so largely depend for both our comfort and our advancement in life. Our demeanour and our *manners* are noted long before our integrity and ability, even under circumstances the most favourable, can have their proper effect ; therefore if our manners be such as to make an unfavourable impression, the chances are very much against our being permitted to have an opportunity of exerting our better and more important qualities.

All must have it in their power to remember, and also have conceived antipathies or sympathies at first sight. Mere appearance has much to do in producing this effect ; for, as an eminent writer very truly remarks, “a handsome countenance is an excellent letter of recommendation.” But a good manner is not a whit less important than a good appearance ; and while the latter is but simply a gift of nature, a mere accident over which we have no control, the former is completely within our own power of modification and improvement. And on this very account there is greater reason and far more justice in our being greatly influenced towards those with whom we have occasion to do any business by their good or bad manner ; for as a man *may*, if he choose, get rid of what is bad in his manner, so his not doing so would imply that he has been too indolent to exert himself

towards that end, or so insolently contemptuous as to be quite careless both of our feelings and of the opinions we may form of him.

To lay down a minute chart of manner would require infinitely greater space than we can devote to any one subject in one paper, however important ; but from time to time we shall touch upon this important and amusing subject to such an extent as to form quite a manual of advice for all young people who have to win their way in society by their own exertion and ability.

It is perfectly true that the various situations of different individuals must very greatly affect the propriety of this or that *particular* of behaviour ; for that which would be absolutely indispensable to the correct behaviour of a man in one situation, would be in the behaviour of a man in another situation a mere supererogation, or a repulsive and ridiculous affectation. Still the counsel we shall give we trust will be of general value inasmuch as it is intended to give a clear view not only of those particulars which are useful or valuable only in certain situations, but also of that kind of behaviour which is important to all.

One thing should be constantly borne in mind by those of our readers, and we trust they are very many, who desire to acquire a prepossessing manner ; namely, that a sincere wish to please and to interest is the first and most powerful requisite to a good manner. This wish will teach us to avoid equally the coarseness which annoys a company, and the effeminate *sleekness* and servility of manner which at

once disgraces us, and disgusts instead of pleases those whom it is our interest and our design to conciliate.

The only other particular of manner to which we at present wish to direct the attention of our readers is brevity of speech. Few who have not made man the subject of their peculiar and patient study can even imagine how important it is towards being successful in worldly affairs to be a good listener. To break in upon the discourse which is addressed to us, whether to combat or to illustrate the speaker's words, invariably annoys and very often both disgusts and inextricably alienates the person who is so uncourtously treated. This we particularize because it is the fault of which, more than of any other, young men of talent are but too commonly guilty. Vivacity and impatience

combine to render them unconscious of the ill effect of their interruptions; and they thus very frequently give deep and lasting offence by suggestions or comments, which, if made at the proper time, would be efficient in producing a good effect. The mere interruption is indeed unpleasant, but when added to that we take into consideration the wound we give to the self-love of him whom we interrupt, by thus virtually telling him that what he says is of no import, as we know "the whole mystery of the matter," we surely ought not to wonder if our remarks, however valuable in themselves, are contemptuously disregarded, and in consequence, our whole character supposed to be of an insolent or of an incorrigibly thoughtless and flippant description.

## ALCOHOL.

### ITS USE AND NATURE.

ALCOHOL is the pure spirit obtained from the vinous fermentation of liquors. It exists in greater or less quantity in all fermented liquors, and its quality is the same, however various the flavour and appearance of the liquor from which we obtain it. It is colourless and transparent, and very light; hot and pungent in taste, and pungent but agreeable in scent. It is so extremely volatile, that the heat of the hand suffices to convert it into vapour; it will evaporate in the open air at ten degrees above the freezing point, and boils at about 164° of Fahrenheit. It was long supposed that this extremely volatile fluid could not be frozen, but the eminent philosopher Dr. Hutton affirmed that he succeeded in finding a method of freezing it; and it is much to be regretted that he did not communicate the particulars of a process which might on many accounts be very serviceable.

Alcohol and water have a very great affinity for each other. On mixing them a singular fact is observable; viz. that the bulk of the mixture is less than that of the two liquids while separate. This fact is partly owing to the complete interpenetration of the particles of the two liquids; but it is not, as the writers of some of the encyclopædias seem to suppose it to be, entirely owing to this cause, for when alcohol and water are thrown into contact the mixture gives out *heat*. Now in this case, as in the case of the scent given out by odorous bodies, real particles of matter must be given out. The particles of odorous matter are exceedingly minute, as is proved by the fact that a single grain of musk will scent a drawer or desk for a year or two, without any perceptible diminution of its weight or size. But on mixing alcohol and water a rush of *gaseous* matter takes place, and this undoubtedly to such an extent as to have a very material share in diminishing the bulk of the commingled liquids.

The uses of alcohol in medicine and the arts are very numerous. It is a powerful antiseptic, a quality which makes it a valuable agent in preserving the preparations of anatomists; and it is a powerful menstruum for all the pure alkalies, some of the neutral earths and metallic salts, essential oils, the odorous portions of vegetables, wax, resins, &c.

A few sentences will suffice to explain the means by which this very useful article is obtained. The saccharine matter being extracted from grain, grapes, molasses, the farina of potatoes, or any other articles which contain an abundance of it, the next step is to add yeast or any other fermenting principle, and leave the mixture to work in a place of proper temperature. This temperature is about 69° of Fahrenheit; for repeated experiments have established the

certainly that the fermentation cannot be produced in a temperature below 60° of Fahrenheit, and will proceed far too rapidly in a temperature above 77° Fahrenheit. The medium between these degrees of temperature is therefore the best for the purpose. The fermentation is to continue till the liquor has acquired some pungency of taste; but care must be taken not to let acetous fermentation commence; skilful conduct at this part of the operation has probably much more influence in giving a greater or less degree of purity to the alcohol than is generally supposed or allowed for.

The liquor having been sufficiently fermented is put into the still. Having been once passed through the process of distillation, it is called *low wines*; in which stage it consists of about five-sixths of water and one of alcohol or spirit. A second distillation produces what is called "*proof spirit*," which contains equal portions of water and alcohol; and a third distillation gives what is ordinarily called alcohol. But the power of the still goes no farther. The spirit has still some portion, though only a very minute one, of water; and mere distillation, however often repeated, will not render the spirit perfectly pure, which it is very desirable to render it, especially when it is wanted for medicinal uses.

For a long time it was found impossible to get alcohol to a state of perfect freedom from watery admixture; but by means of apparatus, too elaborate and complex to be described here, this important object is now easily effected, and spirit is obtained perfectly freed from every particle of the aqueous admixture left after the completion of the work of the still.

The most correct way of ascertaining the purity of alcohol is undoubtedly to find its specific gravity by the hydrometer. But for all ordinary purposes a much shorter and simpler method will suffice. Take a few grains of gunpowder, wet them with alcohol and apply a lighted paper to the mixture. If the alcohol be even tolerably pure it will burn steadily, and the gunpowder will explode as the last drop of the spirit burns away; if on the contrary the spirit be impure, the gunpowder will not explode, the residuum of water after the departure of the spirit effectually preventing combustion.

---

As steel is more highly tempered by the coldest draught, so the good man is best tried by the bitterest woe.

---

The greatest minds will often stoop to the most absurd things.

## PHILOSOPHY OF THE HUMAN MIND.

THE philosophy of the human mind (and this not the least of its excellencies,) will fill the soul with charity, and keep the sacred flame always alive and always bright. This equable and complaisant feeling, by him who understands it, will seldom be interrupted, and then but for a moment. The errors of his fellow-mortals will not sever the link which binds him to all of human kind. Willing to sacrifice on the altar of truth all that is dear in life, and life itself, he will deeply lament whatever obstructs his progress, and will exert himself to the utmost of his ability to remove it; but even the grossest and most pernicious errors will excite in his bosom no resentment. He will bear in mind, *that men's opinions result from circumstances over which they have themselves little or no control*; that if they are really and conscientiously believers in any doctrine, they must have such evidence of its truth as it appears to them solid and conclusive; that they cannot believe it without such evidence; and with it, if their discernment enable them to detect no fallacy in it, they cannot avoid believing it; *that it is not in the power of the mind to adopt or reject what opinions it pleases*; that the measure of knowledge possessed by the individual determines entirely, independently of volition, the conclusion in which he rests; and that to regard him with aversion because he rejects or receives a particular doctrine, is as absurd as to resent his thinking the colour of an object red which is red, or which, from some defect in his organ of vision, or some deception in the medium through which he views it, appears to him to be so. If he perceive that his own mind is better informed than those around him, he will avail himself of every means in his power to impart the light of which they are destitute; but that he should regard them with ill will for that which is their *misfortune*, that he should exclude them from his society and heart, torture their bodies, and enchain, as far as he can enchain, their minds, is as impossible as that he should seriously propose to amputate their hands or their feet, in order to remedy a defect of their sight. Not even on account of their crimes does he cherish the least degree of bitterness against them;—viewing them as placed in *unfavourable circumstances* for the cultivation of the better principle of their nature, either not knowing or not considering in what their true dignity, honour, and happiness consist, and accustomed to confound their immediate gratification with their ultimate felicity, and their direct gain with their final well-being—he regards them with unfeigned *compassion*, and because these errors are productive of a deeper misery than any bodily maladies, he feels on their account a more profound sorrow. Never does he think of the prison, or the manacle, or the lash, or of the infliction of punishment in any shape, but as it may be the means of *correcting* their evil propensities, and of establishing better views, and forming better dispositions. And the influence of these enlightened and generous principles extends to the closest and dearest connexions in life, imparting to the father, the husband, the friend, the master, a forbearance and benignity which can be produced so fully and sustained so equally by no other means.—*Dr. S. Smith.*

## PERSECUTION.

PERSECUTION is the continuance or repetition of acts of vengeance or enmity. Though persecution is a most direct and outrageous violation of the law of God, it is unhappily but too true that the most terrible persecutions have been

perpetrated in the name of that God whose preeminent attribute is MERCY. Persecution is not only most sinful and unjust—it is also most impolitic. The best feelings of our nature should be interested in favour of a persecuted man, even though his conduct is such that we should gladly have beheld him *punished*. And when those who have not even deserved punishment are made the victims of oppression and persecution, their persons become the objects of our affections, and their opinions obtain an influence over the mind, which, under any other circumstances, they would not have. Persecution, so far from retarding the progress of Christianity, was one of the most influential causes of its wide and rapid promulgation. A moral dignity was superadded to religious truth; and the constancy with which the martyrs endured the most horrible torments became a new and a powerful testimony to the truth of those doctrines for which they fearlessly, and even cheerfully, resigned their lives in agonies almost too great for human endurance.

It is impolitic either in those charged with the administration of public affairs, or in individuals moving in a private sphere, to become persecutors. There is so perpetual a revolution taking place in the affairs of this world that he who to-day is the very creature of our will, may, in a short time, have us and all that we possess or love within his power. Our aim, therefore, should be so to employ our prosperity as to raise up for ourselves friends in the event of adversity coming upon us.

But apart from all merely providential considerations, we ought to avoid persecution, because it is both hateful and sinful. In painting and sculpture, Persecution is represented by the figure of a surly looking woman, with wings at her shoulders and a crocodile at her feet; she is dressed in rusty coloured garments, in the attitude of shooting an arrow. Her surly aspect denotes enmity and rage; and the wings at her shoulders are expressive of the celerity with which a persecutor is ever ready to take away the reputation and honour of another. The crocodile is made an attribute of this subject, on account of the incessant devastations which it commits in the regions of Africa and America. This animal in unpeopled countries is fierce and cruel, attacking very object, that is endued with motion. When disappointed of its fishy prey, it retires to the banks and skulks among the hedges in expectation of some land animal coming to drink. The rusty coloured garments indicate that the spirit of persecution is malignant and destructive; and the action of shooting alludes to a malignant and censorious disposition.

THE OLDEST OIL PAINTING IN ENGLAND.—The oldest picture in England is the portrait of Chaucer, who died in 1402, and which was probably painted in the Low Countries about twenty years before his death. It was discovered in a lumber garret in the house at which Cromwell was born, at Huntingdon, by Sir Richard Phillips, in 1802, and has since been in his possession. The celebrated collector, Count Truchsess, conceived that it was first painted in water-colours, and oiled afterwards for preservation; and he certified that the name CHAUCER, in the back ground, was laid on with the painting. The next portrait, in point of antiquity, is that of King Henry IV. who began his reign in 1400, and is the property of the earl of Oxford, and kept at Hampton Court, in Herefordshire.

The seeming ills that befall us work to our ultimate good.

## PERCEPTION AND CONSCIOUSNESS EXPLAINED.

PERCEPTION is the first state or affection of the human mind. By this we gain all our knowledge of the powers and qualities of the material objects about us. The instruments of perception are the five corporeal senses—seeing, feeling, hearing, tasting, and smelling; all the intercourse which the mind has with the material world is carried on by these organs. Of the manner in which this intercourse proceeds we have no knowledge. From experience we learn that a sensible alteration takes place in the mind whenever any outward object is so situated as to affect either of the senses.

The change produced in the mind by the impression of the object on the organ of sense, is denominated *sensation*. The word *perception* denotes the knowledge that we gain by sensation of some quality in the object,\* which knowledge may be retained by the mind after the object is removed, and it is then usually called an *idea* or *notion*. The external object, or quality perceived, is denominated the *object* of perception, or the *archetype* of the idea.

If either of the senses be wholly wanting, the mind must be for ever destitute of all that class of ideas which it is the office of that sense to furnish. If either be possessed but imperfectly, the ideas received from it are liable to be faint and indistinct; but the usual effects of dull organs may be in a great measure obviated by an increased effort of attention while the objects are present, as is manifest in the case of persons who have had their hearing in some degree impaired.

It is from habitual inattention to our sensations, more than from dulness in the organs of sense, that so few of the objects which strike our senses leave any durable traces in the mind, and that those notions which do remain are so often obscure and indistinct. As the perceptions of sense are the first elements of our knowledge, we should cultivate the habit of carefully noticing the things which we see, feel, and the like, in order that the notions which we form of them may be clear and distinct.

Consciousness or reflection is that notice which the mind takes of its own operations and modes of existence. By this we are made acquainted with the successive changes which take place in the state of our minds. Consciousness is similar to perception, though the qualities of body which are the objects of the latter bear resemblance to the thoughts and operations of the mind, which are the objects of the former. The mind, at least whilst we are awake, is constantly employed in some mode of thinking, or in some exertion of its powers; and its operations, passions, and affections, are necessarily subject to its own observation. Thus by consciousness we learn what is expressed by the words *compare, reason, doubt, assent, joy*, in the same manner as, by perception, we gain a knowledge of *sweet, green, soft, cold*. Both perception and consciousness, considered apart from any acts of attention accompanying them, are involuntary states of mind. We are often active in bringing external objects within our view, and in varying their position, for the purpose of careful observation; so by a voluntary effort we excite operations, and cause changes in the mind; but the knowledge that we gain in each case of the subjects thus presented is without any act of the will. We cannot avoid hearing many sounds, and seeing the objects which are placed before our eyes; we are con-

strained to smell odours, taste our food, and feel bodies when in contact with our own. It is the same with respect to the operations and states of the mind. We are unable to compare, reason, abstract—to feel pain, pleasure, disgust, or the like—without being conscious of those states.

## VARIETIES.

UNEQUAL DUTIES.—The duty levied on East India sugar exceeds by more than thirty per cent. the duty imposed on sugar produced in any other part of the British dominions; the duty upon East India rum is nearly double that paid by the produce of other settlements. The latter duty is, of course, prohibitory, and the former is a serious drawback upon the profit of the cultivator, as well as a serious impediment to production. These grievances ought not to continue. It is not just to tax heavily the industry of one-half of our fellow-subjects, and to confer comparative immunity on their rivals. It is not politic to discourage a branch of production capable of affording extensive employment to capital and labour, and ministering to an appetite universally diffused. The admission of the sugar of India at the same rate of duty which is paid on that raised in other British dependencies, is called for by every motive to which a statesman should be accessible. It might be conceded without any apprehension of a diminution of the revenue. The increased importation would more than make up the difference between the higher and the lower duty. Such a measure would be at once useful and popular, inasmuch as it would not only substantially promote the benefit of India, but would convince its people of the disposition entertained by the government at home to encourage their productive powers. To the great body of consumers in this country it would be scarcely less acceptable and beneficial. If the period should ever arrive when the sources of our present supply shall fail, we shall be compelled to have recourse to the East. It will be prudent, then, to provide in time for this contingency, the occurrence of which must be regarded as something more than a bare possibility. If by excessive taxation we depress the spirit of production in India, all we can look for when the hour of necessity arrives, is an insufficient supply at an exorbitant price. If by an upright, wise, and generous policy we place her on a level with her competitors, and give free course to the development of her agricultural resources, we secure to ourselves, under all circumstances, an abundant supply of sugar at a reasonable rate.—*Thornton's India.*

THE WHALES, or Cetaceous genera, are so distinguished in nature from the rest, by their analogies to land animals, by suckling their young at the breast, by having warm red blood, and by a heart with two aortics and two ventricles, to propel this essential fluid, and by other peculiar properties.

THE WHITE BUTTERFLY.—Her own food has been honey drawn from the nectary of a flower; but, as if aware that this food would be poison to her young, she is in search of some plant of the cabbage tribe. She recognises the desired plant the moment she approaches it, and upon this she places her precious burthen, yet not without the further precaution of ascertaining that it is not preoccupied by the egg of some other butterfly.—*Kirby and Spenser.*

\* "The sensations which are excited in the mind by external objects, and the perceptions of material qualities which follow those sensations, are to be distinguished from each other only by long habits of patient reflection."—*Stewart. The Elem.*



## PHRENOLOGY, ILLUSTRATED AND DESCRIBED.

THAT the phrenologists assume very many things which they have no logical warrant to assume, we think is very evident; and even in the first principles upon which the whole force and validity of their reasonings depend, there is much which is confused, and not a little which is quite irreconcilable with either human experience or holy writ. But though the science is, in point of fact, only in its infancy, and, in consequence, deformed by many errors both of fact and inference, it is sufficiently established to demand that we should give our readers an outline of its history.

Controversy we in all cases endeavour to avoid; and if it were absolutely necessary that we should declare for or against the dogmata of the writers on phrenology, we should leave the subject wholly unmentioned. But this is not the case; and, as a topic of very general conversation, phrenology seems to us to be a subject upon which we ought to say just so much as may enable our readers to understand, and take part in those conversations upon it, at which it is most likely that many, if not all, of them, must sooner or later be present.

The word *phrenology* is derived from the two Greek words, *phrene*, mind, and *logos*, discourse. Phrenology, then, is the *science of the mind*; but it treats of the mind, as manifested in the material organs of the mental faculties.

The first writer upon phrenology was the late Dr. Gall, a German scholar of considerable genius and reputation. While he was as yet a mere boy he observed that those of his schoolfellows who had very prominent eyes were uniformly remarkable for retentiveness of memory; and this observation was, in fact, the foundation of his whole theory—a theory, which, faulty as it undoubtedly is in some particulars, is yet calculated to be improved into an instrument of very great and very general improvement—mental, moral, and social.

Believing that no opportunity should be lost of teaching a valuable lesson, we digress from the avowed and proper subject of this paper, to point out to our readers the vast importance of assiduity in following up analogies. The mere fact observed by Dr. Gall, that persons with prominent eyes are very generally endowed with retentive memories, would have been in itself of little value; but by seizing upon that fact, and considering that other material appearances ought equally to indicate other mental peculiarities, Gall was enabled to make some very remarkable and valuable discoveries, and to lay the foundation of a system to which every day brings some new improvements, and to which, in due course of time, perfection may without any presumption be predicted. A careless or unskilful person might have remarked the coincidence of a prominent eye and a retentive memory a thousand times, and yet have drawn no useful inference from the fact. And here is the chief secret of what is called *genius*. Countless myriads had seen apples fall from trees before Sir Isaac Newton was born or thought of; but he was the first to reason from the fact. He *thought* as well as *saw*,—and whether we go to the learning of the historian, to the brilliancy of the wit, or to the glowing eloquence of the poet, we shall every where find that the prime cause of excellence is the possession of the aptitude and the habit to analyze every thing, however apparently simple or trifling, that falls beneath the observation.

Gall having found prominence of the visual organs invariably indicative of excellence of the mnemonic faculty, was induced to suppose that most, if not all, of the mental faculties, have their material indications. And having once hit upon *that* truth, he became an anxious and diligent observer

of the various persons who came within his reach. First observing the most prominent peculiarity of disposition or ability in the subjects of his study, he next endeavoured to discover in what *material* peculiarity there was a strict or near resemblance between those individuals who presented the same mental indications.

When he had arrived at manhood, and was in a situation to pursue his studies still farther, he diligently visited prisons, lunatic asylums, &c. In these establishments he had an excellent opportunity of extending his proofs of the connexion between the material form and the mental peculiarity. Learning that such and such persons were convicted of a particular crime, or were mentally deranged in a particular way, he next sought a *material* coincidence. Finding that, he next examined the same portion of the skull of sane persons, and persons unconvicted of crime; and, certainly, when he found that those persons had the same craniological developments as the madman and the criminal, but in a smaller scale, and modified by opposite developments, he had good grounds for still farther prosecuting his researches, and still more firmly believing in his theory.

Having found that certain protuberances of the skull were invariably, in the instances which came under his observation, indicative of certain propensities or powers, he next examined the brains of deceased persons. Here again his convictions were strengthened, for he found that the protuberances of the skull invariably indicated the same development of the subjacent portion of the brain.

It is scarcely necessary to say that, if *perfected*, this science would be a most valuable instrument in the hands of the parent, of the tutor, and even of the statesman. Having once discovered the various inclinations and capacities of an individual, how much might we do towards counteracting all that is evil in their conformation, and towards strengthening all that is good! Thus, for instance, if we find in the same individual a lack of courage, and a superabundance of love of approbation, how facile would it not be to make the latter an instrument by which to modify the former! And so in other and infinitely more important cases, upon which our space will not permit us to dwell.

It is strange that even the most gifted and philosophical writers on phrenology, have not observed that there is a very important drawback from the advantages which they deem their science capable of bestowing upon mankind. At *any* age, man *may* be improved; no doubt; but if we would bring about one vast and general improvement in mankind, it is not upon men and women that we must work, but upon girls and boys. Now there can be no doubt in the mind of any careful, skilful, and industrious observer, that much of the crime and folly, the sin and sorrow, that surround us, have their origin in *people being out of their place*. How many a goodly ship has been wrecked, through the want of nerve or of skill, or of both, of men who would have made admirable and pains-taking clerks or shopmen! On the other hand, how many thousands of young men have been compelled to be comfortless themselves, and all but useless to their employers, in sedentary occupations, who would have "braved the battle and the breeze," and have at once earned honour and wealth for themselves, and upheld the honour and advanced the interests of their country!

Now it is precisely *here*, where phrenology would be most importantly and practically useful, that phrenology, in fact, leaves us most entirely in the dark; for in early youth,—that period when we could best adapt the employment to the ability, and counteract one propensity by nurturing and







developing] its antagonist,—the brain and the skull are so imperfectly formed, that we rather guess than reason from what we can perceive of the cerebral development.

That phrenology will become a very importantly useful science, there is, we think, no good reason for doubting; but those who are engaged in furthering it should take care not to lay too much stress upon its *present* value. It is, as we have already said, only in its infancy. Much is assumed for it, which will not bear strict inquiry and logical analysis; and it has been almost wholly left out of view, that cerebral development must be very greatly modified, as to effects, by the greater or less richness and heat of the blood. That the brain is, after all, only the *material* instrument of the spiritual mind, the phrenologists will, of course, concede to us; and surely if the mere form and size of the different portions of the brain are so powerful in producing mental and moral powers, the *kind*, the *quantity*, and the *rapidity* of the blood which circulates through the brain must have their share in producing the general effect.

Our engraving shows the *mapping*, as it were, of the various divisions of the skull in the present state of the science of phrenology, and this—with what we have said upon the subject, together with the table below—will enable our readers to know as much, probably, as they need or will desire to know, of a science which doubtless *will* be important and useful, but which is at present far more generally talked of than understood.

TABLE OF THE PHRENOLOGICAL ORGANS.

AFFECTIVE.	
I. PROPENSITIES.	II. SENTIMENTS.
Amativeness.	Self-Esteem.
Philoprogenitiveness.	Love of Approbation.
Concentrativeness.	Cautiousness.
Adhesiveness.	Benevolence.
Combativeness.	Veneration.
Destructiveness.	Firmness.
Alimentiveness.	Conscientiousness.
Secretiveness.	Hope.
Acquisitiveness.	Wonder.
Constructiveness.	Ideality.
	Wit or Mirthfulness.
	Imitation.
INTELLECTUAL.	
I. PERCEPTIVE.	II. REFLECTIVE.
Individuality.	Eventuality.
Form.	Time.
Size.	Tune.
Weight.	Language.
Colouring.	
Locality.	
Number.	
Order.	

## NAMES AND ORDERS

Of the Organs contained in Dr. Spurzheim's "Phrenology," published in 1815.

## ORDER I.—FEELINGS.

## GENUS I.—PROPENSITIES.

- |                          |                      |
|--------------------------|----------------------|
| 1. Amativeness.          | 6. Destructiveness.  |
| 2. Philoprogenitiveness. | 7. Constructiveness. |
| 3. Concentrativeness.    | 8. Acquisitiveness.  |
| 4. Adhesiveness.         | 9. Secretiveness.    |
| 5. Combativeness.        |                      |

## GENUS II.—SENTIMENTS.

## I. Sentiments common to Man with the Lower Animals.

- |                          |                   |
|--------------------------|-------------------|
| 10. Self-Esteem.         | 12. Cautiousness. |
| 11. Love of Approbation. | 13. Benevolence.  |

## II.—Sentiments proper to Man.

- |                 |                        |
|-----------------|------------------------|
| 14. Veneration. | Wonder.                |
| 15. Hope.       | 17. Conscientiousness. |
| 16. Ideality.   | 18. Firmness.          |

## ORDER II.—INTELLECTUAL FACULTIES.

## GENUS I.—EXTERNAL SENSES.

- |                   |          |
|-------------------|----------|
| Feeling or Touch. | Hearing. |
| Taste.            | Sight.   |
| Smell.            |          |

## GENUS II.—INTELLECTUAL FACULTIES which perceive Existence.

- |                         |                |
|-------------------------|----------------|
| 19. Individuality.      | 21. Size.      |
| 1. Upper Individuality. | 22. Weight.    |
| 2. Lower Individuality. | 23. Colouring. |
| 20. Form.               |                |

## GENUS III.—INTELLECTUAL FACULTIES which perceive the Relations of External Objects.

- |               |               |
|---------------|---------------|
| 24. Locality. | 27. Number.   |
| 25. Order.    | 28. Tune.     |
| 26. Time.     | 29. Language. |

## GENUS IV.—REFLECTING FACULTIES.

- |                 |                |
|-----------------|----------------|
| 30. Comparison. | 32. Wit.       |
| 31. Causality.  | 33. Imitation. |

**EAST INDIA COLLEGE AT HAILEYBURY.**—It is somewhat extraordinary, that in these reforming times the College should have been spared, as its necessity is by no means apparent. The vacancies in the civil service are now comparatively few, and the number of students, being proportioned to the vacancies, is of course greatly diminished. Whether there ever existed any necessity for the College may admit of doubt; but it is quite clear that it is not adapted to the altered circumstances of the Company. It seems probable that in future the average number of students will not greatly exceed that of the professors and assistant-professors; and to maintain such a magnificent establishment for so inadequate a purpose is only calculated to excite ridicule, or a graver though not more friendly feeling. The case would be different if the education proper to qualify the civil servants of the Company could not be obtained elsewhere; the public might then be disposed to look with indulgence upon an institution which, though disproportioned to its object and exorbitant in its expenditure, was yet necessary to prevent the inconvenience that would arise from committing the affairs of India to the hands of ignorant men. But surely, in this country, there is no deficiency of the means of education. No description of knowledge is acquired in the College that might not be acquired elsewhere, and perhaps, on the whole, under more favourable circumstances. The only question therefore is, By what means shall the Company ensure a succession of civil servants, properly educated for the stations they are destined to fill? The most simple course will be the most efficient. Let the candidates be required to possess a certain degree of knowledge in such branches of literature and science as may be deemed necessary—their proficiency to be of course ascertained by examination. But the examination should be confined to the positive acquirements of the students. Success should not be a matter of accident, nor should the same amount of information in one year obtain honour, and in another incur disappointment and degradation. The tests of proficiency should be well defined, and he who was prepared to pass them should have nothing to fear from the quackery of competition, where, though learning may sometimes vanquish ignorance, arrogance but too frequently bears the prize from modesty. Such a plan, though less showy, would be far more useful than that of the act of 1833. The required amount of learning would be secured, and none would be rejected but those who ought not to succeed.—*Thornton's India.*

## NO. I.—SELF-INSTRUCTOR IN MORALITY AND RELIGION.

## THE BIAS OF OUR NATURE.

THE natural tendency which human nature discovers to a life of action and bustle, is one of the principal sources of its vigour and sustenance. To be content merely to consume the fruits of the earth, is degrading the dignity of our constitution, and abusing the great end for which we came into this state of probationary existence. To calm the passions, to disentangle the perplexities, and to surmount the difficulties, which surround and impede our progress to a future life, should be the first object of human attention.

It may be matter of amusement perhaps to the moral philosopher to inquire into the nature and reality of those various miseries, with all their combinations and appendages, which are infused into the cup of human happiness. I could wish, for the honour of mankind, that he would find them less visionary and local than superficial moralists have in general imagined. It is to our own folly and carelessness that we are indebted for the most important and irksome vexations of life. Man is by nature frail; but his misery is not altogether the effect of his frailty. It is not without regret that we behold the various arts and devices, which are practised in the metropolis to allure and vitiate the minds of the younger part of the community.

The first object of a metropolitan adventurer is to form a certain species of acquaintance, which, at the expense of his pocket and constitution, he may be able perhaps so to cultivate as to render them subservient to his own purposes. They imitate him in all the follies and vices of the town, and familiarise to him, by frequent visits, every dark alley and narrow passage into which, in his nocturnal rambles, he may imperceptibly be drawn. To such acquaintance he sacrifices day and night, his pocket and his constitution, until he has passed through all the regular gradations of gaiety, dissipation, and ruin; till at length, having reached the goal which he was post-haste in pursuit of, his business is completed, his constitution ruined, and his fortune embezzled. That this want of prudence is not a natural weakness in mankind, every day and every hour presents us with living testimony. Many whom we know, and others that we have heard of, now on the brink of annihilation, have been able to spend a good and a long old age with the glorious reflection, that they have lived in habits of society, and tasted of all its enjoyments, without a participation, or even a tincture of glaring and destructive evils, which shorten and embitter life, and to the avoidance of which they have been indebted for all their intellectual and bodily enjoyments, and even their present existence. A reflection of this nature must be productive of the most elevated and noble sensations; and no wonder that those who have once felt its pleasures, have continued the power of feeling them! Rarely is it that we find men recur to dissipation and vice, after they have once deserted them, even when youth, health, vigour, gaiety of spirits, and all that constituted their former pleasures, still remain to stimulate and promote the passions. We could wish for the honour of society, we could wish for the honour of mankind, that this reflection, elevated as it is, were frequently and more arduously pursued as the great distributor of happiness, as the *summum bonum* of intellectual attainments.

In habits of society, there are indeed many evils which present themselves to our embrace, and many vices which oppose and obstruct our efforts to retain our innocence; but they are too weak to batter down the fences of virtue, if they be strongly and doubly guarded. When temptation has removed one block, one rail of the fabric, the whole is in

danger of ruin. Vice is always in action, and generally progressive in its motion. But it is not always invincible; and the longer we resist the storm, the more we shall weaken its force; till tired out with opposing what it cannot subdue, it resigns the conflict to the glorious triumph of innocence and virtue.

It has been questioned by a modern philosopher, whether the bustle and anxiety of business has not, in some measure, been injurious to the support of Christianity. To confute such a position, reason will scarcely descend. Its fallacy is too manifest to the senses to require further assistance. To whatever occupation in life we are called, there is never so much of our attendance required, but we may set apart a moment in the evening for a retrospect of our exploits in the day. If something has imperceptibly crept in to taint or alien our affections from the duty we owe to Providence, it will not encroach too much upon our nightly rest, if we borrow a few moments from it to eradicate the seeds of evil, before they have taken too deep root. A commercial life is thought the most injurious to a religious mind. But if any business of life whatever be too great to admit of a few solitary moments, it must also be too great for the human constitution to execute. Our frame is so slightly constructed that it is immediately unHINGED and disordered, without regular and constant recreation. The vicissitudes of labour and rest, pain and pleasure, are the very springs that actuate the machinery of our bodies, and keep it to its proper elasticity. Without these we should be faint advocates in our cause, whether in the pulpit, the senate, or the bar.

It seems then that Providence is unjustly arraigned for miseries which derive their source from our own indiscretion and folly. The sins we committed, and the maladies we incurred in our youth, are too often, in an advanced age, imputed to causes which the gaiety of life prevented us from inquiring into the truth of. Though we are sinking under the pressure of disease, and accusing the partiality of Divine wisdom for the cause, could we but take a retrospect of our younger days, the fountain, perhaps, of all our wretchedness may be opened, the folly of our unjust accusation discerned, and the example of our present misery operate upon future generations. It would be as well perhaps for the dignity and preservation of human nature, (we are sure however it could not be worse,) if the legislative body of this kingdom were to consider upon some means that would more immediately interest the conscience and welfare of every individual, than the general tenor of the law at present does, by which a kind of emulation may take place, to arrive at the greatest eminence in the moral world, and to be entitled to the greatest honours and caresses in this. What this institution must be, how it is to be enforced or obeyed, we are unable to determine; we have only ventured to offer a hint to be improved upon or rejected, and leave the rest to superior wisdom and experience to accomplish.

## AMBER AND AMBERGRIS.

THERE is a considerable degree of doubt upon the exact nature of amber. Some naturalists assert it to be a mineral, and others a vegetable, substance. It is found in such a variety of situations, indeed, that the exact nature of its origin is not very easily ascertainable. It is electric, inflam-

mable, and slightly fragrant when rubbed. It is found in great abundance and in a variety of places—in mines, on the surface of the earth, and even upon that of the sea; but in Prussia, most of all places, it abounds, and adds very greatly to the wealth of that kingdom.

Ambergris is in many particulars very similar to amber; and, indeed, is sometimes called *grey amber*. It is said to be an *animal* substance, as it has not only been found floating about on the ocean, but also in the body of the whale; but when we consider the enormous bulk of the whale, and also that all animals show a remarkable appetite for amber, to which ambergris bears so great a

resemblance, we may more reasonably suppose that the ambergris found in the whale is part of the food of that animal than a part of its native substance. We have the more authority for preferring this opinion, because *ambergris* is *not invariably* found in the whale tribe, which, on the supposition that it is the production of that animal, it very obviously ought to be.

Ambergris is only used in England in perfumery; but both in Asia and in Africa it is used as a culinary spice. It has been recommended to be used as a medicine also; but from the knowledge we have of its qualities it does not appear likely that it has any medicinal value whatever.

### THE NATURAL HISTORY OF THE MOLE.

THERE are many animals in which the Divine wisdom may be more agreeably illustrated, yet the uniformity of its attention to every article of the creation, even the most contemptible, by adapting the parts to its destined course of life, appears more evident in the mole than in any other animal. A subterranean abode being allotted to it, the seeming defects of several of its parts vanish; which, instead of appearing maimed, or unfinished, exhibit a most striking proof of the fitness of their contrivance.

The breadth, strength, and shortness of the fore-feet, which are inclined sideways, answer the use as well as form of hands, to scoop out the earth, to form its habitation, or to pursue its prey. Had they been longer, the falling in of the earth would have prevented the quick repetition of its strokes in working, or have impeded its course: the oblique position of the fore feet has also this advantage, that it flings all the loose soil behind the animal.

The form of the body is not less admirably contrived for its way of life: the fore-part is thick, and very muscular, giving great strength to the action of the fore-feet, enabling it to dig its way with amazing force and rapidity, either to pursue its prey or elude the search of the most active enemy. The form of its hinder parts, which are small and taper, enables it to pass with great facility through the earth that the fore-feet had flung behind; for had each part of the body been of equal thickness, its flight would have been impeded, and its security precarious.

The smallness of the eyes, (which gave occasion to the ancients to deny it the sense of sight,) is to this animal a peculiar happiness: a small degree of vision is sufficient for an animal ever destined to live under ground. Had these organs been larger, they would have been perpetually liable to injuries by the earth falling into them; but nature, to prevent that inconvenience, hath not only made them very small, but also covered them closely with fur. Anatomists mention, (besides these,) a third very wonderful contrivance for their security, and inform us that each eye is furnished with a certain muscle, by which the animal has the power of withdrawing or exerting them, according to its exigencies.

To make amends for the dimness of its sight, the mole is amply recompensed by the great perfection of two other senses—those of hearing and of smelling: the first gives it notice of the most distant approach of danger; the other, which is equally exquisite, directs it, in the midst of darkness, to its food; the nose also, being very long and slender, is well formed for thrusting into small holes, in search of the worms and insects that inhabit them. These gifts may with reason be said to compensate for the defect of sight, as

they supply in this animal all its wants, and all the purposes of that sense.

The fur of the mole is peculiarly soft; its sensation of touch is delicate; it is strong in proportion to its size; and the reciprocal attachment of the male and female is constant. The agreeable habitudes of repose and of solitude, the art of instantly creating an asylum or habitat on for itself, and a facility in procuring an abundant subsistence, characterise this animal. Its nature, its manners, and its talents, render its condition preferable to one more brilliant, but less calculated for happiness.

As the mole issues rarely from its subterranean abode, it has few enemies, and is seldom a prey to carnivorous animals. Its domicile is constructed with particular art, and it seldom leaves it to go a great way. It is rarely to be found in hard or stony grounds; it loves a warm situation, and an earth soft, and which abounds with insects and worms. It is not true that it sleeps during the winter, as some naturalists have imagined, and that during that period it does not eat. It is then equally active as during the summer, and may be seen working in the earth in the same manner.

The mole is not found but in countries where the land is cultivated. There are none of them to be found in arid or parched deserts, or in countries where the ground is hardened by frost during the greater part of the year. The animal which inaccurate writers call the mole of Siberia, is a distinct species. The mole of America is also an animal of a distinct and different kind. That of Virginia has a pretty exact resemblance to the moles of Europe.

There are but a few varieties of the mole. Some have been entirely white; some are more or less brown; and some more or less black.

This animal is observed to be more active, and to cast up most earth, immediately before rain, and in the winter, before a thaw; because at those times the worms and insects begin to be in motion, and approach the surface: on the contrary, in very dry weather, the mole seldom or never forms any hillocks, as it penetrates deep after its prey, which at such seasons retires far into the ground. These animals are by some thought to do incredible damage in gardens and meadows, by loosening the roots of plants, flowers, grass, corn, &c. Mortimer says, that the roots of plants of Palma christi and white hellebore, made into a paste, and laid in their holes, will destroy them. They seem not to have many enemies among other animals, except in Scotland, where, (if we may depend on Sir Robert Sibbald,) there is a kind of mouse, with a black back, that destroys them. We have been assured that moles are not found in Ireland.

## THE TRIUMPHAL ARCH OF THE CARROUSEL,

COMMEMORATING THE EXPLOITS OF NAPOLEON.

It is melancholy to reflect, that almost all the splendid monuments erected to commemorate the actions of men are trophies of war. Without wishing to detract for a moment from the just honours paid to military prowess, when exerted in defence of her country and its rights, it is greatly to be lamented that men, who were intended by the great Author of nature to live in brotherly love, and to mutually assist each other, should not only make it a regular profession to destroy one another, and to ravage the fair face of nature,—to make desolate widows and fatherless children,—but should glory in such exploits, and, not satisfied with evanescent triumphs, should erect durable monuments to perpetuate the memory of their deeds.

Ancient Rome appears to have set the example of erecting triumphal arches and lofty pillars in honour of conquerors. Napoleon, who appears to have taken the Romans as his model, has followed their example; and the noble pillar in the Place Vendôme, and the Triumphal Arch of the Carrousel, rival similar structures in that ancient mistress of the world, and are a real ornament to the capital of the French monarchy. The arch was erected in 1806, in honour of the French army, by whose prowess the founder had achieved so many victories. It is 45 feet high, 60 feet long, and 20½ feet wide; consisting of three arcades in front, and another longitudinally, which crosses them. Each front is ornamented with eight columns of red marble from the quarries of Languedoc, with bases and capitals of bronze, each surmounted by the statue of a French military commander. On the summit of the arch, four bronze horses, supposed to have been the work of Lysippus, the celebrated Grecian sculptor, were placed, attached to a splendid car, in which was the statue of Napoleon. Two statues representing Peace and Victory led them. But this appropriate ornament has been removed, and the horses have been restored to Venice, from whence they were taken. In the front were six bas-reliefs; the first represents the capitulation of Ulm,—an event that confers but little glory on the conqueror, and everlasting disgrace upon him who so treacherously yielded it up when so amply provided for defence. The manner of obtaining possession of it certainly obviated some of the horrors attendant on a siege; but it deranged the plans of the Austrian government, and compelled the emperor to submit to an inglorious peace. This sculpture was executed by Castelier.

The second was the victory of Austerlitz, or, as it was sometimes called, the Battle of the Coronation, from its having been fought on the eve of the anniversary of Napoleon's coronation. Austerlitz is a small town of Moravia, near which this bloody engagement took place, December 2, 1805, which terminated in favour of the French, and led to the peace of Presburgh. The emperors of France, Austria, and Russia, were present in this battle, in which the Russians lost 15,000 men, and one hundred pieces of artillery. This group was the work of Espercieux.

Another of these bas-reliefs represented Napoleon's entry into Vienna, by Dessiene; the fourth, the entry into Munich, by Claudion; the fifth, the interview between the Emperors of France and Russia, by Rancey; and the sixth, the Peace of Presburgh, by Le Seur. These have likewise been removed since the restoration of the Bourbons, thus despoiling the arch of some of its most interesting monuments.

It would have shown more magnanimity in the allied

powers when they entered Paris, and the Bourbon family when seated on the throne, had they suffered the statues and inscriptions to have remained which commemorated the actions of Napoleon and his companions in arms. Without entering into the merits of, what is usually called, his usurpation, no one can deny that he performed astonishing acts of valour, and that the greater part of Europe was humbled before him. Taking down his statue, therefore, or removing bas-reliefs and inscriptions which recorded his exploits, could serve no other purpose than to mutilate the public monuments, and keep alive inquiry as to what once decorated them; while those exploits will live for ever in the page of history, and be considered with impartiality by posterity, when prejudice shall have given way to the influence of time.

## MANNERS OF THE CHINESE, WITH A SKETCH OF THE CITY OF PEKIN.

PEKIN, the metropolis of China, appears to be inconveniently situated as the seat of government, being almost at the north-eastern extremity of the empire, about sixty miles from the great wall. It stands in a large plain, remarkable for the salubrity of its air and the fertility of its soil; as the productions of the rest of the empire flourish here luxuriantly, except tea, for the culture of which this province is not suited.

Pekin is divided into two parts, the Tartar city, in which is the palace of the emperor—a most magnificent building, and the Chinese city; the former inhabited by the descendants of the Tartars, who conquered China, and the latter by the Chinese. The walls that surround Peking are of sufficient thickness for twelve horsemen to ride abreast.

The principal streets of Peking are one hundred and twenty feet wide, a full league in length, and crowded to excess, although no women are allowed to appear in them. This is attributed, partly to the numerous retinues which always accompany the mandarins and great men, and partly to the artificers who are constantly plying in the streets for work. Barbers go about ringing bells to get customers, furnished with the implements of their trade—a stool, basin, towel, kettle, and fire; they run to any person who calls them, place their stool in the street, shave the head, cleanse the ears, adjust the eyebrows, and brush the dress; for which their fee is little more than the value of a halfpenny. The tailors, who likewise ply in the streets, work at the houses of their customers; they stand to their work, which is placed on a table before them, and, instead of a thimble, wrap a piece of rag round the top of their finger. To add to the confusion, jugglers, ballad singers, nostrum mongers, and a variety of other vagabonds, collect crowds around them and obstruct the way, while camels, horses, carts, sedans, &c. in endless files, continue to pass from morning to night. Yet amidst this apparent tumult and confusion, so active is the police, that no outrages nor quarrels take place. There is a guard room in every principal street; and soldiers, with a sabre by their side, and a whip in their hand, patrol the streets night and day, and inflict summary chastisement on any, without distinction, who may attempt to disturb the peace of the city. None of the inhabitants are permitted to be abroad in the night, and thus few of the vices found

in great cities are visible here. Despotism is, no doubt, to be dreaded and abhorred by those who are, happily, in the possession of freedom, but it has the advantage of speedily and effectually suppressing that licentiousness and criminality which the laws in free countries seem more calculated to punish than prevent.

### BE MODERATE IN YOUR DESIRES.

**MODERATION** is an excellent and a most important virtue. Moderation is the great secret of governing well. To be always dissatisfied is the sure way to lose all authority and respect. The importance of those persons is always the most cheerfully acknowledged who take the least trouble to assert it. Persons who are perpetually calling about them and giving themselves airs of superiority, so far from obtaining respect and obedience, are neglected at all possible opportunities, and considered as presuming and empty-headed coxcombs.

It is not only in this particular that moderation is advisable and productive of good: in every thing moderation is good. The drunkard errs against moderation in the gratification of his palate, and the cruel man against moderation in the treatment of his enemies. The prodigal errs against moderation in the use of his wealth, and the debauchee against moderation in pleasure.

Could we ever keep a due mean between the extremes of things; could we, in short, always be moderate, we should be always good, and almost always happy—for all our vices are excesses of some passion or pursuit, and almost all our miseries are the just and inevitable consequences of our vices. Could Nero have moderated his passions and his desires he might have lived happily, and died peaceably; and his name might now be pronounced with reverence as a good man and a great emperor, instead of being, as it is, a very by-word for vice and effeminacy in the private individual, and the most wanton, reckless, and sanguinary injustice and cruelty in the emperor. The poet tells us that—

"Far from extremes, the middle course is best;"

and every thing that we see around us tells us, and every hour of our lives assures us—if we reflect upon our hours as we ought to do—that to be happy we must be good, and that to be good we must be moderate.

The younger Cato, and Tasso, the great Italian poet, each gave a noble example of moderation. Cato being in the public bath, a man who did not know him struck him in the face: nobody who knew him would have dared to insult him by word, and far less by deed. On being told whom he had struck, the man commenced an abject apology. Cato, interrupting him, said, "I don't remember that you touched me!"—a truly noble forgiveness.

Tasso was told on an occasion that he had a fine opportunity to take vengeance upon a noble who without any provocation had literally heaped both insult and injury upon him. Tasso's reply was full of a true poet's greatness: "It is not," continued he, "his fortune, his honour, or his life, which I desire to take away from this envious man—but only his ill-will!"

In painting, Moderation is personified by the figure of a mild-looking woman, decently dressed in simple white robes, in the attitude of walking peaceably between a lion and a lamb; the latter she is holding by a string, and the former by a chain. The mild countenance and simple dress denote calmness, contentment, and frugality in expenditure. The action of holding the lion and the lamb alludes to the power of Moderation in keeping a due restraint on the unruly

passions; and to that proper medium which should always be observed in the enjoyment of those blessings which Providence has mercifully and bountifully bestowed upon us.

### QUEEN'S CROSS,

ONE MILE FROM NORTHAMPTON.

QUEEN'S CROSS is one of the pledges of affection borne by Edward the First, to his beloved queen Eleanor, who, when her husband was wounded by a Moor, in his expedition to the Holy Land, 1272, sucked the venom out of the wound, by which Edward was providentially cured, and he escaped unhurt.

The queen died at Grantham, in Lincolnshire, Nov. 29, 1290. The body was carried for interment to Westminster Abbey; and at every place where the procession rested King Edward caused one of these pillars or crosses to be erected. This cross is divided into three stories or towers the first, of an octagonal form, is fourteen feet in height. Against four of the sides alternately are two separate escutcheons, and the arms of Castile and Leon, and of the county Ponthieu, in Picardy. Under the arms, in high relief, is a book open, and lying on a kind of desk. On the four other sides are two distinct shields, on one of which are the arms of England, and on the other, alternately, the arms of Castile and Leon, and those of the county of Ponthieu. The second story, of a like shape with the former, is twelve feet in height. In every other side, within a nich, is a female figure crowned, about six feet high, with a canopy over its head, and supported by two Gothic pillars. The upper tower is eight feet in height, and has four sides facing the four cardinal points of the compass. On each of these sides is a sun-dial, put up in 1712, with an inscription on it as follows:—

On the East, — A. B. ORTV. Solis  
— South, — Lavdator, Dominvs.  
— West, — Ve que ad occasum,  
— North, — Amen. MDCCXII.

The top is mounted with a cross three feet in height, which was added when the whole was repaired, by the Bench of Justices, in 1713, the ascent to which is by seven steps. On the south side of the cross is a small white stone, on which is the following inscription:—

Resus emendat: et restaura  
Anno { George III. Regis 2.  
{ Domini. 1762.  
N. Baylis.

On the western side of the lowest story, and fronting the road, are the arms of Great Britain carved in stone, with the following inscription beneath them, on a square tablet of white marble:—

In perpetuam Amoris conjugalis memoriam  
Hic Eleanore Regina Monumentum  
Vetustate pene collapsum, restaurari voluit  
Honorabilis Justitiariorum Cactus  
Comitatus Northamptoniar.  
MDCCXIII.  
Anno illo felicissimo,  
In quo Anna  
Grande Britanniæ aude Deus  
Polentissima Oppressorum Vindex,  
Paus Belliq.; Arbitra,  
Post Germaniam liberatum,  
Gallos plus vix decima profligatas  
Suis Sociorumq; armis,  
Vinundi: modum; statuit;  
Et Europæ in libertatem vindicator,  
Pacem restituit.

Crosses were also erected to her memory at Lincoln, Grantham, Stamford, Geddington, Stony Stratford, Dunstable, St. Albans, Waltham, London, and Westminster, upon the places where her hearse rested.

The cross is adjoining the estate of Edward Bouverie, Esq. of Delarpre Abbey, in the parish of Hardingstone, near Northampton. Near its site, several Roman coins, and particularly one of Nero, in silver, have been found in ploughing.

### FORT OF OUTREDROOG IN INDIA.

There cannot be a more convincing proof that "knowledge is strength" than the extent of the British dominion in India, and the ineffectuality of the efforts made by the native princes to shake off the yoke. In the sanguinary contests that have taken place there has often been a frightful disparity of numbers, the British forces being frequently a mere handful compared to their adversaries; yet success has uniformly attended them.

Were the British armies composed wholly of Europeans, some physical superiority might be supposed to give them the advantage, and the timid and unwarlike character of the Gentoos might be adduced as the cause of their discomfiture; but as the armies of Britain in India are composed chiefly of Sepoys, or native soldiers, and officered in a considerable proportion by natives, the cause of this extraordinary superiority must be sought for from other sources. Some, perhaps, may imagine that it arises from the superior equipment of our armies; that their arms, ammunition, and military stores are more complete than those of the Indian forces. But they who have served in India know that the equipment of the hostile troops is, in general, very complete; that princes so wealthy as Hyder Ali, Tippoo Saib, &c. neglected no means and spared no expense in procuring every thing that could give them a prospect of victory.

To knowledge and skill, then, and the confidence they inspire, must our conquests in India be attributed. The Sepoy marches as to an assured victory when led on by British officers; the Hindoo, when opposed to them, stands prepared rather to fly than fight, awed by the numerous defeats his countrymen have sustained. Nor do the most impregnable fortresses, or the loftiest strongholds, inspire him with more confidence. India abounds with forts, built on almost inaccessible heights, and some of its cities and towns are strongly fortified; yet Seringapatam, though defended by natural as well as artificial bulwarks, and by the sovereign in person, could not withstand European tactics; and the loftiest hill forts proved weak defences against their irresistible valour and scientific skill.

The fort of Outredroog, which was captured by the British arms on Christmas day 1791, presents a splendid confirmation of this truth. This fort, which is 1200 feet high, was invested by Lieut. Colonel Stuart's detachment, Dec. 23, soon after the capture of the celebrated fortress of Savendroog; and on the next day Lord Cornwallis followed with the army, and encamped at Magre, between these two forts. On the place being summoned, the Killedar, or governor, so far from appearing willing to surrender, actually fired upon the flag of truce, contrary to the usage of civilized nations, by whom such a token is respected. This proof of determined hostility induced Colonel Stuart to make instant dispositions for the attack. Early the following morning Captain Scott, of the Bengal establishment, with four battalion companies of the fifty-second and seventy-second regiments, and his own battalion of Sepoys, was sent on this service, while another body made a feint or false attack, to draw off the attention of the garrison from the real place of assault.

The lower fort was so quickly carried by escalade,\* that the

\* By means of ladders.

Killedar sent to demand a parley; but as, from the movements of the garrison, who were observed to be getting guns to bear on the assailants, this was evidently a treacherous attempt to gain time, the troops rushed on to the attack with redoubled fury. Some of the gates were broken open, others escaladed, until after passing five or six walls which defended this steep and difficult rock, the troops at length gained the summit, and a dreadful slaughter of the garrison ensued. The Killedar was made prisoner, with as many of the troops as could be saved from the carnage. Many, to avoid the bayonets of the British, threw themselves headlong from the precipices of the rock. Yet this fortress was so admirably fortified both by nature and art, that a few resolute men could have defended the keep and narrow paths against an army. But such is the terror of the British armies in India, that no sooner did an European show himself above the walls, than those appointed to defend them fled. Indeed, no show of resistance was made until the troops had reached the last gate-way, and then only a few muskets were fired, by which two soldiers were wounded.

It is to be hoped that the vast empire which our skill and valour have acquired will be maintained by the gentleness of our government and by the advantages the natives derive from our laws and institutions.

**EDUCATION.**—In whatever light we view education, it cannot fail to appear the most important subject that can engage the attention of mankind. When we contrast the ignorance, the rudeness, and the helplessness of the savage, with the knowledge, the refinement, and the resources of civilized man, the difference between them appears so wide, that they can hardly be regarded as of the same species. Yet compare the infant of the savage with that of the most enlightened philosopher, and you will find them in all respects the same. The same *high capacious powers* of mind lie folded up in both, and in both the organs of sensation adapted to these mental powers are exactly similar; all the difference which is afterwards to distinguish them depends upon their education.—*Stewart*.

**RICHES.**—I cannot call riches better than the baggage of virtue; the Roman word is better, "*impedimenta*;" for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no real use, except it be in the distribution; the rest is but conceit.—*Bacon*.

**WOMAN.**—The prevailing manners of an age depend, more than we are aware of, or are willing to allow, on the conduct of the women; this is one of the principal things on which the great machine of human society turns. Those who allow the influence which female graces have in contributing to polish the manners of men, would do well to reflect how great an influence female morals must also have on their conduct. How much then is it to be regretted that women should ever sit down contented to polish when they are able to reform,—to entertain when they might instruct! Nothing delights men more than their strength of understanding, when true gentleness of manners is its associate; united, they become irresistible orators, blessed with the power of persuasion, fraught with the sweetness of instruction, making woman the highest ornament of human nature.—*Dr. Blair*.

(Hottentots frying Locusts)

### THE HOTTENTOT RACE.

CAFFRARIA, that part of Africa which lies between Congo, Negroland, Abyssinia, and the ocean, is divided into Caffraria Proper and the Land of the Hottentots.

The Caffres are taller and more robust than the Hottentots, but they are, very obviously, only two varieties of the same race or family of mankind, and the same words will serve accurately enough for all general purposes to describe them both. Savage as they are, they yet have a regular form of government. Their kings or chiefs hold their authority by hereditary right; but they seem to have little real power beyond the cruel one of selling their people for slaves; upon which dreadful traffic, in fact, they almost wholly depend for their revenue.

Both Caffres and Hottentots believe not only in a Supreme Being, but also in a future state of rewards and punishments; but the Hottentots have by no means so exalted or pure a notion of the Deity as that which obtains among the Caffres. The Hottentots are remarkable for their short curled hair, which closely resembles wool, for their high cheek bones, low foreheads, and thick lips. In colour they are perfectly black, and in their habits they are exceedingly filthy, especially delighting in smearing their bodies all over with oil or grease. Barrow and Pringle, both of whom travelled extensively in South Africa, are of opinion that the Hottentots, however degraded at present, are quite susceptible of being made really civilised; but, unhappily, civilised nations are too ready to seize upon the bad points in the character

of the uncivilised people with whom they come in contact, as at once a pretext and justification for the worst and most atrocious violations of equity, humanity, and religion.

Of a particular tribe of Hottentots Mr. Barrow says—“Some of the women were very elegant figures, and possessed a considerable share of vivacity and activity. Their chief article of dress was a small leather apron, bordered with shells and beads, and ornamented with six or eight chains, in pairs, which hung down to the ground.” But though some of the Hottentots are exempted from the peculiarities of conformation and countenance which we commonly attribute to them, Mr. Barrow, generously as he vindicates these ignorant and therefore oppressed people upon other points, does not conceal that good looks and decency of conduct are mere exceptions to the general rule among them.

The various expeditions which both Dutch and English settlers in South Africa have made against the Hottentots have, of course, had their due effect in rendering them far less qualified for civilisation than they otherwise would have been. But both in Barrow, and in the “Sketches of South Africa,” by the late amiable poet, Thomas Pringle, there are abundant evidences that a kinder and more conciliating conduct on the part of Europeans will, at no distant period, have the effect of bringing even the hitherto despised and trampled Hottentots within the pale of religion, civilisation, morality, and happiness.



## No. II.—SELF-INSTRUCTOR IN ESSAY-WRITING AND COMPOSITION.

## OF SPEECH AND ITS USES.

Even reason itself would be less advantageously available to man were he not gifted with the power of speech. By this excellent medium men are enabled to interchange their thoughts, and, as it were, to perpetuate and transfer their experience. It is by this singular faculty that man is enabled so greatly to excel the most gifted and intelligent of the brutes. Considered in this light,—and in this light it always ought to be considered,—viewed as the peculiar and most important prerogative of the human race, co-equal in importance even with the almost divine emanation of reason, is not speech a power which ought not by any means to be perverted? Is it not one which we ought never to exercise but in such a manner as to do honour to our Creator, and to prove ourselves worthy of the faculties he hath bestowed upon us? No one will venture to answer in the negative; for there is no one, possessed of reason, who values his character so lightly as to forfeit it by uttering such a monstrous, and palpably unfounded denial. Perhaps, however, notwithstanding the impossibility of procuring such a denial in terms from any one of sense and character, there is no denial which *facit* is more frequently made. The horrid, impious, and exceedingly vulgar practice of profane cursing and swearing we say nothing about—that is confined to the very vulgar and the very ignorant; and youth, we trust, are not even aware of its existence. That is, indeed, an awful misapplication and perversion of the faculty of speech; but in our work it needs not to be mentioned.

Though not so awfully wicked or so disgustingly vulgar as the practice to which we have alluded, there are many other perversions of speech which are much more common, and which are very deserving of our reprehension and detestation. The worst, perhaps, of these is the but too common custom of scandalizing the characters of the absent. In this practice meanness and cowardice are always commingled, and in most cases gross falsehood also is superadded to them. We are aware that many consider this practice a *very innocent* one, and indulge themselves in it nearly every day of their lives; but these persons would be aware, did they reflect a little more, and talk a great deal less, that in indulging themselves in this very *innocent* practice, they offend at once against the law of God, the law of the land, good morals and good manners. Each of these they violate every time that they speak falsely of an absent person, in order to cast blame or ridicule upon him or upon her.

Could the votaries of this most contemptible, as well as mischievous practice, only listen, unperceived, for half an hour to the description of *themselves*, as given by some of the dear friends whom they have assisted in tearing to pieces the reputations of other persons, we should soon have them denouncing the practice as being very unjustifiable and very barbarous; both of which it most undoubtedly is. But without being guilty of profane swearing, or of calumnious speaking, we may yet prostitute the faculty of speech. Of what long-drawn nothings do but too many conversations, so styled at least, consist! The weather, dress, puerile amusements past, and still more puerile amusements contemplated—are these topics upon which we can profitably or even justifiably employ the most conspicuously excellent gift of our wise and benevolent Creator? Surely, surely, not. We may, perchance, be told that we cannot be expected always to be engaged in study. As far as this assertion relates to very abstruse and very difficult study, we reply, *certainly not*; but even our recreations ought to be of such a nature as to minister profit with our amusements. Amid the vast store of

of an interesting nature with which the natural and

artificial objects by which we are surrounded present us, we certainly can have no occasion to resort to mere babbling. We can converse reasonably, agreeably, and profitably, if we do but desire to do so; and certainly there is not a more infallible proof of a mean mind or a bad education than that which is afforded by that kind of unmeaning talkativeness which is called, appropriately enough, tittle-tattle.

Even for their own character's sake we advise our young readers to abstain most rigidly and perpetually from every thing in the shape of idle and profitless gossip. They will never win the confidence of the wise, or the esteem of the good, if they once incur the charge of conversational frivolity. This charge being once made against them, they will never be able wholly to free themselves from the discredit attached to it; but they will not only, by an indulgence in this frivolous gossip, incur the imputation of *being* shallow coxcombs, for the indulgence of it will actually render them so. A shrewd and attentive man who cannot read will gather much more knowledge by conversing with sensible men than a man who can read a dozen languages will from books, if he converse with the shallow upon frivolous subjects.

It is not necessary for us to particularize any topics upon which youth will find it both to their immediate and to their permanent advantage to converse,—for common sense and common observation will suggest fitting topics for fitting times,—we will therefore extend this paper no farther than just to observe, that it were better to be perpetually silent than to misuse so important a gift as speech by using it to injure the characters of others, by speaking calumny, or of our own by speaking unmeaning or nonsensical words.

## LITERARY CHARACTERISTICS AND CURIOSITIES.

**MICROGRAPHY.**—Writing small, so that it is not to be deciphered by the naked eye, seems to have been very early understood; for Pliny, the Roman historian, says, that Cicero once saw Homer's Iliad written so small that it might be contained in a nutshell; and Ælian mentions an artist who wrote a distich in letters of gold, which he enclosed in the rind of a grain of corn. In fact, there are the names of men on record, both ancient and modern, whose glory consisted even in micrography, or small writing. Menage says he saw whole sentences which were not perceptible to the eye without the aid of a microscope; and pictures and portraits which appeared at first to be lines and scratches drawn at random: one of them, says he, formed the face of the dauphiness with the most pleasing delicacy and correct resemblance. He farther says, that he read an Italian poem, in praise of this same princess, written in the space of a foot and a half, by an officer, which consisted of some thousand verses. Nor have our own countrymen been behindhand in minute writing, but have equalled any thing of the kind on record. Peter Bales, who lived in the reign of Queen Elizabeth, astonished the eyes of beholders by showing them what they could not see. In the Harleian MSS. 530, there is a relation of "a rare piece of work brought to pass by Peter Bales, an Englishman, and a clerk of the Chancery. It appears to have been an English Bible, written so small, that it might be contained in an English walnut, no bigger than an hen's egg. The nut holdeth the book; there are as many leaves in this little book as the great Bible, and he hath written as much in one page of his little leaves as a

great leaf of the Bible." And we are told that this wonderful and unreadable copy of the Bible was "seen by thousands." There is a drawing of the head of Charles the First, in the library of St. John's College, Oxford, wholly composed of minute written characters, which, at a small distance, resembles the lines of an engraving. The lines of the head and the ruff are said to contain the book of Psalms, the Creed, and the Lord's Prayer. In the Fitzwilliam Museum at Cambridge, is a similar head (we think) of George the First, presented to that collection by the late Professor Hague; and in the British Museum is a drawing representing the portrait of Queen Anne, not much above the size of the hand, on which appear a number of lines and scratches, which the librarian assures the spectators include the entire contents of a thin folio, which, on this occasion, is carried by him in the hand.

### GUILTLESSNESS OF ERRONEOUS BELIEF.

THERE is nothing which has tended more to obstruct the progress of truth, than the doctrine that erroneous opinion, though sincere belief, for reasons which appear to the mind conclusive, is chargeable with guilt. Under the influence of this pernicious impression, many ingenious minds have felt as much horror at the thought of examining certain opinions, as of mixing in the society of the most abandoned criminals. As knowledge advances, this impediment to its future progress will no longer exist; for it will be clearly perceived, that, though the connexion between opinion and conduct is so intimate as to render it of the utmost consequence that right opinions should be adopted, yet that the one is not invariably and necessarily consonant to the other,—that the warmest advocate of a principle may view with abhorrence the course of conduct which naturally results from it, or that its evil tendency may be counteracted by the influence of some other opinions, in which he is a firm believer; that if, owing either to the want of better information, or the potency of previous impressions, the evidence of the truth of a pernicious principle appear *convincing*, he can no more help adopting it than he can avoid seeing a luminous object which is placed directly before his eye;—that so long as those impressions remain, were he *not* to admit its truth, he would be infinitely more a criminal than he can be by adopting, from *sincere conviction*, the most false and pernicious doctrine which ever gained the momentary credence of the human mind; that his error in *this case* is *his misfortune*, not *his crime*, and ought to excite commiseration and sympathy, not aversion and avoidance;—that guilt consists in doing that which is known to be wrong; error in receiving as true that which appears to be so, but which really is false. The criminal act against their convictions or duty, the erring obey them. Were the criminal to resist successfully the impressions which lead them wrong, they would be virtuous; were the *erring* to do so they would be guilty, according to the precise definition of guilt.—*Dr. S. Smith.*

### THE VENERABLE OAK.

PROVE as men unfortunately are to undervalue—or at the least to be forgetful of—those benefits of which they have never experienced the privation, there is, we think one benefit which we of England do *not* undervalue or forget—our gallant navy. The "wooden walls of old England" are

popular among all ranks, all ages, and both sexes; and all of us who love our country, and value the peculiar blessings of peace and liberty, remember, and gratefully acknowledge, that those blessings are in no slight degree owing to our invincible navy.

But probably there are many who are not quite so well aware of the great share which the oak has in giving us that naval supremacy of which we are so justly sensible. And yet but for the oak our navy would be greatly inferior to what it now is, for, beyond any other wood, it combines in just the requisite proportions the four grand qualities of ship-timber—hardness, toughness, flexibility, and non-liability to splintering. This last-named quality makes oak especially valuable for the construction of ships of war; for when in action the men are far less in danger of being struck down by the shot of the enemy than by the splinters flying from bad timbers struck by those shot.

Malte Brun, we believe, and Buffon, have pointed out that those animals which are the longest in attaining to their full growth are also the longest lived. When pointed out, indeed, the fact seems indisputable enough; and if the elephant may be taken as a specimen of this law of nature as regards the animal world, the oak will equally well exemplify it as regards the vegetable world.

The oak grows for a vast number of years, but so gradually that there is not, as we believe, an instance on record of its increasing in diameter more than fourteen inches in eighty years. Remembering this fact, we may easily judge of the prodigious time it takes to complete the full growth of the oak, by comparing this slow increase of bulk with the vast bulk of the full grown oak: thus, for instance, in 1764, there was at Bromfield wood, near Ludlow, an oak, the property of Lord Powis, which measured in girth sixty-eight feet!

How long the oak will live after it has attained to its full growth it is not easy to say, for the timber of this "monarch of the forest" is so valuable that the very large ones are rarely indeed left long enough to decay. But a single fact will give us the means of at least guessing at the wonderful duration of the life and vigour of this invaluable mainstay of our navy. William Rufus, as the veriest tyro in our history is aware, was killed by the glancing of an arrow from a tree in the New Forest, in Hampshire. The tree in question must even then have been of tolerable size; and yet it is even now not wholly decayed, though seven hundred and thirty-six years have elapsed since the unfortunate death of the royal sportsman!

Oak timber, when cut down, is stripped of its bark, and allowed to lie unused for three or four years. This is in order to dry, or, in technical terms, to "*season*" it; its being perfectly well dried has a great effect upon both its toughness and durability. And even the bark thus stripped from the oak is very importantly serviceable; it is one of the ingredients—and a very powerful one—with which the tanner converts the skins of beasts into leather; and even when it has served this valuable purpose it is useful to the gardener in making hot-beds for the growth of pine apples and other exotics. The leaves and even the saw-dust of oak are of use in tanning; and the former of these is the only native vegetable production of our country which is used in the extensive business of dying fustian. The bark of oak being powerfully astringent, is sometimes used in medicine as well as in manufactures.

The *galls* of oak, excrescences formed on its leaves and buds, are subjected to a weak solution of vitriol, which they render perfectly black; and this capability has made them very useful in dying, ink-making, &c. The seeds of the oak, called *acorns*, are bitter, and very astringent; the

one quality, in fact, being most intimately connected with the other. Both of these qualities, however, may be expelled by soaking the acorns in cold water, or still more readily and completely by boiling them; and after having been thus treated, there seems to be no room to doubt that, if dried and ground, they would furnish both a wholesome and palatable

substitute for wheaten-flour in cases of scarcity. In fact, some of our continental neighbours prepare them in this way as a substitute for coffee; and that there is considerable nutritive matter in them is certain, from the fact that even cold pressure extracts from them a considerable proportional amount of oil.

## No. II.—SELF-INSTRUCTOR IN ASTRONOMY.

### ATTRACTION OF GRAVITATION ILLUSTRATED.

ALL substances are made up of minute parts, which philosophers call *atoms*, and each possesses an attractive power in proportion to the quantity of matter, or number of atoms of which it is composed. Hence any large substance suspended in the air will attract or draw towards it all small substances or particles that may be floating near it, and this it will do equally on all its sides: and by the same rule, a large body floating on the water will also sensibly attract small ones to it. So the earth having the greatest degree of ponderosity or weight, attracts, or powerfully draws to its surface and towards its centre all bodies upon it, and at a certain distance from its surface. This property is called the *attraction of gravitation*.

#### GRAVITATION.

The degree of weight of a substance of any kind arises entirely from the earth's attractive property. The above diagram represents the earth with a hole or kind of well cut to a sufficient depth as to be below the centre. This will explain the laws of the attraction of gravitation. Thus, if an iron ball were dropped from a balloon a mile above the surface of the earth, immediately over this well, the motion

of the ball downwards would be expedited in proportion as it arrived near the earth's surface. Directly after passing the orifice of the well at *a*, before mentioned, on its way to the centre, the power of attraction would begin to slacken; and when the ball arrived at *b* its descent would be but slow, arising from the counter-attraction of the matter above it, so as very much to decrease its sensible weight. At length when the ball, after being deprived of all sensible weight by the strong attractive power of the matter above it, has laboured to the centre of the earth, it cannot possibly fall further or pass from it, from its having the constant gravitating force of nearly 4000 miles of aqueous, and terraqueous matter pressing on all sides. Hence the tendency of all matter is to the common centre, and the terms *upwards* and *downwards* are explained by lines radiating from the centre of the earth: from the earth's surface to the centre is *downward*, while from the centre to the surface, is *upward*. It is by this law of attraction that ships, trees, houses, men, &c. stand firmly on any part of the terraqueous globe, as in the case of ourselves, and our antipodes, or those whose feet are to our feet; nor shall we, or will they, move from this line of attraction, but by an impetus having more force than the power which attracts the ship or man, &c. to the earth's surface. Instances of these opposing powers we often find in wind, as on the sails of a ship, or against a tree, and in the muscular action we often see exhibited in the frame of man.

## No. I.—SELF-INSTRUCTOR IN USEFUL KNOWLEDGE.

### SHORTNESS OF HUMAN LIFE.

WHEN we reflect upon an elapsed year, what a brief space does it seem; and of a few such brief spaces even the longest human life consists! We do not need, it is true, to be reminded of the shortness of life. All mankind are sufficiently aware of it: from the peer to the peasant all remark upon it, and all deplore it. But though we all know that human life is short, we make of that knowledge, as we do of many other kinds of knowledge, a very little and imperfect use. Short as our life is of necessity, we make it still shorter by choice: we complain that we have but little time allotted to us for activity and consciousness, and yet, with a gross and unpardonable inconsistency, we put all our ingenuity into requisition to make that little less. Of the comparatively speaking few years which are allotted to our existence upon earth, a very considerable portion is, by our very nature, destitute of actual consciousness. The early years of our infancy are almost as completely consumed, as regards practical usefulness, as that portion of our maturer years which is devoted to sleep. But besides sleep and infancy, there is the giddy thoughtlessness of youth, during which

we make but little more practical use of our time than in sleep and infancy. Let us take all these drawbacks upon our time into consideration, and how very short will even the longest human life appear! How very inconsistent, then, and blamable also, are we to render it still shorter by wasting any of those fleeting hours which are at our command! If we were to sit down calmly and seriously, and calculate how many hours we daily consume in doing nothing, or in doing what is utterly useless, we should start, appalled and ashamed, from the picture of our own criminal and injurious wastefulness.

Of our gold and our silver most of us are careful, but of time, which, once lost, can never be recalled or regained, we lavish a large portion, even while we are uttering complaints of the scantiness of the quantity allotted to us.

If, to the considerations already touched upon, it were necessary to add any other arguments in favour of a more careful and judicious use of time, we need only allude to the uncertain tenure upon which we hold it. Even the longest life is short; but the very youngest among us is uncertain

whether he shall survive a single day, or even a single hour. It is not upon the hoary head and the palsy-stricken limbs alone that inexorable Death fixes his regards;—the cradle itself is not exempt from his attacks. And the most accurate calculations which have been made, or can be made, go to show that a greater number of the human race perishes before seventeen years of age than after that period.

Let our youthful readers, then, consider upon how frail a tenure they hold their time, and make the most prudent and praiseworthy use of every portion of it. All their other possessions may be replaced or dispensed with; but

time, if they once lose it, they never more can recall. Even while they lament the loss of that which has flown by, the swift minutes fly, and render the loss still greater.

Would you, dear youth, enjoy long life? Live then during all your waking hours; for it is not a great number of years that constitute long life, but time well and diligently employed. It is this that makes even a short life, as to years, a long one; and it is this, also, that gives reverence and venerable grace to the grey hairs of him who sojourns long upon the earth, and sees whole generations born and buried.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### No. I.—SPARTA.

The free states of Greece were originally monarchies; and their subsequent excessive democracy was the consequence of their falling into the very common error of supposing one extreme an infallible remedy for the evils inflicted by the opposite extreme. Having experienced the evils of power abused by kings, they removed that evil by lodging power too entirely and extensively in the hands of the people. Most of those who have written upon the ancient republics have either wholly overlooked, or, at the very best, have very greatly undervalued this fact; a fact, however of immense importance towards a full and fair appreciation of the histories of those republics. The accurate Plutarch assures us that Sparta was most wretchedly situated of all the Grecian states when the great Lycurgus arose to vindicate the good portion of the law, and to reform that portion of it which was bad.

The rabble of Sparta had succeeded in so completely trampling both upon the kingly office and the laws of the country, that all authority was a mere name; and, excepting in name, the vilest dregs of the populace were the rulers and the lawgivers of Sparta. Just as this state of confusion had arrived at that point at which absolute anarchy and civil feud begin, the elder brother of Lycurgus died, and Lycurgus became the guardian and regent of his brother's infant child, who succeeded to a moiety of the Spartan crown. Finding that the queen-mother and her friends viewed his measures with suspicion and hostility, he voluntarily resigned his power, and passed some time in foreign travel. Thoroughly acquainted with the numerous evils which had crept into the laws of Sparta, and honourably and fervently desirous of being of real service to his native country, he made a point of visiting the states most famed for the prosperity and morality of the people—that surest of all the tests of a good and a wise government. Having noted all that seemed most excellent in the various governments which came beneath his notice, he drew up a digest of a scheme of reformation as vast as wise; so vast, indeed, that when we consider how much he opposed himself to the worst and pettiest feelings of our nature, which is alike in all places and at all times,—it almost seems incredible how any man could be bold enough to conceive, or fortunate enough to realize it. Just as he had completed his scheme, a happy concurrence of circumstances placed him in a position to put his fine and resolute conceptions into practical operation. For though Lycurgus had only for a brief space administered to the affairs of the state, as regent and guardian of his infant nephew, the people had, even in that brief space, had abundant experience of his wisdom and integrity; and it was all but unanimously demanded that his ability should again be made available to his country. The kings were in

no position to dispute this demand; and Lycurgus returned to Sparta to find affairs in such a state of anarchy, that all parties were wearied out, and sincerely desirous to see an end put to the state of things from which all in turn experienced inconvenience and annoyance.

To his shrewd and acute mind—by this time largely stored with data gained during his foreign travels—it at once appeared that there was a radical and vital fault in the Spartan constitution; there were but two governing powers, the kings, and the whole mass of the people. The tyranny of the one, or the turbulence and love of change of the other, would, he saw, at any time suffice to throw the whole affairs of the nation into confusion, and involve the entire population in the miseries and horrors of a sanguinary civil war. The instant, therefore, that Lycurgus obtained authority to commence his mighty work of reformation, he established a senate, and rendered that senate a barrier equally strong against the tyranny of the kings on the one hand, and against the rampant and flagrant folly of the people on the other hand. With the regal authority—which was absurdly enough hereditary in two families, descended from a common ancestor,—he did not venture openly or avowedly to interfere; but he took care to provide the senate with the means of virtually ruling the kings as well as the people, whenever there should be fitting necessity.

The senate was so obviously a wisely chosen arbiter and moderator between despotism on the one hand, and mob-lawlessness on the other; and the power he gave to the people themselves of electing their senators was so well calculated to gratify and to elevate the people, that Lycurgus soon found himself in possession of popularity enough to warrant him in proceeding upon that difficult and dangerous business—the rendering individuals worthy of an improved political position.

To declaim against this or that form of government; to pass flippant, voluble, and unqualified censure upon particular officers, or particular measures, may do well enough for your mere demagogue. He and his hearers are extremely worthy of each other; the hearers being as grossly gullible as the speaker is entirely unprincipled. But to apply real remedies to real abuses; to aid a mighty and an ignorant people without pandering to their bad passions; or neglecting to reproach them with their follies; above all, to address every private man with the full force and bitterness of a *tu quoque*—that is indeed an arduous and a perilous task, and one which nothing short of a high, a holy, and a most sincere love of country, could enable any one to go through. Lycurgus saw the sources of the public disorder in the numerous instances of private corruption; and he set himself to the task of reformation with the

courage of a soldier, the zeal of a philanthropist, and the ability of a philosopher.

Perceiving that the frightful poverty of one portion of the population, and the excessive wealth and luxury of another portion, gave rise to infinite mischief, Lycurgus, as soon as he fairly established the senate, caused the whole of the land of the country to be equitably divided among the whole population. Having made this important step, he next appointed public tables, at which all Spartans, of whatever rank, were bound to take their meals. The fare to be had at these tables was of the plainest and simplest description; and no one, not even the kings themselves, was allowed to eat elsewhere than at these tables, on pain of being heavily fined. The perfect equality in this respect was rife of great advantages. No one could badly cultivate his land, for every one had to furnish his monthly quota of provisions: hardness of frame was the inevitable result of the temperate diet; and general content, as well as general morality, was sure to ensue from the fact of *all* being in the daily enjoyment of necessities, while no one could desire wealth for which the law rendered it impossible to procure the means of effeminate and selfish indulgence. Nor did he content himself with even this degree of precaution against that too great wealth of the few, which is so rarely unaccompanied by the equally great misery and poverty of the many. Lest any evil should arise from the mere love of accumulating wealth—and he was too thoroughly acquainted with the human heart to be unaware that even the impossibility of using wealth is by no means inevitably destructive of the love of accumulation—he had the gold and silver currency abolished, and a very heavy and inconvenient iron coin, of but small value, substituted for it. Commerce, favourably as Sparta was situated for it from her great extent of sea coast, and from the number and excellence of her harbours, he positively interdicted; and, as far as it was practicable, he discouraged all intercourse between Spartans and foreigners, lest the stern virtues of the former should become corrupted by the precepts and the example of the latter.

Thus far Lycurgus had dealt only with the adult population of Sparta. But he was too wise to overlook the importance of training up children properly, in order that his laws might be obeyed and maintained in future generations. "Children are the property of the state, to whom only should their education be entrusted," was his maxim; and from their earliest infancy he had them treated so firmly and so unindulgently as was best calculated to give them hardy bodies and manly minds. At seven years of age they were taken from the care of the nurses, and placed in the classes of the school in which their education, properly so called, was commenced. Here their food and clothing were of the simplest and scantiest; and every species of endurance, even to that of the severest scourging, was required of them. The effect of this physical education greatly aided the mental cultivation bestowed upon them; and that was of the most useful and practical kind. Plutarch tells us that they learned all that was requisite to make them good and useful citizens, while Lycurgus carefully excluded every thing that was *not* useful.

If we had not a single proof of the genius of Lycurgus beyond the fact of his having succeeded in dividing the property of the land equally among all the inhabitants, and in causing equally the highest and the lowest to submit to a diet and to general circumstances, the most disagreeable possible to our worst (which, in a dissipated people, are also the strongest) feelings, that fact would abundantly justify us in speaking of him as a truly great, original, and remarkable genius. But in fact, the more closely we examine the

details of his scheme the more reason we shall find to admire the singular tact and art with which he took advantage of every circumstance calculated to forward his views. By establishing the senate, he conciliated the nobility, and made them in no slight degree his mere and passive tools; and whenever he found the people at large less cheerfully pliant than was their wont, he skilfully procured for the scheme he desired to carry into effect, the sanction of the oracle at Delphos.

In courage, as in wisdom, Lycurgus was admirably well calculated for his self-imposed task of law reform. When he proposed the equal partition of the lands, the boldness and unpopularity, among the rich, of so startling a proposal, caused a very serious and dangerous commotion. Lycurgus himself was assaulted, and had one of his eyes knocked out. At sight of the blood of a man so wise, and from whose wisdom they already enjoyed so many advantages, and anticipated so many more, the populace became enraged, and seized Lycander, one of the ringleaders, and left his punishment to the discretion of Lycurgus. Smarting as he was with pain, and indignant, as so fine a spirit as his must have been, at the gross and ignominious outrage committed upon his person, Lycurgus frankly and generously forgave the hot-headed young man, and thus converted a violent opponent into a zealous and daring partizan.

To the very close of his life, Lycurgus showed his devotedness to the best interests of his country. Having entirely altered the constitution, and having seen all his laws fairly, fully, and efficiently in action, he put to the oracle of Delphos a question, to which the following answer was returned:—"The laws of Lycurgus are eminently calculated to make the Spartans virtuous and happy; and Sparta will continue to be the most renowned city in the world as long as her citizens persist in the observance of the laws of Lycurgus." Having published this answer among his countrymen, and thus done all that was possible to secure the permanence of his laws, he went into voluntary banishment, having previously extorted an oath from his countrymen that they would make no alteration in his laws until his return. *He never returned*; and though authors differ as to the time, place, and manner of his death, all seem to agree that he took means to prevent even his remains from being carried to Sparta; and thus prevented the possibility of the Spartans feeling released from their oath.

(To be continued.)

## BITUMENS, OR MINERAL OILS.

NAPHTHA is a transparent fluid, of a very light brown colour. It abounds most in Persia, though it is found also in Japan and in Italy. It is very inflammable, and is burned in lamps by the inhabitants of all those countries. Petroleum is rather less transparent than naphtha, and varies considerably in its colour according to the place in which it is found. In some places it is a dark brown, in others green, and in some even red. Petroleum is considerably more common than naphtha. It is found in most parts of Asia, and in Hungary: it is also found in many parts of England. The county of Shropshire is particularly noted for the abundance of petroleum which it produces.

Like naphtha, petroleum is inflammable; but it does not appear that either of these fluids possess any medicinal qualities, they are therefore not deserving of a more detailed description.

## THE GREENLAND FISHERIES.

At this time, when the public attention is so much attracted to the subject of our Greenland Fisheries, the following account of the distresses endured by eight men, who were compelled to inhabit this desolate region for a period of nine months and twelve days, may not prove uninteresting. It is chiefly drawn up from the personal narrative of Edward Pellham, one of the sufferers, and who published an account of the numerous hardships endured by himself and companions, in the year 1631. The tract is dedicated to the Governor and Company of the Muscovia Merchants in London.

On the first of May, 1630, three ships, under the command of Capt. William Goodler, set sail for the whale fisheries on the coast of Greenland. Having a fair wind the vessels arrived at their destination on the eleventh of June following. They were then distributed in the following manner by the captain. The whole were to remain at the foreland until the fifteenth of July; then if their success did not answer their expectation, one ship was to bend her course more easterly, to a spot some fourscore leagues from thence, and much frequented by the whales at the fall of the year. A second was designed for Green-harbour (fifteen leagues to the southward); and the third, the one in which were the men whose adventures it is the object of the present article to describe, was appointed to remain at the foreland until the twentieth of August. The captain, however, having met with good success at Bell Sound, despatched a shallop to the ship remaining at the foreland with orders to meet him at the Bell Sound. On the eighth of August this ship, called the *Salutation of London* started in the direction commanded; but the wind being contrary, she was buffeted about for fifteen days, when having come to anchor about four leagues from Blackpoint, a place famous for great quantities of venison, the master sent on shore the following men for the purpose of killing venison for the ship's provision; viz. William Fakely, gunner; Edward Pellham, gunner's mate; John Wise and Robert Goodfellow, seamen; Thomas Agers, whale cutter; Henry Bett, cooper; John Dawes and Richard Kellet, landmen. "We," says the narrator, "thus left the ship; and having taken a brace of dogs along with us, and furnished ourselves with a snap-house, two lances, and a tinder-box, we directed our course towards the shore." Their success on shore surpassed their expectations; but in the mean time a thick fog settling down upon the coast, and a southerly wind springing up, their ship was obliged to put out to sea, so that these unfortunate men lost sight of her. After traversing the country in almost every direction in hopes of again seeing her at some more distant point of the land, they gave up the pursuit, and embarking in the shallop which had brought them to Blackpoint, determined on making for Bell Sound, hoping there to be enabled to join their captain. Having neither compass nor chart to direct them, they soon lost their way on the trackless ocean, and in despair once more turned their vessel's head in the direction of Blackpoint. Perceiving, then, little chance of being rescued before the next fishing season, they began to prepare for wintering in Greenland.

Greenland is a country situate in 77 degrees 40 minutes north latitude, that is, within 12 degrees 20 minutes of the north pole itself. It is very mountainous; the mountains are throughout the year completely covered with snow. The land bears neither tree nor herb, and the sea is as barren as the land, being productive of nought but whales, sea-horses, and seals. Thus exposed in this desolate country, without even the commonest necessities of life, or the

remotest hope of being able to exist, the prospect before these poor men must have been heart-rending in the extreme. Gathering up their courage however, and putting their trust in that God who clotheth the naked and filleth the hungry with good things, they commenced operations for endeavouring to alleviate the severity of their condition, as much as was in their power.

They agreed to start for Green-harbour, there to kill and lay up a store of provision for the winter. There they constructed a tent with the sail of their shallop, stretched upon their oars. Their expedition was crowned with the greatest success; and lading their shallop with the carcasses and skins of the bears and deer which they had slain, they started for Bell Sound, where they intended to stay the winter. After various mishaps, the wind having proved contrary, they arrived at their destination on the third of September. Their first care on their arrival was "to cast about" for a place to live in during the approaching rigorous season. On the shore they found a tent or house, substantially built of timber, and covered in with Flemish tiles: it had been erected during some former voyage by the Flemish, in order to shelter the coopers, while preparing casks for the train oil. The weather now set in so inclemently that their tent was insufficient to protect them from the cold. Near the coopers' tent had been built one for the use of the land-men while making oil, and our friends determined on taking it to pieces, and building a smaller house within their large one. This was soon accomplished; and with the wood which they spared from the building, and the remains of seven crazy shallops, which had been left ashore, they found themselves pretty well supplied with fuel for the fires which they were compelled to keep continually burning.

On September 12 they found two sea-horses lying asleep upon a "piece of yce, which had floated into the sound;" these they killed; and, cutting them to pieces, laid their carcasses in store for food, when their venison should be consumed. Notwithstanding this accession, they found their stock of provisions so small, "that," says Edward Pellham, in his account of their sojourn in this inhospitable country, "*we agreed among ourselves to come to allowance; that is, to stint ourselves to one reasonable meale a day, and to keepe Wednesdaies and Fridaies, fasting-dayes; excepting from the Frittars or Graves of the whale (a very loathsome meate), of which we allowed ourselves sufficient to suffice our present hunger; and this dyet we continued some three moneths or thereabouts.*" By this time their shoes and clothes had become worn almost to pieces, and having no better instruments for their repair, they made themselves "thread of roape-yarne, and of whale-bones, needles."

By the tenth of October the cold had become so violent that the sea was frozen over, at which their minds being unoccupied, they had leisure to "complaine of their present most miserable condition." The recollection of their friends at home, and the agonies they must endure when hearing of the mischance which had befallen them, quite unbinged them, and they had almost given themselves up to despair. But "thus finding themselves in a labyrinth, as it were, of a perpetuall miserie, they thought it not best to give too much way to their griefes, fearing they would most of all have wrought upon their weaknesse. Their prayers they now redoubled upon the Almighty, for strength and patience in these their miseries."

They were also soon compelled to stint themselves of another meal a week, as their provisions, from lying closely together, had gotten mouldy. Thus for three months they fed



for three days in the week upon the mouldy fritters; while the other four they feasted upon bear and venison.

As the season gradually advanced the light began to fail them, and all their meals were taken in darkness; soon "the glorious sun (unwilling to behold their miseries) altogether masked his lovely face from them, under the sable vail of cold blacke night." Thus, from the fourteenth of October to the third of February, they never saw the sun; but the moon continued shining at all times, day and night, as brightly as she dothe in this country.

Time thus rolled on in alternations of misery and cheerfulness, fear of famine and possession of plenteousness—until May 25 in the following year, when on leaving their house in the morning they perceived two Hull vessels in the sound, the master of which, knowing that some men had been left there the previous year, sent a shallop with some men to see what had become of them. They were amazed, on arriving at the tent, to find them alive, for they had expected nothing less than that they had either perished of hunger or had been devoured by the bears. As may be supposed their arrival was welcomed with the utmost joy, for the provisions of these poor men had begun to fail them, and they were in danger of starvation. They were taken on board the ship; and the *London Fleet* arriving on May 28, they remained with them until August 20, when they set sail for England. "And though," to conclude in the words of the rescued adventurer, "the foaming ocean was sometimes crossed with contrary winds, we at last came safely to anchor in the River of Thames, to our great joy and comfort, and the merchants' benefit. And thus by the blessing of God came we, all eight of us, well home, safe and sound; when the Worshipfull Companie, our masters, the *Muscovie Merchants*, have since dealt wonderfully well by us. For all which most mercifull preservation, and most wonderfully powerfull deliverance, all honour, praise, and glory be unto the great God, the sole author of it. He grant us to make the right use of it. Amen."

### OF THE CYPRESS, AND THE TEAK TREE.

THE cypress was in great request among the ancients as an adjunct and a material of funereal solemnities. It was probably the dark and sombre colour of its leaves which obtained it this melancholy distinction; for, excepting that colour, there is nothing in the nature of the tree to point it out as a fit selection for such an object. On the contrary, it is distinguished by a fragrant and rather powerful odour, is a large and handsomely shaped tree, and affords wood of considerable closeness of grain, hardness, and durability.

It is chiefly found in the countries of moderately warm climate, and derives its name from that of the Isle of Cyprus, in the Mediterranean Sea. Cyprus wood is, we think, very undeservedly neglected by our cabinet-makers, for it is susceptible of a very beautiful polish, while its aromatic particles completely exempt it from the attacks of those numerous insects which make so much havoc among most other descriptions of wood. It was this latter quality, perhaps, which rendered it so much in request among the Egyptians for chests in which to lay those embalmed bodies which are called mummies.

The TEAK, which of late years has been so much in request for ship-building purposes, is a native of the eastern and semi-barbarous kingdom of Burmah, but has been, we believe, very extensively as well as successfully transplanted into British India.

Like the cypress, the teak tree is an evergreen or very

large size; and like it, also, it has a strong aromatic odour, which renders it proof against the efforts of mischievous insects. All our vessels which are built in India are constructed of this wood; and it is said that, as far as *durability* is concerned, ships thus built are superior to those in which oak is used. But by durability must be here understood the power to resist insects and damp; for, as regards external violence, to which ships are necessarily so liable, teak-built shipping will bear not a moment's comparison with that which is made of the hardy oak.

**THE WOODPECKER.**—The tongue of the woodpecker is one of those singularities which nature presents us with when a singular purpose is to be answered. It is a particular instrument for a particular use; and what, except design, ever produces such? The woodpecker lives chiefly upon insects, lodged in the bodies of decayed or decaying trees. For the purpose of boring into the wood, it is furnished with a bill, straight, hard, angular, and sharp. When, by means of this piercer, it has reached the cells of the insects, then comes the office of the tongue; which tongue is, first, of such a length that the bird can dart it out three or four inches from the bill—in this respect differing greatly from every other species of bird; in the second place, it is tipped with a stiff, sharp, bony thorn; and in the third place, this tip is dentated on both sides, like the beard of an arrow, or the barb of a hook. The description of the part declares its uses. The bird having exposed the retreats of the insects by the assistance of its bill, with a motion inconceivably quick launches out at them this long tongue, transfixes them upon the barbed needle at the end of it, and thus draws its prey within its mouth. If this be not mechanism, what is? Should it be said that, by continual endeavours to shoot out the tongue to the stretch, the woodpecker's species may, by degrees, have lengthened the organ itself beyond that of other birds, what account can be given of its form, of its tip; how, in particular, did it get its barb, its dentation? These barbs, in my opinion, wherever they occur, are decisive proofs of mechanical contrivance.—*Paley, Nat. Theol.*

**THE INVENTION OF THE MARINER'S COMPASS.**—Much discussion has been bestowed to render certain the date of the invention of this most useful instrument. Dr. Gilbert, who wrote an elaborate Latin discourse on the nature and properties of the loadstone, is of opinion that its use originated with the Chinese. Osorius refers it to Gama and his countrymen the Portuguese, who, according to him, took it from some barbarian pirates. The honour of the discovery is attributed by Goropius Becanus to his countrymen, the Germans. Blondus and Pancirollus, both Italians, assert that it was discovered at Mepphis, in Naples, about the year 1300. Dubartus affirms that the name of the inventor of the compass was Flavius. We are inclined to believe that Flavius, a Melvitan, was the first who invented the means of guiding a ship by employing the magnetic needle; but as the thirty-two points of the compass borrow their names in all languages from the Dutch, it is probable that some Dutchman subsequently added to the north-indicating compass the thirty-two points of the wind.

**THE GUNPOWDER OF OLDEN TIME.**—The following quaint description of the ingredients employed in making gunpowder, is found in Farmer's "History of Waltham Abbey."

"1. Brimstone, whose office is to catch fire and flame of a sudden, and convey it to the other two ingredients.

"2. Charcoal pulverized, which continueth the fire and quencth the flame, which otherwise would consume the strength thereof.

"3. Salt-petre, which causeth a windy exhalation, and driveth forth the bullet. This gunpowder is the emblem of political revenge, for it biteth first and barketh afterwards, the bullet being always at the mark before the report is heard; so that it maketh a noise not by way of warning but of triumph."—*C. M.*

## THE OBSERVATORY OF COPENHAGEN.

To the lovers of astronomy, Copenhagen is classic ground; for notwithstanding some errors inseparable from the state of science and scientific instruments in the time at which he lived, Tycho Brahe was an astronomer of great and original genius. At the very early age of fourteen he began to manifest his strong desire to investigate the laws and motions of those starry spheres at which youth at that age, for the most part, gaze without a single feeling beyond that which arises from their twinkling sheen.

After many years of patient toil, Tycho Brahe commenced a series of observations at Høene, an island near Copenhagen, and continued there till 1597, at which latter period he was driven from the place of his honourable labour; and in less than four years more, he had departed from the struggles and the sorrows of that earth on which he had lived,

however, long enough to make a name eternal and imperishable as the glorious science he so zealously cultivated.

Though guilty of some errors—chiefly attributable, however, to the uncontrollable causes to which we have already referred—Tycho Brahe was among the greatest benefactors to astronomical knowledge. He produced, while at Høene, the first table of refractions ever given; discovered the variation and the annual equation of the moon; the variation of the motion of her nodes, and of the inclination of her orbit, and that of the obliquity of the ecliptic. To these truly valuable labours, he added that of making a catalogue of fixed stars, more accurate and elaborate than had ever before been made, and of improving both the methods of observation, and the instruments used in making them.

Among the most obvious and vital of the errors of Tycho



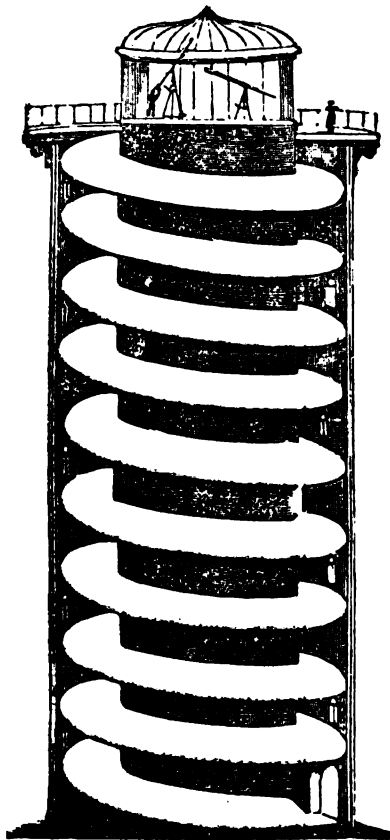
Brahe, was his rejection of the theory of the earth's motion round the sun. The Tyehonic theory was, that the sun moved round the earth, communicating and causing the similar motion of all the other planets. In the present state of science, his opposition to the Copernican theory of the earth's motion round the sun would be ludicrously unscientific. But though it is *now*, and, under existing circumstances, perfectly easy for any one who has the merest smattering of science to side with Copernicus, and to censure Tycho Brahe, a very little reflection upon the subject ought to induce us to make very great allowance for the latter. Well-grounded as the theory of Copernicus is as to the main point—the motion of the earth round the sun—it is to be borne in mind that the whole theory of Copernicus was divided into two very different portions; first, the revived opinions of the Pythagorean school, as to the motion of the earth; and secondly, his own bold, searching, and original opinions. And consequently, though right in the main, Copernicus was greatly retarded by the very ally who gave him, so to speak, a fulcrum for his intellectual lever; and to the many merely mechanical objections made to his theory, Copernicus himself, had he lived to read them, would most probably have been at a loss for an answer; indeed, it is positively certain that he would have been without a conclusive and satisfactory reply, unless he had made discoveries which were reserved for Galileo, Newton, and Bradley. Galileo's unobjectionable system of Dynamics; Newton's proofs that the celestial phenomena are exemplified in the mechanical deductions from the law of attraction; and Bradley's discovery of the aberration of light, (a discovery, be it observed, not made until the year 1727.)—these were requisite to the full and facile defence of the Copernican system. And consequently, however erroneous Tycho Brahe's system, we must make allowance (in judging of his reasons for rejecting the Copernico Pythagorean system) for the *seeming* difficulties and for the *seemingly* insuperable objections attendant upon the truer theory.

—Astronomy is one of those subjects upon which our pen is very apt to run away with our thoughts; and it is rather owing to a lucky accident than to any other cause, that we have just now called to mind that we were writing of astronomical history, which, however useful at a proper time and place, would scarcely illustrate our engraving of the "Observatory at Copenhagen." Of the noble building in question we find the following account in *Bolsogelin*:—

"We mounted the greatest part of the way by a winding plane, without steps. The width of the plane is so great,

and the ascent so gradual, that a carriage-and-four might easily be driven from the ground to the circular gallery around the top of the tower; indeed Christian IV. is said to have ascended the tower in his carriage, attended by his suit on horseback. The view of Copenhagen from the surrounding gallery is delightful; the observatory rises from the centre of the circular gallery, and is well furnished with astronomical instruments." The inscription is thus explained:—

"Doctrinum et Justitiam dirige Jehova in cordero coronati Christiani quarti, 1642."—Direct, O God, the heart of the royal Christian IV. in science and justice, 1642.



THE INTERIOR, SHOWING THE MODE OF ASCENT.

### QUEEN ANNE BOLEYN.

WHEN we reflect on the resolute stand made by the English nation against the arbitrary acts of Charles I. which, though unconstitutional, were not marked with cruelty and blood, we are astonished at the apathy displayed by the same people, half a century before, under the tyranny of the fickle and heartless Henry VIII. In his reign, not only the fires of Smithfield blazed to destroy those who could not change their religion as often as his fancy dictated, but the domestic altar was stained with blood, merely to gratify his capricious desires.

It is probable that the sufferings of his first wife, Catherine, who was too powerfully allied to render it safe for him to put her to death, were more acute, and certainly much more prolonged, than those of his unhappy consorts who died on the scaffold. To see herself degraded from her

station as queen of England, and her daughter declared illegitimate, because her tyrant chose to consider their marriage as unlawful, must, to so high-spirited a woman, have been worse than death. Yet private suffering, however acute, does not excite our sympathy so strongly as the public execution of a lovely and innocent person. While, therefore, we consider Henry as an unfeeling tyrant in his conduct towards Catherine, we regard him with execration and abhorrence for his treatment of her unhappy successor.

Anne Boleyn, the second wife of Henry VIII. was born at Blicking Hall, at Norfolk, in 1507. Her father was Sir Thomas Boleyn, or Bulloigne, afterwards earl of Wiltshire and Ormond; and her mother, Elizabeth, daughter of Thomas Howard, duke of Norfolk. In early youth she went to France as an attendant on the wife of Louis XII. who was

an English princess. She was afterwards maid of honour to the queen of Francis I. and to the duchess of Alençon.

At the age of twenty she was placed in the same station in the court of Catharine, queen of Henry VIII., and soon, unintentionally, attracted the notice of the king. It is said that he used every means in his power to induce her to become his mistress, but finding them ineffectual, he determined to make her his wife. Previous to this, it is supposed that no scruples respecting the lawfulness of his former marriage entered his mind; they now served, however, as a pretext for a divorce, and his second nuptials took place January 25, 1532.

The Almighty, who overrules evil for good, paved the way for the Reformation that soon followed, by inducing Henry to separate England from the spiritual dominion of the Roman pontiff; and, though he was an enemy himself to the doctrines of the Reformers, he unconsciously prepared the way for their reception.

Many circumstances concurred to effect the ruin of this unhappy queen. The love of Henry was a mere brutal passion, which possession extinguished. The birth of a daughter (afterwards queen Elizabeth), when he hoped for a son, increased his alienation, and the sight of another beautiful object, with whom he fancied himself enamoured, completed his disgust; and when to this is added, that Anne was a favourer of the Reformation, which Henry abhorred, it is not to be wondered at that his love was changed to deadly hatred.

It has been justly asserted, that when power and malice are united against any one, innocence is no protection. Even the friendly intercourse of brother and sister served the purpose of this tyrant, who founded on it an accusation of the most revolting nature, and such as there was no evidence that can be considered as a shadow of proof. Yet so abject were the nobles of those days, that not only did they servilely gratify the king by finding her guilty, but her grandfather, the duke of Norfolk, presided as Lord High Steward at the trial, and her father was one of the peers that sat in judgment. That men who boasted of their noble blood, of their high spirit, and of their illustrious descent from the bold barons who so firmly withstood the encroachments of their monarchs, could thus basely sacrifice their honour and the life of an innocent woman to a stern tyrant's will, would be scarcely credible, were it not on historical record of undoubted veracity. The following extract from a MS. in the British Museum will be read probably with interest:—

"Thomas, duke of Norfolk, Lord High Steward of England, at the tryall of Queene Anne Bulloigne, who, on the 15th day of May, in the 28th yeare of the raigne of Kinge Henry the Eight, was arraigned in the Tower of London, on a scaffold for that purpose, made in the King's Hall, the duke of Norfolk sitting under the cloath of state, the Lord Chancellor on his right hand, and the duke of Suffolke on his lefte, the earl of Surry, sonne of the duke of Norfolk, sitting directly before his father, a degree lower, as erl Marshall of England, to whome were adjoynd twenty-six other peeres, and among them the queene's father, by whom she was to be tried. The king's commission beinge read, the accusers gave in their evidence, and witnesses were produced. The queene sitting in her chaire made for her (whether in regard of any infirmity, or out of honour permitted to the wife of the sovereigne,) havinge an excellent quick witt, and beinge a ready speaker, did so answere to all objections, that had the peeres given in their verdict accordinge to the expectation, she had bene acquitted. But they, (among whome the duke of Suffolke, the king's brother-in-lawe, was chiefe, and wholly applyinge himselfe

to the kinge's humour,) pronounced her guilty. Whereupon the duke of Norfolk, bound to proceede accordinge to the verdict of the peeres, condemned her to death, either by beinge burned in the Tower Greene, or beheaded, as his Majestie in his pleasure should thinke fit.

"The sentence beinge denounced, the court arose, and shee was conveyed backe againe to her chamber, the Lady Baten, her aunt, and the Lady Kinsman, wife to the constable of the Tower, only attending her.

"And on the 19th of May, the Queene was brought to the place of execution in the greene within the Tower; some of the nobility and companies of the citie beinge admitted rather to bee witnesses than spectators of her death, to whom the queene, (having ascended the scaffold,) spoke in this manner:—

"Friends, and good christian people, I am here in your presence to suffer death, whereto I acknowledge myself adjudged by the laws, how justly I will not say; I intend not an accusation of any one. I beseech the Almighty to preserve his majestie long to reigne over you, a more gentle or mild prince never awayed septrie; his bounty and clemency towards me I am sure hath bene speciall: if any one intend an inquisitive survey of my actions, I entreat him to judge favorably of mee, and not rashly to admit any censorious conceit. And soe I bid the world farewell, beseeching you commend me in your prayers to God."

"This speech she uttered with a smyling countenance, then kneeling downe with a fervent spirit, said, 'To Jesus Christ I commende my soul; Lord Jesu, receive my soule;' and repeating these words very often, suddenly the stroke of the sword sealed the debt that shee owed unto death.

"Now the court of England was like a stage whereon are represented the vicissitudes of ever-various fortune, for within one and the same month yt saw Queene Anne flourishinge, accused, condemned, executed, and another assumed into her place both of bedd and honour. The first of May, (yt seemeth,) she was informed against, the second imprisoned, the fiftenth condemned, the seventeenth deprived of her brother and friends who suffered in her cause, and the nyneteenth executed. On the twentieth, the King married Jane Seimour, who on the nyne-and-twentieth was publickly showed Queene."

A statue of Queen Anne Boleyn still adorns the grand staircase of Blickling Hall.

EPICURUS offered a system which held out different objects of desire from those which the preceding systems had prescribed, and gave different reasons for their becoming objects of esteem. Pain and pleasure (said that philosopher) refer chiefly to the body, and are natural objects of desire and aversion. We should uniformly pursue pleasure, unless the pursuit of it may expose us to pain or to suffering. The pleasures of the mind ultimately rest on those of the body: the body feels the present pleasure or pain, the mind anticipates or remembers them. Present pleasures or pains are insignificant compared with those which are either recollected or expected. Prudence then is valuable, not on its own account, but from its tendency to ensure the greatest degree of pleasure, and to avert the greatest degree of pain. Temperance is the prudent use of pleasure; and justice is the selection of the means of pleasure without injury to the pleasures of other men. In all this progress man uniformly acts from self-love: he is selfish when he appears benevolent; compassion is exercised to avoid a pain rather than to relieve the unhappy. Virtue, according to this system, consists in that prudent exercise of the selfish affections which enables us to possess the most perfect pleasure.

## No. III.—SELF-INSTRUCTOR IN ASTRONOMY.

## PHENOMENA OF DAY AND NIGHT.

THE most familiar of all the astronomical phenomena is the gradual and regular transitions of day to night. It must be obvious to all that day is produced by the presence of the sun's light, and night, by the absence of it. By Ptolemy, Tycho Brahe, and other celebrated ancients, it was believed that the sun, moon, planets, and whole host of stars, performed an eternal revolution round the earth, for the mere purpose of lighting us. Subsequently, however, it has been proved that the same effect is produced by the earth itself turning round, and thus

exposing in succession every part of her surface to the genial beams of the sun, the placid light of the moon, and the twinkling lustre of the stars. Those ancient astronomers we have just mentioned relied, for the most part, upon the evidence of their senses; while in modern times, astronomers have been guided by reason. The revolution of the earth, according to the modern theory, may be exemplified in the following familiar manner. While a ship is under sail, a person looking out of the cabin window will perceive the churches, trees, and houses, on the coast, moving rapidly in a contrary direction to that which his reason tells him he is sailing, though he is not himself sensibly conscious *he* is moving. Suppose, again, the ship to be the earth, and the churches, trees, and houses, the sun, moon, and stars, and you may then form some idea of the earth's revolving upon her axis, and leaving the heavenly bodies in the distance. As the earth is of a spheroidal shape, the rays of solar light cannot illuminate but one half of its surface at one time. The dews of the morning are constantly descending upon those portions of the earth towards the east, which are merging into the sun's beams, so that they are gently moistened, and by that means sufficiently prepared to pass under and receive his mid-day heat at twelve o'clock. And by the motion of the earth round its axis, this portion of its surface is thus regularly but gently precipitating itself, from the rays of the noon-day sun, into the darkness of night.

## No. II.—SELF-INSTRUCTOR IN POLITENESS.

## [ON POLITENESS GENERALLY.]

To be polite is as easy as it is desirable. To *wish* to act so as may be most agreeable to the feelings of others will suffice, if to that wish we add good judgment, and close observation of the forms of society. This latter condition is much more important than it at first sight may appear; for what is politeness in one rank of society may be truly disagreeable, and therefore impolite, in another.

Some people seem to have the command of politeness almost intuitively; the truth being, that they are thoroughly good-tempered, quick of observation, and sincerely desirous to spare the feelings of all with whom they have any dealings. On one point of politeness we would especially insist—that of avoiding both the reality and the appearance of engrossing the attention of the company. Are you very anxious to be fairly and fully heard, and properly appreciated and honoured? Ah! then pray remember that others are

actuated by precisely the same desire; and that if you thwart others in their endeavours to be fairly heard, it is hardly fair to expect that they shall show you the forbearance you so pointedly and insolently refuse to them.

Particular rules of politeness are useless; for, as we have already said, politeness in one sort of society is very different from politeness in another; and, moreover, the occasions for politeness are ever varying—and true politeness should be *ever-ready*, ever prepared with the proper word, look, and gesture, for the occasion, however novel the occasion may be. But though particular rules must of necessity be useless, a constant thought upon *general* rules will be a chief agent in enabling a young man at once to put his associates at ease with themselves, and enlist their sympathies and their regards on his behalf.

## THE WEAR AND TEAR OF THE BODY AND THE MIND.

We are directed to this subject from the following observation of Dr. Johnson:—

"There is a condition, or state of body and mind, intermediate between that of sickness and health, but much nearer the former than the latter, to which I am unable to give a satisfactory name. It is daily and hourly felt by tens of thousands in this metropolis, and throughout the empire, but I do not know that it has ever been described. It is not curable by physic, though I apprehend it makes much work for the doctors ultimately, if not for the undertakers. It is

that *WEAR* and *TEAR* of the living machine, mental and corporeal, which results from *over strenuous labour*, or exertion of the *intellectual faculties*, rather than of the corporeal powers, conducted in *anxiety of mind and bad air*. It bears some analogy to the state of a ship, which, though still seaworthy, exhibits the effects of a tempestuous voyage, and indicates the propriety of re-caulking the seams, and overhauling the rigging. It might be compared to the condition of the wheels of a carriage, when the tires begin to moderate their close embrace of the wood work, and require

turning. Lastly, it bears no remote similitude to the strings of a harp, when they get relaxed by a long series of vibrations, and demand bracing up.

"I do not speak of the mere labour of the body. The fatigue induced by the hardest day's toil may be dissipated by 'tired nature's sweet restorer, balmy sleep;' but not so the fatigue of the mind. Thought or care cannot be discontinued or cast off when we please, like exercise. The head may be laid on the pillow, but a chaos of ideas will infest the over-worked brain, and either prevent our slumbers, or render them a series of feverish, tumultuous, or distressing dreams, from which we rise more languid than when we lie down."

Few students will be found who do not *know* all this to be true. But what is the remedy? We have tried every species of *remedy* in its turn, under the direction, and by the prescription of physicians. We have travelled by land and by sea; we have visited galleries of pictures; we have attended the public assemblies of fashion, and of science, and the public amusements; we have listened to the most celebrated orators, and heard the most exquisite music, and seen the most splendid monuments of human power and genius; we have paced the aisles of the magnificent cathedral of the "Eternal City;" we have gazed on its ancient monuments from the top of the Capitol, and have surveyed its modern beauties from the Monte di Trinita; we have looked down from the top of Vesuvius on the enchanting city and bay of Naples, and we have gazed from the summits of the Alps upon—

"The land of the mountain, and land of the flood,"

and looked abroad upon the desert of snow and ice which surrounded us; we have visited universities, and schools, and hospitals, and palaces, and manufactories; we have experienced a degree of pleasure, and sometimes of *exquisite delight*, which perhaps no scenes of earth will ever again produce. Such was the excitement, that we could often, for the moment, on do friends of four-fold greater vigour. But *reaction* soon followed, and we were more exhausted than before. It was still WEAR AND TEAR; and the more interesting, and more delightful were the objects before us, the greater was the exhaustion produced in a system convalescing from the previous effects of this disease. To the healthy man, such kinds of occupation may be a source of still higher health—an important means of carrying off his superfluous vigour. They may be *indispensable* to some whose previous cares have produced an absorption of their own reflections, an intensity of thought, amounting almost to monomania. But amusements of this kind must be used with *great caution* by one who needs to gain strength, and has none to spare. They demand a certain degree of vigour to be endured with safety; and often, when they seem to inspire the languid invalid with new life—while they enable the brain to excite the muscles even to efforts beyond all ordinary ability, and thus seem to an unpractised eye to be almost a panacea for his ills,—they are exhausting his vital powers in a fearful manner. We have seen melancholy instances, in which a course of such occupations and amusements, pursued, too, without excess, if we compare them with the ability of a healthy man, have proved like the last desperate stroke of the gambler, when he stakes his all upon a single cast.

For ourselves, we pretend to no medical skill but that which we have acquired in twenty years' observation and experience of the effects of the state so well described by Johnson, and of the prescriptions of physicians whom we have been led to consult from Edinburgh to Rome, and in many parts of our own country. But we have been enabled to assist some of

our fellow-sufferers, and we venture to present the results of our observations to those of our readers who may be among the number, as a means of warning, if not of guiding them.

We have found no remedy for an exhausted mind but *REST*. We are aware that there is a rule, and a most salutary one, which tells us that "change of occupation is rest," because it employs the mind in a new manner, and brings new faculties or organs into action. But when *every faculty* has been strained to the highest point, and the *whole mind has lost its elasticity* and its *vigour*, when it is as fatiguing for the imagination to soar and wander, as for the reason to plunge into the depths of knowledge, how is this rule to be applied? And even if this be not the case, the sympathy of different faculties, or, if we adopt phrenological views, of different organs, renders the rest of *all* frequently necessary, just as the whole body must often be kept in a state of absolute repose, in order to restore a single injured limb.

*Sleep*, and to the greatest amount which the state of mind and the health of the body would allow, we have found the most precious, as it is doubtless the most perfect rest. And to those who have not lost the power of sleep, we know not but this would be enough, if indulged in properly, and without regard to external claims or common prejudices, or that friendly advice to the contrary so often ignorantly given. We knew a young French physician who was worn down with this sad disease, and its legitimate offspring, dyspepsia, who assured us that he was entirely cured by retiring to a small French village, giving up all occupation, spending from twelve to eighteen hours daily in sleep, and tasking his digestive powers with no more food than was necessary to this dormouse life. The greatest and most permanent relief we have ever found, was in pursuing a similar course.

But many seldom receive a visit from "tired nature's sweet restorer" even for an entire night; and court her in vain with all the arts and all the drugs which have been devised, so long as they remain in the circle of their friends, and in the sphere of their business, or of the public or private objects which interest them. In such cases we know no remedy but *flight*, not so much for the sake of locomotion, as to get beyond the reach of all associations which excite the mind to action. The sight of the spires and buildings of a distant town, the view of a library, or objects connected with literary pursuits, the habit of hearing and reading concerning the objects which have interested us, are in many cases enough to maintain the state of excitement. The mind, in its feeble state, is almost as much wasted by the reveries into which it is plunged, and the useless straining of thought, and the anxiety, and regret, and the painful sense of impotence to which it is led by such objects, as it was in health, by the full exertion of all its powers, and is almost as sure to sink under them. Even the family circle frequently recalls too much of thought, or excites too much of feeling for this enfeebled state; and the sufferer must abandon even the comforts and pleasures of home before he can obtain *perfect rest*.

Let it be remembered that unquiet slumbers are often as wearisome as watchfulness; and let those, therefore, who need rest for a time, reserve nothing which may impair it,—hesitate at no sacrifice which will secure it. Better a temporary abstinence, than a final loss; far better to give up the most flattering prospects of usefulness to others, or benefit to ourselves, than to secure them at the expense of our power for future effort, and thus prepare to live mere incumbrances upon society.

There is, however, another condition of rest besides the withdrawal from objects that disturb it. The experience of an aged observer of literary men, led to the remark, "there is no effectual repose from mental labour, but in bodily labour." If fatigue is already constant, as it too often is in a debilitated student, there is obviously no need of increasing it; and wearisome efforts of body must be deferred until the strength is increased by some other means. But as soon, and in proportion as muscular vigour returns, it should be called into exercise, as far as it can be done without exhaustion, not agreeably to any given measure of time, but with careful adaptation to the existing powers, and without permitting one's self to go beyond the point of fatigue, in order to gratify what John Wesley denounced as a sin, under the name of "the lust of finishing," or even to meet the demands of society or friends. If our efforts were indispensable, Providence would have given us power to complete them; and the reply of the minister to the king of Spain, who was tormented with anxiety about his kingdom, during an illness, ought to be often repeated by every invalid, tortured with this sense of his own importance:—"The world went on very well before your majesty was born, and it will go on very well after your majesty is dead."

We will only add one remark more, derived also from our own experience. Where body and mind are so far exhausted that rest cannot be obtained and labour pursued at home, we believe there is no better means of procuring the one, and obtaining a substitute for the other, than a voyage to sea, provided there be no painful dread, or peculiar bodily suffering. On the ocean the traveller is almost removed from sources of excitement and feelings of responsibility, unless he should fall in company with those who call up his former objects of thought; his life itself is monotonous; he has little temptation to keep him even wakeful; the objects around him are generally soothing in their effect upon the mind. The incessant rocking from morning to night, and from night to morning, wearisome as it sometimes is, is an admirable substitute for active exercise, when the strength does not admit that; and will soon prepare one for it. At the same time it combines, with all other circumstances, to keep the mind and body in a slumbering state, and to produce sweet and refreshing slumbers, after they have long been unknown.

To sum up our views: we are convinced that the shops of the druggist furnish no medicine for this disease and its offspring. We believe the only remedies to be *rest of mind* and *labour of body*; and he who neglects them, or who resumes his labours, (as we have always unhappily done,) before they had produced their entire effect, and draws upon the full extent of his powers before they have had time to recover vigour as well as health, is in danger of violating the command—"Thou shalt not kill;" and of robbing his friends, and his fellow-men, as well as his God, of services which he was bound to render, and which imprudence only has prevented.

#### AFFECTION AND SELF-DENIAL.

THE education of youth, whether as regards the physical or the moral, it is obvious depends upon the parents. Helpless as are the young of the brute creation, even they are not so entirely, so utterly, so touchingly helpless and dependent as young children. To the honour of our common

nature there is no one point upon which, so far as the mere volition is concerned, so few are found wanting as that of the duty of mothers to their children. During the period of lactation, what incessant care, what exquisite foreknowledge and quickness of perception, what heroic—because sustained and unwearied—self-sacrifice, what beautiful and disinterested love, does the mother display! But—and it cannot be too often or too emphatically said—the *education* of the child commences even during lactation; and even at that early period the *wisdom* as well as the love of the mother should be strenuously and constantly exerted.

So corrupted as is our nature, the *will* must be subdued ere the latent though strong virtue of our nature can be thoroughly developed; and however little the fact may be thought of and acted upon by mothers in general, that fact still remains certain and irrefragable, that much of the happiness or misery, vice or virtue, wisdom or folly of the child, depends upon the mother, from the very first, subduing the mere unreasoning self-will of the child.

To exhort English mothers to *tenderness* would be to be guilty at once of an impertinence and supererogation. In this respect they are of an unsurpassed excellence. But tenderness is to be tempered with judgment; if we would not injure those whom we, unwisely however, ardently desire to serve. The kindness which arises merely from impulse we should watch with a jealous hypercriticism. We should narrowly scrutinize our actions, and carefully guard against all indulgences which spring rather from a regard to our own feelings than from a *real* and a *foreseeing* regard to the *true* and *permanent* welfare of our offspring.

Here, as regards *physical* education, English mothers, we repeat, are of unsurpassed sincerity and goodness. Oh! the sleepless nights, the unwinking though wearied eyelids, the affection so tender to its object, and yet so sternly untiring in its zeal; the neglect of self, the absolutely bitter contempt of ease, the absolute loathing of what the world calls pleasure,—these make every nursing mother a real though an unpraised and unappreciated heroine. The proudest and the greatest, the sternest and the ablest among us has, day after day and night after night, week after week and month after month, experienced all this tender love and self-denying sternness of zeal; and they have been lavished upon us when, but for them, we had perished from the face of the earth even before we were conscious of our existence as intellectual and accountable beings. How lovely, how pure the affection of our mothers! How vast our obligations! And how can we, individually, perform our part better in testifying our sense of the obligations of every man to the maternal tenderness, than by pointing that tenderness to the *moral* infant, as nature has already pointed it to the physical one?

#### CHOICE OF COMPANY.

We need scarcely say, that we are by no means inclined to underrate the importance or the efficiency of reading, as a mean of moral as well as of intellectual improvement. But greatly as we rely upon the general diffusion of a taste for reading, for the purpose of working a general improvement in morality, and consequently in virtue, we are fearful that too much stress may be laid upon that power. The mere cultivation of the intellect, though it does *much* towards moral improvement, cannot do all. There are very many

modifying powers, all and each of which has as great an influence as even reading itself in forming a good or a depraved character. Chief among these modifying powers is our company.

"Show me a man's company, and I will tell you what he is"—is an adage which involves a very indisputable and a very important truth. Men of the highest intellectual powers have been known to disgrace themselves by the practice of the very worst vices that deform and disgrace our nature, and render the individuals who practise them a curse equally to themselves and to society. How are we to account for this? Are good books *not* good; are fine powers of reasoning *not* serviceable in leading their possessor to correct conclusions? To assert this would be to be guilty of the most manifest absurdity and self-contradiction. We must look, then, farther than intellectual exercises to discover the real cause of moral excellence or of moral obliquity; and of all the causes most potent in producing either the one or the other, not one has the vast power of our choice of company.

It unfortunately happens that vice is, under but too many of its aspects, alluring to those who are too short-sighted to view it in all its forms at once. And it happens, too, that when the more alluring aspect of vice has made a convert, *habit* prevents even the first step towards reformation. Hence the tremendous danger of making acquaintance with even one bad or vicious person. For such persons are at first sight exceedingly plausible, and their vices are always presented with the best aspect in front. It is not until the fatal gulph is past,—until the first freshness and purity of innocence have departed for ever, that the young man who is unfortunate enough to make a bad acquaintance discovers that vice has its hideous as well as its alluring aspects; and then, *habit* has as great a power to retain as novelty formerly had to make the convert.

It is, we fear, much easier to show the necessity of avoiding bad company than to furnish any thing like detailed or infallible rules for distinguishing between the good and the evil. But there are two or three very important points upon which we can guard our young readers; and but a very brief space is requisite for that purpose.

If physiognomy were as correct a science as many of its enthusiastic believers and lovers are in the habit of representing it to be, that would form indeed a valuable mean by which to judge of the characters of those who present themselves as candidates for our acquaintance. But every-day experience and all history assure us, that this mode of judging is to the last degree fallacious. Alcibiades, when young, was at once the handsomest and the most vicious man in Athens; while Socrates had the sensual look of a satyr: so deceitful is the human countenance! But though the countenance will not always betray the bad or the vicious man, the tongue and the habits invariably and infallibly will do so. And therefore, oh youth! flee from the presence of that man who speaks lightly of religious or of moral truth, as from the presence of the incarnate lord and author of all evil; and, above all, flee from the presence of the man—no matter what his apparent excellence in other respects—who will sanction wicked acts by his precept, or lend discourse by his example. Such a man may be accomplished—he may be learned; but he is, notwithstanding, more dangerous in your path than the crested snake. Avoid such company as you would avoid the instant commission of wickedness; for, being once contaminated by having connected yourself with bad company, it is quite certain that you will yourself, sooner or later, be unfit for any other company than that.

## RECRIMINATION.

A THOROUGHLY passionate, and at the same time a thoroughly cunning man, could not, were he to ponder for half a lifetime upon the various weapons of unjust verbal warfare, select one so thoroughly to his purpose as recrimination. Turn this weapon whichever way he may, it suits his purpose, it is *all edge*; at least, your passionate and cunning man invariably thinks so, until he happens to find his favourite weapon shiver in his hand at his deepest need. And this it would invariably do were recrimination always properly met.

If we have been unfortunate enough to do wrong, there are ten thousand reasons why we should regret that fact, and strive with our whole heart and our whole soul to guard against its recurrence. But there is no one reason why our having done a wrong should be any justification of the conduct of the man who is wronging us, or those for whose interest or safety we are concerned; and a proper remembrance of this fact will usually prevent recrimination from being tried with us.

If, indeed, recrimination were only so far the instrument of unjust men as we have ourselves made it so; were recrimination only used when vice or folly on our part had exposed us to it; both logic and morality would tell us that our only defence against recrimination should be our avoidance of vice and folly in all their branches. This, however, is so far from being the case, that those who are most in the habit of recriminating are quite commonly among the very last who have a moral right to set themselves up as judges of others; and it quite as commonly happens, too, that they take for the subject-matter of their recrimination mere foibles or errors, having little or nothing in them offensive to morals, which have no kind of connexion with the question in dispute; or, for want of even those small matters for invective, invent a few foibles *extempore*; and here it is that the recriminator is powerless. We should merely smile at his rage, and pity the delusion, the absolute *monomania* under which he labours, in supposing that we are so utterly blind to his artifice as to suffer it to put us out of temper; and thus lead us (always the recriminator's main object) *from our own first accusation of him*. If by a dexterous *tu quoque* he can induce us to resort to an earnest and passionate self-defence, the chances are greatly in favour of his causing us to forget the real and just charge which we have brought against him.

It would be well if all were just enough and wise enough to abstain from disputation of all kinds, political, moral, or personal. But as we are always, in the present state of society, liable to be called upon to defend some right, or to resist some injustice of word or deed, it will be well to deprive injustice of so powerful a weapon as recrimination. Passionate and unjust men are only too ready to resort to this injustice, even when no single point of our moral character can give them any justification. In such case a valuable moral may be drawn from an anecdote told to us by a literary friend; and with which we shall conclude this very brief essay. He was standing at the door of a bookseller's shop, waiting for a conveyance, when a portly and fiery-tempered gentleman alighted from a hired cabriolet. The driver asked somewhat more as his fare than our florid friend was inclined to disburse; and the latter had so much less regard for character than for his purse, that he incontinently addressed the driver in that sort of style which none but very passionate, very unjust, very tyrannical, or very ignorant men ever indulge in. The driver listened to all that his choleric fare chose to say, with an equanimity worthy of the sage husband of Xantippe; and when mere exhaustion brought the gentle-



man to silence, quite coolly said, "Your honour's quite right; I am bandy-legged and all that, but *come to the point!* My fare's half a crown!" The gentleman paid his fare: and "*come to the point!*" will be found very efficient with other recriminators.

### ON CULTIVATING CALMNESS AND SERENITY IN CHILDREN.

As Madame Necker has so ably treated this subject in her work on "Progressive Education," we are sure we cannot better satisfy our readers than by presenting them her views of a topic scarcely thought of by most parents:—

"With these, and other similar cares, we shall be able to maintain in children an habitual calm of the soul, which is of immense benefit, and yet easily lost,—the most essential perhaps to their moral constitution, yet frail and fluctuating. The nerves, once violently shaken, are a long time in being restored; the health and the character equally change. There is in every one a class of faculties, and the most elevated, perhaps, which grow and ripen only in the tutelary shade of repose: this has relation to our finest intellectual endowments, as well as to our virtues. There is nothing admirable, nothing great in moral nature, of which serenity does not favour the development.

"However it may be, if we do not disturb it, this happy disposition will always be found in infancy. It shines with a pure lustre in the eyes of the child; it reposes upon his expanding forehead. One in whom reigns this sweet serenity, seems glad to live;—to breathe, to see, to move his little arms, is already a happiness for him. He welcomes all nature with gratitude; it seems as if the young spirit took wing, and flew to meet her benefits. Let us not touch him; let us leave the child to delight himself with her; let us fear to check the sweet harmony that is formed within him. As long as his look, full of intelligence, proves that his mind is occupied, let us never interrupt the train of his ideas. Let us beware of restraining his mental activity; it is more real and salutary than that which comes from us.

"I believe that we often agitate children too much; it is not best to leave them to become weary, I grant: *ennui* is a lethargy of the soul; but that which incessantly leads to such a malady, is the excess of the diversions that we believe it necessary to give to young infants. One extreme gives birth to its opposite, and calm situations are the only ones that become indefinitely perpetual. The more serenity a child has had, the more he will desire it; this disposition may be permanent, but it is not so with gaiety. Even with children who love her much, joy is a passing inhabitant of this world; she touches it with a light foot. It is necessary to receive her always kindly, sometimes gently to call her; but when she is once arrived, we ought not to animate her too much. Immoderately excited, she brings tears in her train; she agitates too violently the delicate fibres, which vibrate soon after in an opposite extreme.

"Consequently it is better to occupy little children with things than with persons. It is not, as I have said, that the distinction can be manifest to their eyes, but at least things are among the tranquil objects which do not excite them. With them, they make experiments, without thinking of it;

\* Thus we see when a child is carried much in the arms, it cries when the exercise ceases; and many mothers are so careless of the future, as to indulge their infants in a habit of no advantage to themselves, and of great trouble to those who take care of them. A well-managed child, after being carried abroad either to ride or walk, will often cry on being brought within doors; but having never gained anything by its cries, it soon stops and turns its attention to something within its own grasp. But the wise mother soon discovers that too much excitement, by means of new objects, tends to disturb her child's serenity.

their judgment ripens by involuntary observations. With persons, on the contrary, their lives partake of sympathy and antipathy. The action which living beings exert over each other; puts all their passions in play and even this action is so much the more animated, inasmuch as with children there is no communication of thought, and every thing passes in the dominion of feeling. Every one of their impressions producing an effect and obtaining a response, all their desires are expressed as soon as conceived; hence tears and anger are of necessity perpetually changing situations. The impossibility of fixing upon any amusement, upon any train of ideas; a fatiguing inquietude; that impatience, that mental disturbance so injurious to all; a state of irritation, injurious to the health also—are the results of the action too long continued which we exert over these little beings, and that we permit them to exert over us.

"An infant of six months, half lying in his cradle and playing with his little hands, is in the happiest situation; it is the same at nine or ten months, when, seated on a thick carpet, he amuses himself with dispersing various objects, that he endeavours afterwards to catch again. While he is thus playing, you can return to your occupations; a look, some token of intelligence from time to time, is sufficient to tell him, that he is protected, and his security is perfect. Never deceive such a feeling. Go to him, if he appears to suffer, or if his mental action begins to languish, he can no longer amuse himself with what surrounds him. Then, however, do not hasten, and endeavour to give a short exercise to his patience: try to make him attach a meaning to this simple word—*wait*. If this word has always expressed a sacred promise, he will learn from it gradually an important signification: the child will comprehend that you are decided to succour him, but that you have a vocation yourself, that he ought to receive and not exact; and he will be more grateful and more tractable for it.

"A skilful German physician, M. Friedlander, was astonished on arriving in France, to see to what extent they endeavoured to excite the vivacity of little children.

"It appears to me," says he, "that mothers play too much with their children in the first era of life, and that they too early excite their vivacity. In Germany, we often hear mothers recommending it to their children to keep still."

"What reflections are not suggested by this simple observation! Who can determine the influence of this difference of conduct! Who shall say if the remarkable preponderance of the active faculties among one nation, and of the contemplative among the other, may not be assigned to this same cause, which is reproduced under various forms during the course of education. Do we know what we are doing, when we accelerate the progress of the faculties in one of the great divisions of moral being, and thus comparatively retard them in the other? Can we judge to what extent the ones thus neglected are of themselves necessary, and how far necessary to counterbalance others? It is undoubtedly difficult to give exercise at pleasure to the faculties which, as their name indicates, are purely passive or contemplative, but always require time and tranquillity for their development.

"I know there are times of indisposition and suffering, when we are obliged to divert children, and thereby keep them in motion. But because there is something opposed to the execution of the best plans, we ought not therefore to lose sight of them. Mothers can acquire the talent of breaking habits gaily, and taking advantage of happy moments to recommence anew. Every thing is of consequence in education, and nothing is irreparable: this is a truth we cannot know too much."



*View of the Crater of the Peak of Teneriffe.*

### THE PEAK OF TENERIFFE.

IN the Atlantic Ocean, and very near to the coast of Africa, is a group of thirteen islands. Their modern name is the Canary Islands; but the ancients called them the "Fortunate Islands," on account of the exceeding excellence of their climate. Geological examination shows all of them to be of volcanic origin. This is especially the case with Teneriffe, the soil of which is generally and strongly impregnated with sulphur. The whole island is a collection of mountains, the principal of which—the Peak—is a vast volcano. At present, it merely discharges sulphureous vapours from various fissures in its surface; but several eruptions have formerly taken place, one of which, at the beginning of the last century, destroyed the principal harbour of the island, and did much other damage. In the top of the Peak is a wide abyss, about forty yards in its greatest depth. This is called by the Spanish name of the *Caldera*, or kettle, and is the now exhausted crater. So strongly is the soil within this hollow impregnated with sulphur, that if a portion of it be rolled up, and a light applied to it, it will burn as strongly as brimstone itself. Perhaps we cannot better illustrate our engraving, than by quoting a passage from the learned and enterprising traveller Humbolt.

"The Peak of Teneriffe, from its slender form and local position, unites the advantages of less lofty summits to those  
No. 220.

which arise from very great heights. We not only discover from its top a vast expanse of sea, but we see also the forests of Teneriffe and the inhabited parts of the coast in a proximity fitted to produce the most striking and beautiful contrasts of form and colour. We may almost say that the volcano crushes with its mass the little isle which serves as its basis, and shoots up from the bosom of the waters to a height three times loftier than the region where the clouds float in summer. If its crater, half extinguished for ages back, were to shoot forth flames as does that of Stromboli, the Peak of Teneriffe would serve as a light-house to the mariner in a circuit of upwards of seven hundred miles!

"When seated on the external edge of the crater, we turned our eyes towards the north-west, where the coasts are dotted with villages and houses: at our feet, masses of vapour, constantly driven by the wind, afforded us the most variable spectacle.

"An uniform structure of clouds, the same as we have just described, and which separated us from the lower regions of the island, had been pierced in several places by the effect of the small currents of air which the earth heated by the sun began to send towards us. From the summit of these solitary regions our eyes hovered over an inhabited world. We enjoyed the striking contrast between the bare sides of the peak, its steep declivities covered with scorise, its elevated



plains destitute of vegetation, and the smiling aspect of the cultivated country beneath. Notwithstanding the great distance, we distinguished not only the houses, the sails of the vessels, and the trunks of trees; but our eyes dwelt on the rich vegetation of the plains enamelled with the most vivid colour."

## INDIA RUBBER.

### ITS USE IN MANUFACTURE.

THIS article, of which the proper name is caoutchouc, and which the French call elastic gum, a very appropriate and accurate name for it, is the coagulated sap of a tree which grows very numerous in Africa and South America. Though it is capable of a truly wonderful extension, its fibres are so solid that it readily contracts to its proper dimensions. This quality has of late years been duly valued, and we make use of this substance in the manufacture of a variety of useful articles, though, until a comparatively recent date, the sole use to which it was put was that of erasing from paper the marks of black-lead pencils.

In addition to its great toughness and elasticity, caoutchouc possesses a remarkable capacity for resisting moisture. After repeated and very expensive experiments, our manufacturers have discovered means of working a preparation of it into a kind of lining for the cloth of cloaks, which resists rain, however heavy or of however long a continuance. It is also formed into shoes and galoches; and their uses, in a climate so humid as ours, and in which exposure to wet is so frequent and fatal a cause of pulmonary complaints, painful in themselves and mostly terminating in death, are truly to be described as invaluable. A correspondent assures us, that at the manufactory of Messrs. Hall and Co. of Wellington-street, galoches of this material are allowed to float for three months and upwards in water, and that at the end of that very long exposure to fluid action, not a particle of moisture can be observed to have penetrated them:

Reflecting upon the important uses to which an article thus impervious to moisture is convertible, it is not a little remarkable how very recent is our appreciation of its value; and, reflecting upon that fact, all who devote themselves to science, whether professionally or as amateurs, should see a new reason for diligently and continually watching and experimenting upon the qualities of even the most familiar objects. In fact, the more familiar we are with any *whole*, the more liable, unless we exercise the most untiring vigilance, shall we be to overlook its several peculiarities and properties. India rubber we *now* know to be useful to the manufacturer, though hitherto it was the mere convenience of those who made use of black-lead pencils, either in drawing or in writing. Steam, too, mighty and marvellous as it is, by which we traverse the ocean without the aid of the fickle wind, and by which also vast machines become docile and untiring as though endowed with the human intellect, without being subjected to the frailty and the feebleness of the human body; how recently has even that been fairly appreciated! and yet from the very earliest days every adult human being had as good an opportunity to notice the expansion and the expansive force of vapour as the noble author of the "Century of Inventions."\*

The following brief but correct history of the valuable article caoutchouc is from the pen of the correspondent to whom we have already alluded.

\* The Marquis of Worcester.

"India rubber was not known in Europe until the beginning of the eighteenth century, and the first mention we have of it in England is from the pen of Dr. Priestley, who states that it is an article well adapted for erasing pencil marks. Great ignorance appears to have prevailed respecting the origin of this substance generally throughout Europe, until a deputation of the French academicians undertook a voyage to South America just a century ago (the year 1735) for the purpose of gaining the correct admeasurement of a degree of the meridian. Other subjects connected with science and natural history engaged their attention in the country, amongst which was that of caoutchouc, or India rubber.

"They discovered at Esmeraldas, in Brazil, trees from which flowed a milky juice, which, when dried, proved to be India rubber.

"About fifteen years since considerable attention was given by many scientific men to the crude material which had hitherto been only used for the limited purposes of the artist. A chemical solvent was discovered which reduced it to a fluid state, and a patent was taken out for applying it to the surface of cloth for waterproof and air-proof purposes.

"From that period successive improvements have been made in working the material itself, and the various articles manufactured from it. From a fluid state it has been again converted into a solid mass in a purified state, which is cut into cakes for the use of artists, and is generally known by the name of 'patent India rubber.' By the same process thin sheets are produced, from which galoches, straps, kneecaps, gum-rings, &c. are manufactured. These and similar manufactures we have seen in great perfection at the manufactory before alluded to. These articles have this manifest improvement over others, that they are free from any unpleasant smell; this has been the great thing to overcome in the manufacture of India rubber. The best solvents for India rubber are, coal oil and the essential oils, most of which will reduce it to a fluid state, similar to glue. Ether, sulphuric acid, and other spirits will produce the same effect.

"The increase in the demand for this article within a few years is perhaps without a parallel; more than 52,000 lbs. of it were imported into England in the year 1830." H.

STATUARY COBBLER.—In an old church in the town of Truro, Cornwall, there is a large massive monument, which is erected to the memory of John Roberts, Esq., who died in 1614. It was originally decorated with many figures, and having fallen into decay, was, a few years since, repaired by order of Miss H., of Landarick, a descendant of the family. When it was finished, the mason presented an account, of which the following is a literal copy:—"To putting one new foot to Mr. J. Roberts, mending the other, and putting seven new buttons to his coat, and a new string to his breeches' knees;—to two new feet for his wife Phillis, mending her eyes, and putting a new nosegay in her hand;—to two hands and a nose to the captain;—to two new hands to his wife, and putting a new cuff to her gown;—to making and fixing two new wings on Time's shoulders, making a new great toe, mending the handle to his scythe, and putting a new blade to it;" all of which items are severally drawn out and balanced by pounds, shillings, and pence.

FORMATION OF CHARACTER.—We are what we are made by the objects that surround us: to expect that a man who sees other objects, and who leads a life different from mine, should have the same ideas that I have, would be to require contradictions. Why does a Frenchman resemble another Frenchman more than a German, and a German much more than a Chinese? Because these two nations, by their education, and the resemblance of the objects presented to them, have an infinitely greater connexion with each other than with the Chinese.—*Helvetius*.

## ON SELF-DIRECTION.

A FEW OBSERVATIONS, FORMING A SEQUEL TO THE ARTICLE ON SELF-INSTRUCTION.

MAN was made for self-improvement. As he passes from childhood to manhood, he retains the active powers of infancy, and the forethought and choice of childhood—but he adds to these the power of *self-direction*, by which he again rises by degrees to a higher scale of self-improvement, *if indeed he will now direct himself*.

*Self-direction* is the mainspring of the improvement of the grown man, if—(alas! that an *if* must have place in the declaration,)—if, indeed, the grown man will direct himself. Nothing can be plainer than the declaration; no limitation more sure than that involved in the condition. Every thing thrives and grows according to its order—according to the laws of its own nature, and its own stage of being. Infancy, by its instinctive activity and diligence, grows to childhood. Childhood, with forethought and choice, submits to the direction of parents and teachers, and thus only, grows to a fair and promising manhood. Manhood, too, can grow to a more vigorous and fruitful manhood—can add ‘knowledge to knowledge, and skill to skill,’—if it will employ its matured powers under a wise and vigorous *self-direction*. He who would improve himself, and grow more and more a man, must direct himself as faithfully as he was directed in infancy by instinct and necessity, and by parents and teachers in his growing childhood.

It were well, before proceeding to consider the elements of *self-direction*, to mark the marvellous falling off, so wont to occur after youth have left the regular and governed pursuits of their childhood and youth, for lack of a *self-direction* in place of that direction of others which ensured their progress, until they ‘came for themselves,’ in good proportion to their submission to it. What the lack is, is made plain by the cases which occur of progress after maturity, as rapidly as before—often more rapidly—amidst the busiest occupations of active life. For these cases are found, only, where a faithful *self-direction* has ensued: while the more numerous cases are unimproved and unimproving as manifestly, because *self-direction* is wanting,—because the man is not, in these higher matters, the master of himself. Let us assure ourselves, that the essential advantage enjoyed by the young—that which gives them a growing education—is no other than this; and that the slackened or arrested progress of full grown men, is from no other cause.

Youth certainly has some peculiar aptitude for learning; though that no doubt decreases at every step from infancy. The first fresh and vigorous leaves die, while the firm trunk and limbs of the growing sapling give promise of the spreading glories of the tree. It cannot be that the vital strength which was destined for a nobler and later work, is exhausted in the first rapid growth; and that under proper cultivation, man may not grow and bear fruit even to old age. It cannot be the peculiar aptitude of childhood, which secures so universal a progress and improvement: it is due to the direction which is given by parents, guardians, teachers, masters, and the whole expectation and condition of society; all aiding that *self-direction* so apt to be wanting after maturity. The young improve because they yield obedience; in proportion as they yield obedience to the laws of progress in every well-directed family and school; because they learn their appointed and progressive lessons regularly and well. They keep the path which is opened before them; and therefore reach, in proportion to their fidelity, the eminences of knowledge and improvement, to which they lead upward. The true secret of the improvement in schools, colleges, and apprenticeships, is their wise, steady, and efficient direction

and control. There is, no doubt, qualification for instruction and skill in teaching; but these are not the chief means of their success, but the plan, and regularity, and authority, which give a fixed, unwavering direction and control.

Now, if at the point where the direction and control of others ceases, *self-direction* is not ready, what wonder is it if the progress ceases? or, if experience shall ensure some progress, that it ceases to have a regular, rapid, steady, and noble growth? But if *self-direction* can have place, what can prevent that noble growth; nobler, far, because it now proceeds on the higher principles of mature life, *self-direction*, and *self-control*? It needs but that youth, instead of imagining that their education is finished at the stage where parents and teachers have left it, should enter upon that new office to which they were gradually trained and inducted in the later years of their nonage. Such fidelity would advance them even more rapidly than before, and would exalt them to the true dignity of men; and, might we suppose it the uniform and general endowment of adult life, would elevate society far above any former attainment, and would present a new and noble chapter in the history of man. Such fidelity will extend, in society, in proportion as a conscientious desire to improve every talent in obedience to the Creator shall extend; or, rather, in proportion as this conscientious desire, while it grows, shall regard the mind and its possible endowments as the highest talents to be cherished in obedience to God. Let us hope that every attempt may promote, in society, the extension of such a conscientious desire for self-improvement—of such a conscientious *self-direction*. In this hope, I proceed to state what seem to me to be the elements of *self-direction*.

1. *Self-direction* supposes a perception of the undoubted truth, that, in no state of life, there can be any limit to valuable knowledge and skill;—that, in every state of life, more and more knowledge, and more and more finished faculties are necessary to man, in order to secure, to the best advantage to himself and others, present, progressive, and final well-being. Self-improvement must proceed on the ground of the progressive nature of man—of its progress towards a benefit—which failing, some advantages to one's self and others must be lost. No doubt there are branches of knowledge and modes of skill not suited to the condition of this or that individual; and which of course are not to be sought after. Yet, it is impossible for any human being to be so situated that he does not need to know something more; that he has not something more to learn; no mental faculties to improve; no more skill to acquire. *Self-direction* supposes this desirableness and need of improvement perceived and acknowledged by the mind.

2. *Self-direction* supposes a plan of self-improvement—a law of progress, adopted for the guidance of the life—such as we must suppose every person of tolerably early education capable of forming, if he will, from the influence of that law of progress under which he has advanced thus far, from the advice of friends rightly esteemed more capable than himself, and from the advice and examples to be found in books within every reader's reach. This plan must be supposed to embrace two designs, either of them sufficient to prevent the young student from ever getting out of work: a preparation *first* for the immediate and daily emergencies of life, both in his own proper calling and in his common condition and relations as a man; and, *secondly*, for the growing demands of life, when five, ten, twenty, thirty, forty years may have passed away: when property may have

increased or diminished, and children may have grown to a higher demand on parental skill; and intimacies are multiplied with all the relations of society. Such preparation is demanded of the young for the business of maturity; and the plan of education is contrived on purpose to secure it. In like manner must the plan of adult self-improvement look out for the growing claims of future life.

3. But a plan is unavailing, if it be not executed; hence self-direction supposes *self-government*, securing conformity and obedience to the adopted purpose of the life. He who would improve himself, must *govern himself*—must *control himself*, as to the time, order, and duration of those pursuits embraced in his determined plan. And at the time, in the order, and for the duration, he must *compel* his faculties to attend to their appropriate work; he must fix attention, awaken conception and invention, revive memory, and prolong thought, so that the labour may accomplish its appropriate design. How difficult all this is, and how easily hindered, the most successful can bear witness; while minds ill-informed and incapable, dull and stagnant, everywhere give proof how apt self-government is utterly to fail. Its necessity will best appear, and its attainment be best aided, perhaps, by a notice of the occasions when it is wont to fail.

1. The motive is likely to fail. The advantage proposed is not immediate upon each single effort. It is so distant and indirect, as to be only dimly and obscurely seen; and is often of a nature which cannot be perceived, except as the man actually advances in the improvement proposed. A plan laid on general grounds, in view of the experience and testimony of others, has slender chance of holding its dominion over the mind, while its issues are so deeply hidden in darkness: if there be not a master, it will every day be set aside by the feelings and impulses of the moment, and give place to the whims and caprices of an idle and vagrant mind. Whoever will improve himself, must be able to govern himself by the plan he has formed, and the evidence on which he formed it; not varying, though he cannot see the promised advantages. He must do for himself what the teacher does for the young pupil, when he requires him again and again to study that of which he does not and cannot yet see the use.

2. The natural indolence of all men presents a constant hinderance; especially amidst the allurements to momentary gratification to which men are every where exposed. Even learned men, long trained to the habit and love of study, are said often to have found themselves so paralyzed by their natural indolence, as to have resolution only for the idlest and easiest occupations, until roused by some fixed engagement or absolute necessity; and this, even though their professions give promise of immediate and valuable rewards at every step of their progress. I believe it is the great Johnson who says, that no author writes except with a bayonet at his back:—i. e. without an immediate and most urgent motive, as the dread of hunger, houselessness, or nakedness. If learned and long-trained men need a master in their outward circumstances, as no doubt they often do, a man who can live without learning, who can live and grow rich, perhaps, with what his parents and the school-master gave him, is not likely to overcome his natural indolence, and pass triumphantly all allurements, unless he will be his own master, and unless he will govern himself with vigour and decision.

3. This hinderance must be augmented by the difficulties which attend any course of improvement,—which must grow as it grows. There is no easy way of self-improvement; none without growing difficulties. For what is improvement but searching out, with an imperfect eye, what is obscure;

improving the sight by groping for objects in the dark; attempting to recollect what is almost vanished from the memory, and to fix it lest it vanish utterly away—to re-light or preserve the flame which every wind is ready to blow out—judging where false conclusions claim to be the true—following the ignis fatuus a little into the quag, that one at length may be sure where is the light which illumines the solid ground. It is amidst such necessary difficulties, increasing as one advances, that the young mind is most likely to give up in indolence or despondency. Lured by the commendation and example of others, the youth imagines to himself an easy task. Of course, if he advances, he must be disappointed; and will retire unless he is master of himself—unless he can and will urge himself forward through darkness and uncertainty, at every new emergency, until the vigour of that self-command, and the impulse of the renewed effort, and the joy of success, shall renew the pleasure of the toil, and set the master at his ease again.

4. Again, one of the strongest motives at the beginning must necessarily fail in the progress of this and every undertaking. The grace of novelty must fail. Self-improvement in general, and successively in each particular pursuit, must become an old story; must lose, by custom and familiarity, the strong interest which is felt in any new object. Then, of course, indolence, or fatigue, or discouragement amidst real difficulties, or a fancied uselessness, have free scope; and he who began with all imaginable zeal, is in a week, or a month, or a year, as indifferent and dull as half a brute. Especially when the influence of novelty ceases, a master is indispensable who can hold fast his authority and his rule, until—for here, too, authority will not long have to sustain itself by mere main strength—the intrinsic pleasure of acquiring knowledge, and its growing use, shall establish a deep, living, and permanent interest in the mind.

5. Again, no single instance of neglect is of any considerable consequence. If each neglect were but a single act of omission amidst days and weeks of regular diligence, and did not contain within itself the principle of other and numerous neglects, it would not check the general progress. It is because that single neglect is one of a hundred, of a thousand, of ten thousand, that it is the seed of ruin to the whole plan and desire of self-improvement. Yet ruinous as it is, each, successively, seems to the ill-governed mind, as the only one; or, at worst, as the last one: and under that deception, months and years are passed in neglects, each of which, if a single omission, would be of no account; but all of which have exhausted the time and the courage, and have left the mind not only without the attainments proposed, but with less will and power to make them at every stage of that neglectful life. A MASTER is necessary, who will not be deluded by the temptation of the moment—who will be ever at his post—and who will not wink at all transgressions, because each is single and alone.

6. Another hinderance occurs in the discouragement which is the consequence of neglect, after there has been any desire or plan of self-improvement. Presently it is found that by means of neglects, each of which seemed of little importance—for lack of self-government a thousand times repeated—the man is incapable of the duties which are actually forced upon him, in the extending connexions of his life, or of profitable employment otherwise at his command. Then the necessity of all improvement is made plain; and the despairing wish is felt for that work of years, which in a week or a day is utterly impossible. Happy the man in whom all the elements of self-government are not gone when he has reached this mortifying point of experience; who can arouse courage for a renewed attempt; who

can resolve that he will not be the victim of indolence or cowardice; who has decision and energy to become, after discouragement, *master* of himself. From this point many have started, and redeemed their losses. Made wise by one defeat or more, they have at length gone forward boldly to victory.

7. Success—such as must occur where all the elements of self-direction are alive and active—success presents another hinderance. As certainly as a man lives, so certainly will he increase in knowledge and capacity who governs himself in well chosen pursuits. His success will be cheering, and unless society be much altered from its present state, distinguishing. Then, partly by self-flattery, partly by the flattery of others, (harmless, unless it quickens self-flattery,) the advancing student may become vain-hearted, and either relax or misdirect his efforts—seeking, mainly, food to self-applause, instead of the proper nurture and exercise of the living soul, and fit only for the reproach—“Seest thou a man wise in his own conceit; there is more hope of a fool than of him.” When the character is thus debased, neglect or

misgovernment must prevail. In the progress to that debasement, however, the *master* has his place of watchfulness and energy: for ruling his own spirit, meekly bearing distinction, humbly joyful in success, he is boldly pressing forward in his course.

8. Finally, all other hinderances are abetted by the influence of society. True, there are examples of self-improvement, not a few, scattered through the community; yet they are too few to move the irresolute, and to force forward those who will not force themselves. I do not know the neighbourhood whose example and spirit are likely to prove a steady and strong current, bearing along in the course of self-improvement, even him who has the least will, and almost him who has no will. Whoever will improve himself must have the stream within—must be able to sail on, without the tide, and if need be, against the tide;—must have a will, and a plan, and an authority, within himself;—must be self-resolved and self-governed: without example—against example—and if need be, amidst ridicule, and reproach, and scorn.

### EDWARD THE BLACK PRINCE.

When great men are prematurely cut off, posterity are disposed to attribute to them almost every virtue that can adorn humanity, and fondly imagine that, had they lived, they would have outshone all that preceded or followed them in the station they would have occupied. This is peculiarly the case with crowned heads and heirs apparent. The subject of our present sketch is lauded highly by historians, and, no doubt, deservedly; but, had he lived to ascend the throne, his measures might have been such as would have tarnished his fair fame, and power might have corrupted those virtues which gave promise of great good to the nation.

Henry V. was cut off in the midst of conquest and before he had reached the meridian of life, leaving a fair fame behind him; but had he survived to old age, his early propensities might have been as detestable as his memory is now honourable. The same observations will apply to Prince Arthur, son of Henry VII., Prince Henry, son of James I., the Duke of Gloucester, son of queen Anne, and George, prince of Denmark, and the Princess Charlotte, daughter of his Majesty George IV. Providence, by removing them at an early age, has insured to them a fair reputation which they might have forfeited, had they attained to empire and been spared to old age.

Edward, surnamed the Black Prince, because, according to the popular tradition, he wore black armour, was the son of Edward III., and born in the palace of Woodstock, June 15th, 1330. We have little account of his education, but may justly infer, from his early exploits, that he was diligently instructed in the military tactics of the day, and exercised in all the athletic amusements which qualified the high-born to perform deeds of valour at the head of armies. Literature was then in little request.

As the history of the Black Prince is intimately blended with that of his father, Edward III. we shall give a brief sketch of the most prominent events of that reign, in which he bore a conspicuous part.

Charles IV. king of France, dying without issue, Edward III. claimed the crown in right of his mother, who was that

monarch's sister; but as the Salic law forbade females to ascend the throne, his right was denied, and Philip de Valois was crowned king. Not being in a condition to second his claim by an appeal to arms, Edward dissembled his purpose for the present, and even did homage to Philip for Guienne and Ponthieu, but not without a protest that this was to be no bar to his right. After he had settled the affairs of his own kingdom, which, from the misconduct of the queen mother and Mortimer, had been not a little deranged, Edward called a parliament, laid before it the necessity of his managing the reins of government himself, though not yet of the age prescribed by law, and obtained its ready assent.

His next step was to drive David Bruce, king of Scotland, from his throne, and place thereon Edward Baliol, son of that Baliol whom Edward I. had raised to the royal dignity. The Scots, on his departure, drove Baliol out of the kingdom, which obliged Edward once more to march into Scotland, which he ravaged with fire and sword. This war being terminated, Edward had leisure to resume his pretensions on France. He ordered the duke of Brabant to demand the crown in his name. In 1338 he prepared to second his demand by force; and accordingly opened the campaign the next year, but nothing of importance was achieved. In 1340 Edward assumed the title of King of France, and obtained a great victory over the French fleet, but by the mediation of the pope a truce was concluded for three years.

In 1346, the war was resumed, and Edward landed in Normandy with his son, whom he had created Prince of Wales, and Duke of Cornwall. After ravaging the country, he encamped near the village of Cressy, with a force of about 20,000 men; here he was met by the French army, commanded by Philip himself, assisted by the King of Bohemia, and the Count d'Alençon, Philip's brother. On August 26, 1346, was fought this memorable battle, which may vie with the proudest of England's triumphs. The troops of France amounted to 120,000 men, nearly six times the amount of the English; and had they been judiciously commanded, would probably have produced a different result: but the rashness and inexperience of their commanders rendered

their superiority of numbers a great disadvantage. The battle began about three in the afternoon, by a discharge of arrows from a troop of Genoese archers; but this, being made at too great a distance, was totally ineffectual. That of the English in return did great execution, and put the Genoese to flight. The Count d'Alençon next advanced, trampling to death many of the fugitives, and made a furious attack on the corps commanded by the Prince of Wales. Here the battle raged with great fury; and the Earl of Warwick, fearing that the prince would be overpowered, sent a messenger to request that the king would bring up his *corps de reserve* to his assistance. But Edward, who with an experienced eye had viewed the battle from a windmill situated on an eminence, saw no immediate danger, and therefore returned this answer,—“Go,” said he, “and tell my son and his brave companions, that I will not deprive them of any part of the glory of their victory.” This animating message induced them to redouble their efforts. The French fought bravely; but the king of Bohemia, and the Count d'Alençon, with a great number of nobles, knights, and gentlemen, being slain, the first and second lines of their army took to flight.

In spite, however, of this unfavourable posture of affairs, Philip advanced with the third line to retrieve the fortune of the day; but his success was not greater than that of his predecessors; he himself was unhorsed and wounded, and being rescued from death by John of Hainault, fled from the field with only five knights and about sixty soldiers. So complete a victory against such odds had never before been seen in that country. The French lost the king of Bohemia, eleven other princes, eighty knights bannerets, 1200 knights, 1500 gentlemen, and 80,000 private soldiers.

After this battle Edward reduced Calais, and was so enraged at the obstinate defence it made, that he determined to put all the inhabitants to the sword, unless six of the most respectable citizens would come to him voluntarily, with ropes about their necks, to be hanged for the salvation of the rest. Six heroic men were found in Calais, willing thus to devote themselves for the salvation of their fellow-citizens, but at the intercession of Edward's queen, Philippa, they were pardoned.

Philip de Valois dying in 1350, his son and successor John found means to prolong the truce to the year 1355, though some petty hostilities were continually carried on. At length, on its expiration, the Black Prince was sent over to renew the war. He was met by the king of France at the head of 60,000 men, near Poitiers, and a memorable battle was fought September 19, 1356. The usual fortune of the prince attended him on this occasion. He gained a complete victory, above sixty lords and 800 gentlemen being slain, and King John himself, with many of his chief nobles, taken prisoner.

A truce for two years followed this victory, and the prince returned to England, bringing with him the captive king and princes, whom he treated with great respect and humanity. Certain conditions were agreed on for the ransom of the king of France; but as the states of the kingdom refused to ratify them, that monarch returned into captivity, and died in England April 8, 1361.

A constant scene of war and carnage hardens the heart of the most humane. The Black Prince having taken the city of Limoges by storm, gave up the inhabitants to the fury of the enraged soldiery; but observing three French gentlemen, who with incredible valour were opposing the ravages of the victorious army, he, from respect for their bravery, gave orders to put an end to the slaughter.

A consumption was now making great inroads on the con-

stitution of this excellent prince, and his end was rapidly approaching; yet he lived long enough to see the conquests which had been made with the sacrifice of so much blood and treasure recovered by the enemy, except Calais. He died June 8, 1376, in the fortieth year of his age, and was interred at Canterbury.

## SUGAR,

### ITS NATURE AND USEFULNESS.

It has been elsewhere remarked, that the more familiar we are with the use of any article, the less inclination is there to inquire carefully and narrowly into the peculiarities of its nature. Perhaps nothing in general and daily use can better illustrate our meaning than sugar. Who is there who does not daily see and make use of this article? And how large and important an item it is of our commerce! And yet, if we do not vastly delude ourselves, for fifty thousand persons who enjoy this luxury, there are not fifty individuals who know any thing of either its nature, or the artificial process by which it is rendered fit for our consumption.

Sugar is the crystallized juice of the sugar-cane—the *Saccharum officinarum* of botanical nomenclature—a plant with a jointed stem of some nine or ten feet in height, with *bunched* flowers, and flat yellowish-green leaves. It is very extensively cultivated both in the East and West Indies; but much more in the latter country than in the former, whither it was introduced from China upwards of three centuries ago. About the beginning of August, or, in some cases, at the latter end of July, the canes are planted in long and narrow trenches. From each *joint*, such as we see in the *canes* used as walking sticks in this country, a root issues; and in about ten months, that is to say, in May or June, the stems which arise from these roots are in their perfection, the whole of the spongy pith with which their interior is occupied, being by that time filled with the sap which is the *sugar* in its natural state.

The first business of the planter is to cut down the stems of the plants thus perfected. The leaves being torn off and cast aside, the stems are cut into lengths of from two and a half to three feet, tied in small bundles, and carried to “the mill.” Here they are subjected to the action of three perpendicular wooden rollers, strongly sheathed with iron; and the juice thus expressed from them, flows through a grooved channel into a large vat. From this it passes along a leaden channel to the boiling-house, where it is put into large coppers, under which the fiercest possible fires are kept constantly burning. While the juice is being boiled, powdered lime is thrown into it. This admixture is necessary to take up an acid which the raw juice very largely contains; but it is much to be desired that some other means could be discovered of effecting this, as it is the lime which renders sugar, when used in large quantities, rather injurious; for the saccharine juice, in its native state, is one of the most nutritious and fattening substances with which we are acquainted. In proof of this, it is only necessary to observe, that the negroes, dreadfully hard as they work during the boiling season, are invariably in excellent bodily condition during that season; the most meagre and unhealthy among them becoming plump, even to corpulence, simply from their habit of chewing the crushed canes. The refuse canes, too, are given to the horses and pigs; and it is well known that the former are in wonderfully fine condition while confined for the most part to this fodder; while West India pork is so incomparably more delicious than

that of any other country, that persons who have been long resident in the West Indies have been known to affirm that the expense and *désagrémens* of the voyage thither would be well repaid by the enjoyment of that single luxury. After having been boiled for some time with lime, the saccharine juice is conveyed to a large copper, called the evaporating boiler. While being boiled in this vessel it is very carefully skimmed from time to time, and thus freed from all the impurities drawn out by the heat and the lime. It is now transferred through a series of smaller boilers ; powdered lime, in such quantities as the peculiar state of the juice demands, being again added to it.

When sufficiently boiled, it is removed into shallow wooden troughs, somewhat similar to what our brewers call *coolers*. As it cools, the pure sugar crystallizes, and separates itself from the impure juice ; which latter, under the name of molasses, or treacle, is exported in casks, and used, especially in England, in immense quantities.

Here, so far as its native countries are concerned, the manufacture of sugar terminates ; but it is now only what we call *brown*, or *moist* sugar ; but the *loaf*, or *refined* sugar

has even yet to be made. This is done in Europe, and especially in England and Germany. The sugar is boiled with water and lime, and bullocks' blood, or the white of eggs, (generally the former,) having been added, the whole is strained through woollen bags into conical earthenware moulds, of that shape, of course, in which we receive the loafs of sugar.

Sugar-candy and barley-sugar, delicacies which all of our readers are no doubt sufficiently intimate with, are merely the confectioner's preparations of the very finest sugar. Rum, a spirituous liquor too well known to need description, is made by subjecting molasses to the action of the still.

Though the sugar-cane is chiefly and most extensively cultivated in the East and West Indies, it is likewise much cultivated in Spain, into which country it was introduced by the Moors some ages ago. In Granada this is especially the case ; one very paltry village in that country possessing four mills, which are valued at the very large sum of twenty thousand pounds sterling.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

No. I.—SPARTA. (Continued from p. 70.)

We learn from Plutarch that the sedulous care with which Lycurgus provided for the continued prosperity and greatness of his country was by very much the more successful than, with so deep an insight into human nature as Lycurgus possessed, even he himself could have anticipated. For five centuries his laws were scrupulously adhered to ; and during the whole of that very long time, Sparta was happy at home, and powerful, respectable, and respected abroad. The Ephori, to be sure, were called into existence during that time ; but Plutarch\* very truly observes, that the creation of those magistrates was "not a relaxation, but, in fact, an extension of the civil polity of Lycurgus." But though, abstractedly considered, the institution of the Ephori was what Plutarch represents it, yet the concrete effect, —the effect, that is to say, as mixed up with and modified by other circumstances,—was to change the supreme power in the state to a body of magistrates, selected from among the people ; so that, by this means, indigent men were liable to be exposed to the temptation of becoming venal magistrates. Nor was this a merely fanciful supposition. Even in Aristotle's own time, the Ephori, as he alleges, were at once venal and tyrannous ; and even the kings were obliged to be subservient to them to an extent which rendered the government a mere delegated democracy.

The tyranny of the Ephori, destroying, as it did, the possibility of restoring and maintaining that unanimity of the whole Spartan people, upon which the wise and far sighted Lycurgus mainly relied for the preservation of the real greatness and prosperity of Sparta, was one great cause, perhaps by far the greatest cause, of the decline of the Spartan republic. But another powerful cause of that decline is to be found in the fatal departure from the rigid simplicity of the laws of Lycurgus, and especially from the departure from his law against attempting foreign conquests. Having once begun to fit out foreign expeditions, they found their massive, but triflingly valuable iron money of comparatively little use in defraying the expenses thus entailed on them. Hence an injurious thirst of gold, and hence

a base servility to the Persians, in order to obtain the means of making new conquests, or still farther trampling upon the unhappy people already conquered. In the reign of Agis I., Lysander, by the conquest of Athens, literally deluged Sparta with the precious metals, and with articles of mere luxury and show. From this moment, the decadence of Sparta though probably little obvious to the Spartans themselves, was certain. True it is that the Ephori and the senate, when they decided that "gold and silver money might be admitted for the service of the state," decided also that any private person found with such monies in his possession should be put to death ; and, indeed, this penalty was actually inflicted upon Thorax, a friend of Lysander, for being discovered to be possessed of a quantity of silver. But the admission of gold and silver into the country were fatal ; the qualification was impotent. The barrier erected by the great and wise Lycurgus was fatally and effectually broken down. The state becoming mercenary, individuals could not long remain pure. The state becoming fond of subsidies, and employing those subsidies as a mean by which to perpetrate injustice and extort money, individuals soon learned to love the glitter of precious metals, to sigh for foreign luxuries, to loathe the simple diet and the manly manners of their forefathers ; in a word, to expose themselves to the corroding influence of those vices which render a people an easy prey, alike to the domestic tyrant and to the foreign foe.

In the first instance, the institution of the Ephori was justifiable by the circumstances which led to it. The perpetual and virulent disputes between the ruling powers obviously endangered the commonwealth, and called loudly for some mediatorial power to settle the disputes of the rulers, ere those disputes should become irremediably injurious to the interests of the ruled. But valuable as the Ephori were in the first instance, they but too early manifested a fierce craving after a despotic power over every portion of the state ; and we find that they even went the length of imprisoning, deposing, and even butchering their kings. These, in their turn, sought every means of limiting the power, and trampling upon the persons of the Ephori ; and thus the institu-

\* In his life of Lycurgus.



tion which owed its origin to a desire to preserve the integrity of the Spartan constitution, as settled by Lycurgus, became the deadliest and most obvious enemy to that constitution.

Another bad quality inseparable from the mode in which the Ephori were called to power is pointed out to our attention by Aristotle. That very acute writer well remarks, that it was extremely impolitic to invest with the government from the most purely democratic power ever known as tyrannical and irresponsible an oligarchy as ever darkened and degraded a nation.

The Ephori—a Greek word, of which the most literal English interpretation perhaps, is the word “overseers”—were a body of men, five in number, elected by the people, and vested with at once a censorial and a dictatorial power—if, indeed, while speaking of Greece we may be allowed to use words drawn equally from the usages and the languages of Rome, Herodotus, Xenophon, and Plutarch, all differ, and differ very widely, too, as to the time at which this new and potent body was called into existence; Plutarch, however, who fixes the date of its institution in the reign of Theopompus, about one hundred and thirty years after the death of Lycurgus, appears to be decidedly the most correct; for during that reign, the king and the senate carried their differences to such a pitch of virulent and insane enthusiasm, that the people had the finest imaginable opportunity to step in as mediators, and to make their mediation between the contending parties, a means by which to diminish, very materially, the power of them both. Aristotle, too, confirms Plutarch as to the date of this great organic change—*change*, we mean, as to its results; for Aristotle tells us, that the queen of Theopompus rebuked him for the facility with which he had consented to parting with so much of his power, and deridingly inquired, “Was he not ashamed to transmit his crown to his posterity so much weaker and worse circumstanced than it was when he received it from his father?” “No,” was the reply of Theopompus, “for I transmit it *more lasting*.”

The consequences, however, showed that the fears of the queen were more justly founded than the confidence of the king; what those consequences were we must relate in a future paper.

---

### AGRICULTURE.

THE cultivation of land, from its engaging the greatest share of the mind, and from its being practised, only by those nations who have attained a considerable portion of civilisation, may justly be considered as one of the liberal arts, tending greatly to promote that high state of refinement which has always proved of most essential service to mankind. Agriculture, thus considered, comprises not only a knowledge of the mechanical process of ploughing, mowing, reaping, &c., but also a knowledge of astronomy, and of the particular seasons in which the different operations above mentioned should be performed;—the various seeds sown and planted; the different soils; the manners and modes of management proper for each, and the plants and roots most congenial to the nature of the soil. A scientific agriculturalist should be capable of making experiments on the various kind of crops his land will yield, to ascertain those which are most valuable and which will least impoverish it: to prove also what is the best succession of crops, so as to insure a regular yearly produce without impoverishing the ground. He should also be well acquainted with the excellencies and defects of different breeds of cattle, the

proper method of rearing them, and employing them to the best advantage: the various diseases to which they are subject, and the most efficacious modes of curing them; and these he should study on scientific principles, aided by the dictates of experience.

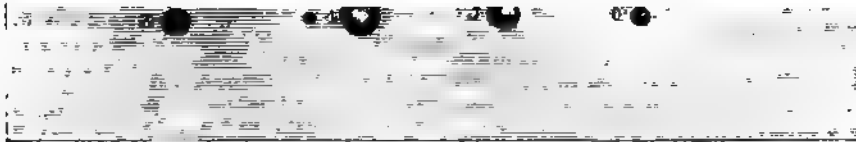
Such are a few of the important duties required of an agriculturist who practises [the cultivation of the earth as a liberal art, in which point of view it may justly be considered as a pursuit of the highest importance, and is by no means unworthy of the serious attention of those who rank even in the highest stations of society. It was held in such high estimation among the Romans, that one of their greatest generals, Cincinnatus, was called from the cultivation of his little farm to head the armies of the commonwealth, and direct the affairs of state with absolute authority as dictator. In modern times, we have two instances of its engaging royal attention; one in the person of George III., who devoted himself to the pursuit of it with unwearied eagerness, and the other in the Emperor of China, who annually ploughs a furrow, holding the plough with his own hands, in order to encourage attention to this art among the most ennobled of his subjects.

Agriculture being held in this high estimation among civilized nations, should not be entrusted solely to the hands of mere ignorant clowns, who can scarcely read and write, and who, in consequence of their extreme ignorance, are the slaves of vulgar prejudices; but should be placed under the direction and guidance of those who are both competent and willing to qualify themselves for a scientific discharge of the duties it requires. There is not one of the liberal arts, commonly so called, to which profound and varied knowledge is not necessary for its cultivation. We have schools and colleges for the instruction of pupils in medicine, law, architecture, and a variety of other arts and sciences, and yet an occupation on which even the very existence of every individual depends is left, almost exclusively, in the hands of uncultivated persons, who must follow the beaten track which custom has left for their guidance, because they have neither mental power, knowledge, or confidence, sufficient to venture beyond it. The almost superabundant produce which the earth is capable of yielding is beyond all possible computation; every improvement in culture has occasioned more abundant crops, and there is no doubt that if agriculturists were properly educated for the profession, and societies formed for the dissemination of agricultural knowledge, as is already the case with almost all the liberal arts, a given portion of land might be rendered capable of supporting in comfort, and comparative independence, a much greater number of occupiers than it does at present; thus to a certain extent destroying the two great evils of all civilized society—poverty and crime.

It may be said that great attention has already been paid to the pursuit of agriculture, and that numerous experiments have already been made at great cost, most of which have entirely failed; but it should be remembered that this is the case with all the arts and sciences, simply because there is not one of them which can be brought to perfection at once, and that the failure itself, by affording a stimulus to further experiment, led to the astonishing success which has so often crowned apparently the most hopeless attempts at all improvements. If the efforts of individuals have, as is well known, been productive of the most beneficial results in increasing the fertility of the soil, how much more might not be effected by means of a national institution for the advancement of the science of agriculture, conducted by able professors in such different branches of knowledge as are necessary to the formation of a complete agriculturist?

Lands of different kinds might be appropriated for the purpose of making experiments, and the results of each carefully inspected and recorded; failures minutely investigated, with a view, if possible, to discover their cause; and trial upon trial made until the desired improvement should be effected. Unless some such plan as this be adopted, our farmers must be content to put up with the losses which their present ignorance so commonly occasions, by inducing them to reject all new

methods of procedure merely from their inability to judge respecting their propriety or otherwise; but if all agriculturists were to receive a liberal education, and be instructed in such sciences as were necessary to their improvement in the profession, they would not have to contend with half so many obstacles, or feel those heavy losses and disappointments which fall so heavily upon them at present.



*Comparative Sizes of the Planets.*

#### NO. IV.—SELF-INSTRUCTOR IN ASTRONOMY.

##### A GENERAL VIEW OF THE PLANETS.

THE chief difficulty in writing upon any thing connected with astronomical science arises from the all but absolute impossibility of the reader perfectly appreciating the *distances* of which we have occasion to speak. To illustrate this to his own mind, let any reader think of a country as being about six thousand miles from England. In the words themselves there is nothing very striking; they come sonorous and well from the lips—but what *idea* is attached to



them? It is quite possible to attach a correct, or a very nearly correct idea to them; but though quite possible, it is by no means so easy a matter to do so as at first sight it may appear to be. It is by gradually and carefully comparing the *name* and the *reality* of distance on a far less magnificent scale, that we must proceed. Those of us who reside in the country have a very exact notion of one mile, from having repeatedly walked from one mile-stone to another; those of us who live in the metropolis have very nearly as exact an idea of a mile, from having repeatedly passed along a street—Oxford-street, for instance—which is reputed to be *about* a mile long. Of *one* mile, then, we have a very good idea, because we have repeatedly experienced the precise amount of time and exertion necessary to enable us to accomplish that distance. But does it follow that we have any thing like a correct idea of the reality of six thousand miles? Not so. We know what one mile is, and we know that  $1 \times 6000 = 6000$ . But the simple act of multiplying the one number into the other gives us nothing like a correct idea of the *reality* of the product. Our notion of it is very vague—we think of it as being a very vast distance; if very imaginative, we may not improbably even exaggerate the distance; but of *the* distance, of *the* exact distance, we do not, unless by mere chance, even approximate to a just idea. Let us see, however, if we cannot find a means of getting at something more near the truth—at something more near that idea which we should have of the distance if we had actually traversed it awake and observant, as when walking on the pavé of Oxford-street, or on the footpath between the two mile-stones in the country. Having an accurate notion of the *reality* of one mile of distance, let us keep that and the time and labour requisite to traverse it carefully in view. Let us now, instead of leaping at once from 1 to 6000, *walk in our thought* only from 1 to 100. The difference between even those two numbers is very great; but it is not too great for our power of appreciation. Taking ten minutes for the time in which a moderately strong and alert man will walk a mile, we at once see that the same man, supposing him to walk on uninterruptedly at that same rate, would take sixteen hours and forty minutes to accomplish the task of walking one hundred miles. And here we have at once secured the means of having pretty nearly as correct an idea of the *reality* of that distance which we call a hundred miles, as we have of the one mile which we have walked so often upon the London pavement or the country road,—for we are no longer speaking vaguely of a long distance. We know the time it takes to walk the one mile—we know also the time it takes to walk, at the same rate of progression, the one hundred miles; and comparing the difference between the two times, of both of which we have as positive a knowledge as the greatest philosopher that ever lived, we at once appreciate the difference between the two distances with an accuracy only inferior to that which would result from the painful and laborious task of actually walking the greater of the two distances. Let it not be supposed that this process is either useless in itself or lightly recommended by us. Simple matter as it may seem to have a correct notion of the reality of one hundred miles' distance, it is by no means so simple as it seems; and he who will take the trouble to compare his notion of the discrepancy between one mile and one hundred miles, with his notion of the discrepancy between ten minutes and sixteen hours and forty minutes, will at once confess that we are right. But the process we have recommended is chiefly valuable as a part of a longer process.

We have seen that the difference between one mile and

one hundred is as the difference between ten minutes and sixteen hours and forty minutes. But we read of a city six thousand miles from our place of residence. We venture to affirm, that, except by the process above described, no "tarry-at-home traveller" can have any thing like a just notion of that distance. He may think it vast; but exactly how vast he most certainly cannot. Let us see.

The difference between one mile and one hundred has been shown to be as ten minutes to sixteen hours and forty minutes. But six thousand miles are sixty hundreds of miles: therefore we say—

$$\begin{array}{rcc} \text{ho.} & \text{min.} & \text{days. ho.} \\ 16 & 40 & \times 60 = 41 \quad 4 \end{array}$$

or six weeks all but twenty-four hours. And now, reader, reverting to your *experience* of a mile; remembering how long a distance that seemed, and yet remembering that you were only ten minutes in accomplishing it; what an enormous distance, compared to what you ever before appreciated it at, do six thousand miles seem, which would take up all your sleeping and waking hours for more than a ninth, indeed very nearly an eighth part of a year!

If even in reading geography and history, in which we speak only of thousands of miles, it be at once so important that we *should*, and yet so likely that we shall *not* understand accurately the realities of the distances of which we read, how doubly necessary does a simple and yet impressive system of judging of distance become when we read of the planets; when, instead of thousands of miles, we read of *millions*! Without careful and systematic reflection, how vague and shadowy the knowledge we acquire!

Let us speak, for instance, as we now have to speak, of the planets; and our simple system will be found by no means useless.

#### THE SUN.

The ancients reckoned that splendid orb, to whom we are indebted for the beauty-producing light, among the planets: but our better scientific knowledge makes him a fixed star, the centre of a mighty planetary system, of which our earth, vast as it is, and abounding in wonders, is comparatively speaking but a small part. The reason why the sun appears to us so vast and radiant, compared to the other fixed stars, is to be sought in the difference of distance; were we equally distant from him as from them, his brightness and size would not, as far as would be apparent to us, exceed theirs, and we should at once speak of him as of one of them.

The sun is a spheroidal orb, higher at the equator than at the poles. Of his vastness we may form a very tolerable notion from the fact that his diameter is computed to be 894,060 miles; that of our earth, vast as it seems to us, being only 7,970 miles!

And here we may again refer to the necessity of descending to particulars, in order to get any thing like a tolerably correct notion of the *reality* of a vast distance. We have seen, that, walking at the rate of six miles an hour, it would take us nearly six weeks of uninterrupted labour, during both night and day, to walk six thousand miles. To facilitate our reckoning we will leave out of sight the eight hours, and call it six weeks in round numbers.

We say then,

$$\begin{array}{rcccl} & \text{Miles.} & & \text{Weeks.} & \text{Miles.} \\ \text{If } 6,000 & : & 6 & :: & 894,000 \\ & & & & 6 \end{array}$$

$$6[000) 5,364[000$$

894 weeks;

or, SEVENTEEN YEARS AND TEN WEEKS! reckoning the year at *exactly* fifty-two weeks. With these figures before us, and reverting to our experience of the labour of walking a mile, and of the time consumed in doing so, can we fail to have a far better idea of the diameter which it would take so many years of travelling day and night to traverse, than if we merely saw and mechanically enumerated the figures 894,000? Few, we think, will venture to assert any thing so absurd; and we strenuously recommend our readers invariably to submit their appreciation of the statements of vast distances to this at once simple and infallible test. Astronomers are enabled to assure us that we are 95,000,000 of miles from the sun; in other words, (and following up the method of judging of distance laid down above,) to walk night and day, at the rate of ten miles an hour, it would take us to traverse this distance one thousand eight hundred and twenty-six years, and forty-eight weeks!

Distant as the sun is from us, he is, as we shall by and bye have to show, yet more distant from the other planets which revolve around him. The ancients, conscious that they derived both heat and enlightenment from the sun, conceived that splendid luminary to be a globe of fire. Setting aside the utter absurdity of an idea which involves the supposition of ignition ever lasting and rapidly going on without diminution of substance, we are enabled, by the excellence to which the manufacture of astronomical instruments has been brought, to discern certain *maculae* (or dark spots) upon his surface, which, of course, could not be there were the opinion of the ancients correct.

Dr. Herschel, that eminent astronomer, whose unwearied industry and admirable telescopes have made him so great a benefactor to science, says, "the sun appears to be nothing other than a very large and lucid planet, evidently the first, or rather the only primary one, in our system; all the rest being truly secondary to it. Its similarity to the other globes of the solar system, with regard to its solidity, its atmosphere, and its diversified surface, leads us to suppose that it is most probably also inhabited, like them, by beings whose organs are adapted to the peculiar circumstances of that vast globe."

#### THE MOON.

The moon, that mild and beautiful luminary of the night is more completely subjected to the reverent and anxious scrutiny of the lover of science than any other of the heavenly bodies.

Viewed with the naked eye she has the appearance of being a *spherical plane*; but viewed by the help of that fine triumph of human ingenuity, the telescope, she is obviously protuberant in the middle—or in other words, her shape is really globular. The spots on the moon, which are

partially visible even to the naked eye, are seen both more obviously and in greater number, when viewed through the telescope; and astronomers have long noticed that some of these spots are dark on the side opposite to the sun, and light on the side next; while others are dark on the side nearest to him, and light on that furthest from him. From these facts, so analogous to what we may observe to take place when the sun is shining on our earth, they infer—and no good reason has ever been given why the inference is not correct—that these dark spots are, in fact, produced by the lunar inequalities of surface; in other words, by high hills and deep valleys. This opinion is adopted by the poet of the Seasons, Thomson—

"Where mountains rise, umbrageous descend,  
And caverns deep, as optic tube describes."

Being, like our earth, an opaque body, the moon has no native, no inherent light; but reflects to us light which she herself receives from the sun. And on this account it is that she disappears when she comes between us and the sun; that side which is then turned towards us being also turned from the sun.

#### OF THE EARTH.

Our position in the solar system is very truly affirmed by astronomers to be an extremely favourable one. Less distant from the sun than Saturn, Mars, or Jupiter, and yet, unlike Venus and Mercury, not so near as to feel his power too violently exerted—the earth seems to be peculiarly selected as, and fitted for, the residence of man during his state of probation.

Speaking of it merely as a planet, and it is only as a planet that our limits will allow us to speak of it here, the very nature of this article forbidding us to speak except in general terms on any of the planets—the first thing we have to remark of it is, its *double motion*. Every day it revolves on its own axis, and every year it performs its circuit round the sun. To illustrate this motion, the reader has only to suppose an orange turning round on a pivot, and both pivot and orange turning *once* round a fixed point in the time taken by the orange to turn upon the pivot three hundred and sixty-five times.\*

To these motions we owe the *apparent* diurnal motion of the heavenly bodies from east to west, and the changes of season to which our earth owes most of its comforts and almost all its delights; and to these and its spheroidal shape are owing the climatal changes of different portions of the earth. But our limits will not allow us further to speak of our own planet.

Our Engraving represents the relative size of the planets.

1. Saturn. 2. Jupiter. 3. Mars. 4. The Earth and Moon. 5. Venus. 6. Mercury.

#### V A N I T Y.

ANYONE vanity is too commonly considered in the light of a merely petty fault, it is, in point of fact, one of the most dangerous of our vices; one which very commonly leads to the commission of crimes the most disgraceful to the perpetrator, and the most injurious to society. In whatever aspect we view it, vanity is sedulously and most anxiously to be shunned by all those who aim at perfection of character; and, be it remembered, it is only by aiming at the very highest standard of character that we can at all reasonably hope to arrive at even a moderately high one. One of the reasons, perhaps, why vanity is less severely censured by writers on morals than it ought to be, is, that it is most commonly manifested in very trivial matters. The

very vain man is generally a very frivolous man; hungry and thirsty as he is for the loud and unnecessary applause of his associates, he is contented to receive that applause for qualities or achievements of the pettiest description. His house—which he holds as a yearly tenant, and will probably leave before next quarter-day—commands an infinitely better prospect than that of Smith, and has full two feet six inches more frontage than that of Tomkins. He can play Malbrouk on his chin, or balance the bellows on his forehead; he is unrivalled in waistcoats, or he was the very

\* i. e. Speaking in round numbers, and calling the year precisely 365 days.

first person who paid for entrance to the Zoological Gardens ; in short, he is something, has something, knows something, or can do something, which, according to his assertion, and according to his belief too,—for vanity is ever credulous,—no one else within the sphere of his acquaintance is, has, knows, or can do. All this is lamentable enough, even when the vain man piques himself only upon what is in itself merely petty, and in its influence upon society perfectly innoxious. This we have already admitted is very generally the case ; and when it is the case, the inquiry is principally confined to the vain man in his own proper person. His mind, bent solely upon trifles, becomes effeminated ; he is incapable alike of the high aspiration and of the high determination, without which no man ever yet succeeded, or ever can succeed, in any pursuit worthy of a man's time, or a man's devotion. His pursuits gradually become a second nature, and he who while young is very vain, is pretty sure when old to be very silly, very helpless, and very much despised.

If this were all the evil which vanity is capable of producing, the possibility, or, more properly speaking, the moral certainty, of vanity producing so much evil to the individual, would be a sufficient reason why every young man should be ever on the alert to discover any lurking tendency in his mind to a vice so contemptible in itself, and so injurious to its possessor, and resolute to crush it in the very germ. But far worse evils may result from it ; it may become, and it commonly does become, the parent and instigator of the foulest, the most disgraceful, and the most destructive crimes ! Probably many who have hitherto considered, with the majority of moral essayists, that vanity is rather contemptible than dangerous, will deem that, in speaking of it as the parent of *crime*, we have spoken somewhat too strongly and too severely. Let us see, then, how the case really stands.

One of the very worst "signs of the times" in this country is the extreme false meaning generally attached to the word *respectability*. We speak of a man as being *respectable*, not because he really has qualities, or has performed actions for which he is entitled to our respect ; but because his house is well appointed, and his person well clad. The upholsterer may still be unpaid, still the well-housed man is called respectable ; the tailor may have to arrest the well-dressed man, but as long as he is a well-dressed man, though he be a swindler in principle, and a prisoner in fact, he is still a *respectable* man, and that, too, in the vocabulary of people who are themselves so thoroughly high principled and honest, that rather than incur a debt beyond their means of payment, they would be unhoused in the depth of winter, and clad in fustian or sackcloth all the year round.

In a philological point of view this confusion of terms is very ludicrous ; but when we go further, and note the extensive and injurious effect which it has upon the morals of the great bulk of the people, it assumes an aspect infinitely nearer to the horrible than to the ludicrous. The indirect homage which we thus pay to wealth as the *τὸ καλόν*, the one good, wonderfully weakens the inclination of the mass of the people to the real goods—piety, honour, sobriety, professional skill, and intellectual culture. Sallust well and truly says, "*Ubi divitiæ claræ habentur, ibi omnia bona vilia sunt,—fides, probitas, pudor.*" How, indeed, can it be otherwise ? If we have our smiles and homage for dishonesty, meanness, treachery, and folly, when he who is disgraced by them can dazzle us with the reality or the appearance of wealth, and have only scorn and frowns for honesty, high feeling, fidelity, and talent, because their

possessor is poor ; do we not, in fact, plainly give it as our opinion that wealth is the sole virtue, and that for wealth all *real* virtues should be promptly and entirely sacrificed ? Mere reflection might suffice to convince a people so generally thoughtful as we are, that the false meaning we attach to the word *respectability* is likely to produce a great and general deterioration of morals. But, unhappily, we are not confined to reasoning or to theoretic study for our proof—every day furnishes us with but too many practical instances. Our criminal records abound more and more, every new year, with cases in which criminals have become criminal solely from vanity, and a false notion of respectability. Servants of every description have become felons, and been doomed to the long, unvarying, and hopeless misery of the hulks, or the convict settlement, from their insane love of *appearing respectable*. A short time since, a pot-boy absconded with twenty pounds which his master had entrusted to him. When apprehended, he was dressed in a new suit of fashionable clothes. His own vanity, and the general homage so shamefully paid to the mere *appearance* of respectability, were too much for his weak principle. The pleasure of being (apparently) *respectable*, outweighed all sense of duty and all fear of punishment ; he became a felon rather than not dress like a gentleman ; and, very probably, during the short time he was swaggering about in the finery purchased with his master's money, he received the low bows and the smirking civilities of people who, had they met him in the garb proper to his real station in society, would have scarcely deigned to manifest their consciousness of his existence.

Society is greatly to be blamed for this palpable and ill-founded homage to the mere externals of respectability. Not only is it unjust, and therefore unwise in itself, but it is peculiarly calculated to tempt very vain people into the commission of crime for the sake of obtaining that manifestation of respect, which is, to the vain man, so much more precious than the real *title* to respect, which the wise and good man covets. *Cato malebat esse quam videri bonum* ; but the vain man reverses the feeling, and would infinitely rather *have* the praise of one person, however bad or however silly, than *deserve*, without having it, the praise of all the good and wise of his time and country. This being so obviously true, how unwise is it to foster and stimulate the meanest of all vanities, "the vanity of dress !" Nay, how vast is the *evil* as well as the folly of doing so !

Though we have confined ourselves to one illustration of the evil effect of vanity in dress, we might multiply our examples even to filling an entire number of this work ; but upon that kind of vanity we have said enough to awaken attention, and the slightest attention will enable the inquiring reader to add illustrations to the necessarily brief argument we have set before him.

We have thus far shown that vanity, contemptible in itself, and injurious to him whom it governs, even when it regards only petty and ludicrous matters, may not unfrequently be the precursor of theft ; and that the vain man may, by circumstances acting upon his vanity, become a transported thief. But the evil does not terminate even here ; *vanity is sometimes powerful enough to make the vain man a murderer !* To make good this at first sight rather startling assertion, we might safely rely upon corollaries from what we have already established. We might point out the terrible truth, that a small crime is but too certain to lead to a greater one ; and that when vanity has so far worked upon the heart as to make a man a thief, it is quite within the range of possibility that circumstances connected with his theft may make him a murderer. Many, in fact, have

committed murder who have been resisted or detected in the robbery to which they, in the first instance, proposed to limit their wickedness; and many among them, if we may argue from the manner in which they have been proved to employ their ill-gotten booty, have been led to the commission of the theft by *vanity*. Remotely, therefore, though not proximately, these guilty persons have been urged by the vice of vanity—for we can never consent to consider it a mere weakness—to the commission of the most hateful of public crimes—*murder*!

But we need not thus closely limit our argument. All Europe has very recently been startled and shocked, and our common nature has been at once revolted and degraded, by an awful crime, committed, if not solely, yet certainly in chief from the promptings of excessive vanity: we allude to the horrible treason and murder committed in Paris by the vain miscreant Fieschi. In attempting to commit regicide, this villain swept out of mortal existence forty persons! All ages, all ranks, and both sexes, fell victims to the murderous fire of this ruffian's very truly styled "Infernal Machine!" What was his motive? However seemingly single and simple our actions may be, our motives are mostly, if not always, complex. Poverty, a disinclination to steady and useful labour, and a mingled impatience of privation and desire for sensual enjoyment, no doubt had their share in

producing the truculent and sanguinary *wish* for crime. But we have it from his own lips, that, even "at the eleventh hour," when the splendid *cortège*, and its thousands of agape and unsuspecting spectators, passed within range of his tremendous engine of destruction, all that was still left of humanity in his hardened and debased soul revolted from the vile crime he had previously determined to perpetrate. He saw his benefactor (M. L'Avocat) among the throng, and he half determined to turn from the evil deed. But VANITY overbore his better feeling—he had relented, indeed; but "what would his associates say?"\* That decided him—he fired; and though the king did *not* fall, unarmed men, helpless women, veterans who had lived through the dread thunders of a hundred fights, lay gory and dead before the murderer Fieschi;—victims to his villany, as *that* was the creature and instrument of his vanity!

To extend this paper would be to encroach too far upon the limits of our present number; in a future paper we will analyse the character of Fieschi, as exhibited during his recent trial; and we both believe and hope, that, after we shall have done so, no one among our readers will think vanity a mere weakness, or a vice which a thinking person ought to allow for one hour to remain unchecked, either in his own mind or in that of any one with whom he is connected, or for whom he is anxious.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### NO. I.—SPARTA. (Continued from p. 88.)

HISTORIANS are perfectly right in ascribing to luxury a vast and terrible power to deteriorate public spirit, and to sap the foundations of public liberty. But they speak, we think, too *generally*—they do not sufficiently *particularise*; they neglect to point out the gradations by which the mischief is wrought. Perhaps our meaning may be best illustrated by descending from national to individual instances. Nothing is more common than to hear the ruin of this or that individual ascribed to his fatal and infatuated indulgence in this or that vice. A, for instance, we say, would by this time be a man of large fortune but for his unfortunate propensity to the beastly habit of intoxication; and B owes the utter ruin in which he has involved both himself and his family, to his reckless and incurable passion for gaming. Both affirmations are true, *as far as they go*; but they are not the *whole* truth. The gaming and the intoxication are, indeed, the *first causes*—the *causa causarum*; but it is to the causes caused by them that the ruin is proximately and directly owing. A drunkard, for instance, *might* die "worth a plum," if drunkenness were his only vice. But drunkenness renders his intellect obtuse, and his body feeble and diseased; the tavern or the "gin palace"—that shame to our boasted march of intellect, and that especial shame to our "reformed parliament!"—have more fascination for him than the counter or the counting-house; he becomes indolent, forgetful, careless of pleasing his customers, wasteful in his own person, and destitute of the vigilance necessary to prevent his substance being still farther wasted by others. These are the causes which directly lead to bankruptcy, penury, the workhouse, or the unblest grave of the suicide.

It is perfectly true that, logically speaking, the *causa causarum* is the cause of this or that fatal effect. But in writing, whether history or biography, whether with respect to national or individual economy, it seems to us that far greater effect may be produced by tracing the effect fairly, and link by link, through all its proximate causes, than by

merely naming the remote cause, which is often so remote that the young and inexperienced reader, finding some difficulty in understanding *how* the given cause *can* have produced the given effect, is very apt to think lightly of the cause and of the writer's warnings against it.

The fatal departure from the wise simplicity and contempt of riches enjoined by the far-sighted Lycurgus, undoubtedly struck the first blow at the power, prosperity, and happiness of Sparta. But historians have too vaguely and too generally propounded this indisputable truth. The mere possession of gold and silver by the state, and for state purposes, was, *per se*, harmless enough. Nay, in the growing wealth and power of neighbouring states, we are not quite sure that Lycurgus himself might not have seen a sound reason for using as a *state weapon* that very wealth which he would sternly have denied to the use of individuals. But, unhappily, the very severity of the penalty denounced against private persons guilty of possessing the precious metals, gave to that possession a new and a doubly strong power of allurements; and this law, like all severe sumptuary laws, in all times and in all countries, fell by degrees into contempt and desuetude from the utter impossibility of enforcing it.

With the general possession of wealth came a general contempt for the simple fare and the simple and manly habits to which Sparta had so long been indebted for her greatness. Luxury effeminated those who could command it; and the desire for luxury made the poor corrupt and servile, contemptuous of honour, honesty, and independence, and ready to lend themselves to the darkest and to the basest designs, so that they could procure wealth by their participation in them. But even now, could Sparta have seen from the ranks of her effeminated and corrupt citizens a new Lycurgus arise, Sparta was not wholly destitute of the capacity for regeneration. The ancient division of the lands

\* Almost his own words.

still remained intact. No one had as yet been wicked enough or base enough to propose the sale or mortgage of the land; and *the manner in which the land is held and used has an infinitely more powerful effect upon the prosperity of a nation than the kind and degree of its moveable and fluctuating property*; a truth of which politicians even of our own time appear to be very entirely and lamentably unconscious.

In the reign of Agis and Leonidas this last hope of Sparta was willfully and sottishly abandoned; and, as if to show how close a connexion there is between private virtue or vice and public safety or ruin, it was from a private quarrel that this consummation of public destruction proceeded.

One of the Ephori, by name Epitadeus, quarrelled with his son; and in the fierce and insane desire to injure him, did not scruple to inflict an abundantly greater wrong upon his country, though as a citizen, and still farther as a magistrate, he was bound both by duty and by oath to prefer his country's interest and safety to every other earthly consideration. Resolving to deprive his son of his lands, Epitadeus proposed, and exerted all his official and personal interest to pass, a law by which the holders of land might, in modern phrase, *cut off the entail*. Now it was that wealth and luxury could exert a despotic power. The land became the property of the wealthy few; and with the land went political power—power which the corrupted and effeminated few took care to exert solely for what their narrow and short-sighted folly led them to suppose their peculiar interests.

Even now, greatly as the world has advanced in knowledge, political and moral, as well as scientific, it is but too rarely that we find men fully and wholesomely impressed with the great truth, that individuals have, in reality, no interest apart from the interests of society. The simplest actions of the simplest individuals have their direct or indirect influence upon the general weal; and he who acts dishonestly and tyrannically to serve his (seemingly) peculiar temporary interest, is surely, however slowly, injuring society and himself as a portion of it. Imperfectly as, even now, this is understood, and partially as it is acted upon, it was in the time we speak of utterly and universally disregarded by the degenerated Spartans. *Self* was the sole care; gratification of selfish and for the most part sensual desires the sole aim.

The land became the property of a few; usury and debt forged intolerable chains for the many; and by that inevitable reaction which forms the peculiar curse and appropriate punishment of wickedness and folly, the very monopoly of wealth became the immediate cause of ruin.

The abject misery of the many was sharpened and aggravated into a tenfold bitterness by contrast with the Sybarite luxury and overflowing riches of the few; and thus while the latter blindly prided themselves on their vast possessions, those possessions became insecure by the temptations they held out to the miserable condition and luxurious wishes of the former; of whom Plutarch says, "*they lived an idle life in the city, an indigent and abject herd, destitute alike of fortune and of employment; in their wars abroad, indolent and dispirited dastards; at home, ever ripe for insurrection, and catching greedily at every opportunity of embroiling affairs, in hope of such a change as might enable them to retrieve their fortunes.*"

Human eloquence poured forth through whole quartets could speak nothing more corroborative of the truth, that even the wealth of individuals derives its real value from the sound moral and social condition of all, than is contained in the lines printed in italics.

The miseries of the great mass of the Spartan people at

length aroused the feelings of Agis III. This young prince saw the origin of those miseries in the departure of his compatriots from the wise laws of Lycurgus; and in a return, so far as the altered state of society would permit, to the laws so unwisely departed from, he saw the only hope of rendering the many prosperous and the few safe. But it happened to Agis, as, alas! it has but too often happened to those real patriots who love the people too well to flatter their follies or pander to their vices, that his efforts to serve and save his country brought about his own destruction. Though he manifested his sincerity by adopting the severe simplicity of dress and habits which he recommended to the adoption of others; and though both he and his wealthy female relations offered to make the most splendid sacrifices of property towards remedying the evils under which the mass of the people groaned; the wealthy, blind and deaf to all but their own passions and their own insane prejudices, opposed him, raised a faction against him, and finally murdered him who would have saved and served them.

From this time the history of Sparta is a history of folly, vice, and misery. Nothing could save a country armed against itself. It was in vain that fortune for a while smiled upon their arms, and laid their enemies suppliant at their feet. The canker-worm was deep buried in their constitution. Their enemy was in the heart of their own community; and after long years of unvaried misery at home, and alternate triumph and disgrace abroad, they were partly forced and partly cajoled into the Achæan league by Philipæmen, who at once abolished all that was yet in existence of the laws of Lycurgus, and thus effectually fitted Sparta to bow down her neck to the yoke of the stronger tyrant; a yoke which she never again shook off. Her sufferings produced that war which ended in the dissolution of the Achæan league; and that laid all Greece prostrate beneath the grasping and iron power of Rome.

Brief as this sketch has necessarily been made, we hope it suffices to show that individual virtue is necessary to national prosperity; and that national corruption is the sure road to national misery, terminating in national ruin.

## HOW GREAT ARE THE POWERS OF MUSIC!

It is no fiction that "music hath charms to soothe the savage breast." All hearts pay homage to her power; and "the saint, the savage, and the sage," acknowledge their willing allegiance to her sway. Poetry has but endeavoured, by strong and well-adapted imagery, to represent her well-established empire over the human heart; for greater wonders than the building of the walls of Thebes can she effect by the magic of her tones. Yes, and those who have rendered us an account of Orpheus appear to have been better naturalists than was once supposed; since it is sufficiently attested, that beasts, as well as birds, and even insects, have, in many instances, been fascinated by the influence of her spell.

If, then, the universality of the power of music be unquestionable, if it appear that all animated nature bows down before her shrine, is it too much to solicit the attention of the naturalist to the subject?

But what shall we say of the effects which this all-pervading principle is capable of producing upon society? It is a principle that soothes the sorrows of the afflicted, and draws forth the tear of affection and of sympathy in their favour. It brings peace to the troubled mind, and, like "a good conscience," can shed a ray of consolation even through the darkness of "midnight." The touching strains

of former years, entwined as they are with all our finest feelings, restore to us the hearths of our fathers' halls, and cause the vivid joys of our childhood to cluster round our hearts, and the lucent recollections of our long-lost happiness once more to scintillate over the neglected waste of our remembrance. They place us again at our mother's knee, where, lifting up our hands as a guiltless sacrifice, we first lisped forth our evening hymns, and put up our simple petitions to the heavenly Father for his blessing and protection. Even the victim of tyranny, while he treads the solitary wilds of Siberia, is warmed by the genial power of his patriotic airs; and the poor captive in his dungeon, while his memory hovers over his once happy home, and the friends of his youth, is cheered and consoled by the songs of his native land. With the romantic hills that stand forth fresh on the tablet of his memory, are associated those matchless strains, which he first heard among their wilds; and he proves that the cradles of the patriot and the minstrel are rocked together among the recesses of the sublime. And yet this principle, although immaculate in its own nature, although capable of pouring a balm upon the wounds of life, and of meliorating the condition of man, may be employed to stimulate the human breast to the desire of conquest, to lead on the charge of contending armies, and to increase the misery and destruction of our fellow-beings. It is a principle that, in the services of the temple, can elevate the mind to devotion; enjoined by the voice of inspiration, it is delegated with the power of sublimating the passions, and of lifting the soul to heaven; and yet, if perverted in its offices, may subserve the views of unholy ambition, or preside at the board of revelry and riot. Is it then too much to expect that giving a proper direction to a subject, capable of being instrumental, to so high degree, in the promotion of good or of evil, shall seem worthy the attention of the moralist and the Christian?

Again,—music is so directly capable of refining all our sensibilities, and of exerting so felicitous an influence upon society, that its cultivation may be considered as a social duty; for if any thing that can gladden the heart of innocence, and throw off the unhappy reserve and restraint but too conspicuous in social intercourse, can be so estimated, music undoubtedly can. The mind unbends, at its bidding, from that unnatural stiffness, so fatal to the society of the heart, and which the commercial occupations of the day have imposed upon it. Even the most unmusical people, one would suppose, must be sympathetically moved by the inspiring voice of music—(their own belief to the contrary notwithstanding;) for immediately on her tones being heard, you find them, simultaneously, commence talking on their highest pitch; and, in the plenitude of their enjoyment, endeavouring to vie with the dulcet strains in sharing the attention of the company.

And may we not also beg you to remember that music is particularly conducive to health? We have known physicians recommend to the family circle music and singing after dinner, as an efficient means of producing a pleasurable state of mind; and thereby agreeably, we presume, to the laws which regulate the nervous sympathy between the brain and the stomach, of promoting a healthful digestion. We know that literary men in Germany have recourse to music, not only as a recreation to the mind, but as restorative to the body; believing that it affects both the mental and physical powers, and mainly tends to obviate the prejudicial influence of sedentary application. We sincerely hope that the time is not distant when education, taken in its true and extensive acceptation, may become generally contributive to the vigour of both body and mind; and when, for

evidence on this subject, we may appeal to the practice and experience of literary men at home.

Vocal music is particularly useful. That sailors, to whose signal notes "a ship's company" are, amidst the roar of tempestuous elements, accustomed to "lift the anchor" and "band the sails," have the soundest lungs and most powerful voices, is well known. And it seems now to be as generally conceded, that the proper exertion of the voice is of as great advantage in restoring, as in preserving the health and vigour of the lungs.

We are aware it has been said that none but persons with ample chests should sing. We apprehend, however, that the voice, like all other gifts of nature, will be improved by moderate use, as well as impaired by that which is unreasonable; and that the few instances in which children on their entering a choir, young ministers, town criers, auctioneers, &c., have had either their voices or their healths injured, have been entirely consequent upon over-exertion.

What would be but gentle exercise to one, might prove overwhelming fatigue to another. The singing therefore should be, in conformity to nature's general laws, proportioned to the strength, age, and state of health of the performer; and, with all, sparingly indulged in at first. The breath, too, should be so "managed," (to use a musical term,) as to prevent forced and unnatural respiration, and provide that the lungs shall not be exhausted upon a long word or note. We have known persons who, at the commencement, have experienced inconvenience, and even pain in singing; but who, on becoming accustomed to hold the head erect, to open the mouth well, to utter the words distinctly, to take and sustain the breath in a proper manner, "and to procure the voice from the chest," have been enabled to sing, not only with ease, but with pleasure.

## ARTS.

THE arts may, perhaps, with propriety, be defined to mean, the alterations and improvements of the works of nature.

There is scarcely any state of human existence, even the most uncivilised, in which men do not practise some art for the improvement of their condition; they build habitations, make some kind of dress or ornament for their persons, form weapons for warfare or the destruction of their prey, construct canoes, and evince great art in ornamenting them with quaint carvings; and often show great skill, ingenuity, and imagination, in making and decorating the objects of their ignorant idolatry. But it is only among highly civilised people that the arts flourish in the greatest perfection. Riches introduce luxury, luxury encourages literature, and literature gives birth to taste—hence wants increase in proportion as they are gratified; and as there are great numbers always ready to exert their ingenuity in gratifying those wants, the productions of art are multiplied to an extent almost unlimited.

Arts are properly divided into *liberal* and *mechanical*. The *liberal arts* are those which either afford agreeable amusement to the mind, or contribute to the elegances and enjoyments of life; and among them we must place the *FINE ARTS*—*poetry, painting, sculpture, gardening, and architecture*. These are called the *FINE ARTS*, because at the same time that they exercise and delight the mind, they gratify the superior senses of seeing and hearing. The liberal arts flourish most among a free people, who feel the security of their possessions in the independence they enjoy; while those whose possessions and lives are at the mercy of a tyrant, feel little



or no inclination to study or encourage them, because any display of wealth in patronizing the arts would most probably excite the cupidity of the reigning despot, and tempt him to appropriate it to his own use, even though he could not otherwise obtain possession than by basely sacrificing the life of the owner. Where riches, therefore, are so insecure, men avoid the display of them; and either privately gloat over their treasured hoards, without daring to use them, or indulge in voluptuousness and sensuality in the recesses of their habitations, whilst, to all outward seeming, they are poor and mean.

Wealth must combine with freedom in fostering the FINE ARTS. In *Lacedæmon*, which was as free as Athens, but poor, the arts were utterly unknown; but in Athens, which was rich, they flourished greatly. Switzerland is much celebrated for its love of liberty, but it is extremely poor, its inhabitants being compelled to toil for their daily bread, and consequently enjoying but little leisure for the cultivation of those arts which demand so much time and wealth to bring them to any thing like a degree of excellence.

Sometimes, however, it happens that excessive wealth is as great an enemy to the fine arts as poverty, because those who are born to great inheritances are commonly too indolent to devote much time to the cultivation of their minds, and will rather spend their time and money among jockeys, pugilists, and others, who will minister to their low propensities, than seek to acquire that pure and refined taste which delights in *painting, sculpture, music, architecture*, and other refined and intellectual gratifications. Thus do the higher ranks of society not only become debased in the very lowest degree, but the arts, which their wealth should support, are suffered to languish, not from any want of national talent, but merely because patrons are wanting to encourage and support them. Another great cause of the decline of the fine arts is the monstrous absurdity of esteeming that only to possess excellence which is ancient. This, however, is not so much the case now as it was formerly, when no paintings were esteemed worthy of being purchased by the great, excepting those of the *old masters*, and no statues found a place in their palaces and mansions except those which bore the stamp of antiquity; the consequence of which was the discouraging men of genius from attempting to rival those celebrated masters, knowing full well that their merits would be entirely overlooked, and their exertions utterly unrewarded. Now, however, while the *chefs-d'œuvre* of the *Italian, Flemish*, and other schools of antiquity, still maintain their interest, modern art is encouraged, and the painting and statues of our modern artists and sculptors are allowed to occupy the same apartment with those of Raphael, Michael Angelo, Titian, and the other most celebrated masters of the middle age.

The changes of religious opinion produce a powerful effect on the decline and advancement of the arts. While Greece and Rome worshipped a multitude of deities, and erected statues to them, sculpture flourished, and attained the highest degree of excellence. On the overthrow of paganism, and the establishment of the Greek and Roman churches, pictures were in great demand, and painters of great eminence appeared; but, since the spread of Protestantism, the arts have considerably declined, because the simplicity of the Protestant worship affords no encouragement to the genius of the artist.

Music is supposed to be far inferior, at present, to what it was among the ancients, in consequence, as it is said, of the invention of harmony, simple melody being considered by the advocates of this theory as alone capable of reaching the heart and exciting the passions, while harmony only pleases the

ear; and great wonders are related of the music of the Greeks, who knew nothing of this harmony: but we suspect that, were it possible for modern Europeans to listen to the music of Timotheus's yre, the only emotion it would produce would be contempt—so fastidious have we become by the progress of refinement.

The *mechanical arts* are those which relate wholly to the accommodation of the body, and are denominated TRADES and MANUFACTURES. Being in a great measure essential to the comfort of life, they naturally took precedence of those which relate merely to its elegancies and refinements. The building of convenient habitations occupied the attention of mankind long before the idea of rendering them magnificent and ornamental. The earth was cultivated for the sake of the plants and vegetables it afforded, long before ornamental gardening was thought of. In short, men looked to the supplying of their necessities before they began to administer to their enjoyments.

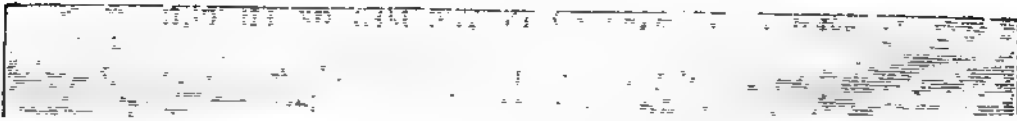
The mechanical arts, as we have shown, with regard to the liberal ones, suffer greatly from various circumstances, emanating from the bigotry and caprice of mankind. The partiality for old established customs, and the dislike of innovation, has heretofore been, even in this country, a great check to their improvement; while, at the present day, the sudden changes which frequently occur in the fashion of various articles of manufacture bring upon thousands the most appalling misery and wretchedness.

The arts are said to have originated in the East, and from thence passed successively to Egypt, Greece, and Rome. The discovery of *Herculaneum* and *Pompeii* affords us ample proof that the Romans were much better acquainted with some of them than we had supposed, it appearing that they were conversant with several which we thought to be of entirely modern invention. The manufacture of paper, the art of painting in oil, of printing both with types and by means of engraved plates, and the construction and use of the mariner's compass and of fire-arms, are decidedly of late origin; and so important are these inventions, that they have been the means of entirely changing the state of the whole civilized world.

By means of printing, knowledge is universally disseminated; the mariner's compass has brought us acquainted with the most remote countries of the globe; the use of fire-arms has changed the whole art of war, so as to render our success in battle no longer dependent on mere personal strength and prowess, but on a wise disposition of the troops, and on skilful manœuvres.

The application of steam to mining, machinery, &c. is exclusively of modern origin; clocks and watches were likewise unknown to the ancients. Water and wind-mills for grinding corn are by no means modern inventions; yet they were not used in Italy till the fourteenth century, nor in England until the sixteenth, mills worked by horses or by hand being those in common use.

FLOWERS.—All these elegant and delicate textured beings possess a mysterious life of their own, with feelings akin to ours. How the leaves fade away beneath the burning influence of the sun! How languishes the flower-bell after the refreshing dews of night! How proudly it shows itself to the rising day, adorned with pearls clearer than purest crystal; how elated it is when the wanton bee dares to suck its treasured sweets; how quickly it dies when torn from its native soil! Is there not here a human type? The meaning of flowers, how simple! How prophetic to the boy who inquires concerning the future in the star-flower; to the maiden who looks in the meadow for hope and love; to friends who place the wreath of innocence on the grave of the departed; to the but too few pious, who see in universal creation only the pages of a vast Bible!



### THE TEMPLE OF WALHALLA.

The present Bavarian monarch, Luis, son of King Maximilian, was from his youth a great patron of the fine arts; but architecture was his favourite study. The young prince formed one of the noblest designs ever conceived by any prince; not the execution of enormous pyramids for ostentation or vain glory, nor an amphitheatre, for vulgar diversion,—no splendid palace of personal vanity, but a temple to immortalize the great men, who were not only an ornament to Bavaria, but who adorned the whole of Germany, placing in it their busts for eternal memory, and thus realizing the existence of the fabulous temple of Walhalla of Jupiter. The prince not only formed this plan and selected the site himself, but defrays the expenses out of his private purse. Therefore, he left Munich, in 1823, for Italy and Sicily, where he could gain experience, taking with him the renowned architect, Leon von Klenze. On his return, the prince commenced his favourite object, selected the spot, and fixed upon the plan and materials. A hill was preferred near to the village of Donaustrauf, a league distant from Ratisbon, on the left bank of the Danube, in the centre of the kingdom of Bavaria, than which no spot could have been better appropriated. On the death of King Maximilian, in 1825, prince Luis ascended the throne, and hereupon gave orders to his architect, Klenze, to commence the structure according to his sovereign's own designs, and supplying from his own private quarries the necessary marble. The foundation stone was laid the 18th of October, 1830, in the presence of her Majesty the queen, with the different members of the house of the princes of Taxes, in the midst of an immense multitude, after an appropriate speech from the Minister of State, Edward von Schenk, who explained the motive of so vast and noble a structure. This temple is of white marble, and is approached by two immense flights of steps, branching on either side; the style of the building is

Doric, and the portico consists of eight columns in front, and six inside: the interior of the structure has seventeen columns on each side, the dimension of the interior of Walhalla (like most Greek edifices, it is an oblong) is about 190 feet long, 54 wide, and 57 high.

As this work is but just commenced, we cannot give any precise details of it; although we have presented our readers with an engraving of it. The sculptor, Schwanthaler, had but few parts executed; but the total expense of this undertaking is calculated at 1,400,000*l.* and as it is defrayed privately by its munificent projector, it will take ten years or more before its completion.

The busts of renowned persons of both sexes will be deposited in Walhalla, appearing between the rows of beautiful red marble pillars, with white Ionic capitals.

Individuals belonging to all parts of Germany, of every public capacity, whether of State or the Church, on thrones or the defenders of their country, of science or of arts; all seem to rest in King Luis's Walhalla as in the sanctuary of the dead.

---

POVERTY hath never so often been brought upon a nation by the unfruitfulness of the earth, by disasters of seas, and other human accidents, as by the avarice of the officers and favourites of princes.—*Drummond.*

---

Time will shortly moulder the hand that is now writing, in the dust, and still the breast that now throbs at the reflection: but let not this be read as something that relates only to another, for a few years only can divide the 'eye' that is now reading, from the 'hand' that has written.—*Dr. Hawkenworth.*



## VANITY, ILLUSTRATED IN THE LIFE OF FIESCHI.

In our article on Vanity,\* we stated that the wretched criminal whose name stands at the head of this page would furnish a new proof of the tendency of excessive vanity, when referring rather to *qualities* than to *appearances*, to lead the vain man to the commission of the most detestable crimes.

We are doubly anxious to show our readers that this is the case, from having just fallen upon a brief but singularly mischievous sentence upon the subject, in a weekly paper, whose conductors boast that its circulation is larger than that of any other paper extant. The sentence in question says—"Vanity is a *venial* error, for it mostly causes its own punishment." Strange logic! lying, theft, arson, murder—these, too, "mostly cause their own punishment;" and yet few persons, we trust, will be found hardy enough to speak of those atrocious crimes as being "venial errors." Public writers are but too little in the habit of weighing well the tendency of their assertions; too little do they reflect upon the vast moral responsibility which is incurred by every man who volunteers his services to instruct the public. The lightest word, once printed and circulated, may be the source immediately of error of thinking, and mediately, of the most terrible wickedness of action.

In the former article we have alluded to the power of vanity as the parent of crime; let us now look at the conduct of Fieschi,† and we shall see that his vanity was fatal to both his victims, himself, and his far less guilty accomplices.

Of that mere physical hardihood which is common to the great majority of healthy men, and which, possessed as it is by nearly all male animals, is in itself one of the least admirable of all qualities, though the ignorance of mankind has caused it to be valued at an infinitely higher rate than it deserves, Fieschi appears to have possessed a full share. In the earlier part of his life he served as a soldier, and there is abundant evidence that in that capacity he conducted himself bravely and actively; but those writers who have spoken of his *courage*, as though it were in some sort a palliative of his atrocious and cruel crimes, have made two very great mistakes. In the first place they have confounded physical hardihood—the hardihood of the pugilist and the bull-dog, with *moral courage*—the courage springing from reasoning and religious feeling; of this latter courage we shall presently show that the ruffian Fieschi was wholly destitute. In the second place, the writers, who have so unduly lauded this man's mere animal courage, forget that countless thousands of men, in all times and in all nations, have displayed even more than his animal courage, and have died *innocent of all or any of his atrocities*. What, then, has his courage to do with our estimate of his character? It was not his courage that prompted his hateful wickedness; nay, his courage, as we shall presently have occasion to point out, would not have enabled him to have executed the revolting crime he had undertaken, had it not been for the prompting and urging of his vanity.

After leaving the army, Fieschi appears to have led a dissolute life. He was averse to regular industry, and at the same time prone to those sensual indulgences to which no man can be addicted without injury to his purse as well as to his

character. Hanging loose upon the skirts of society, desirous to have a full share of indulgence in what his depraved taste called "pleasure," and yet too indolent to work, it was inevitable that he should from time to time be plunged into deep and equal distress. On one occasion, if not oftener, this distress caused him to be guilty of theft. He was imprisoned; and when he left his prison, he was so far from having any inclination to turn away from his evil courses, and to embrace a life of humble but honourable industry, that we find him—the patriot, as he had subsequently the shameless effrontery to call himself,—trying might and main to obtain employment in the idle and infamous calling of a police spy. Foiled in this, he became suddenly indignant on behalf of *France*—that beautiful but most strangely perverse land, which, whether republic or monarchy, whether writhing beneath the sanguinary tyranny of a Robespierre, or growing in wealth and importance under the benevolent rule of a Louis XVIII., is never without a pretext for a plot, or without ruffians ready to commit treason in the name of humanity, and wholesale murder in the abused and desecrated name of liberty! Happy, happy, will it be for that country if her inhabitants—in so many other respects admirable—shall some day learn to look with due loathing upon the sanguinary *fierté* in which they now glory, and learn to feel the truth of those beautiful words of the apostle—"Where the spirit of God is there is liberty!"

Accident having made Fieschi known to a gallant and influential officer, Colonel L'Avocat, the kindness of the latter seems to have had some effect even upon the hardened and heartless disposition of the former, who, on many occasions, showed great zeal and intrepidity in attending upon the colonel, and carrying his orders into effect, when riots of a dangerous kind occurred. He attended the colonel, too, when the latter was dangerously ill; and he more than once warned him *against the designs of men who had proposed to assassinate him*. All these services Fieschi, both while in prison and when on his trial, chose to set down to the account of *grateful attachment*; and both in France and in England this hypocritical pretence has been allowed to pass uncontradicted even by those writers who have the most honourably distinguished themselves by denouncing to public detestation and disgust the vile crime which led Fieschi to the scaffold. Whether this hypocritical pretence of the utterly heartless murderer has been allowed to pass current on account of the carelessness of public writers, or on that of the shallowness of their metaphysics, signifies but little: it is a pretence which must be exposed; firstly, because no false gloss should be allowed, in however trifling a degree, to diminish the abhorrence such a ruffian as Fieschi ought to inspire; and, secondly, because the very conduct which he has thus been allowed, without contradiction, to attribute to a virtuous and hallowed feeling, *sprang entirely from vanity, and furnishes one of the strongest proofs of the mighty and unshared power of VANITY as his spring of conduct*.

It is one of the characteristics of excessive vanity to be impatient, to desire perpetually to hear the voice of praise. Whether it be the pettiest accomplishment or the most important quality by which the vain man is, or supposes himself to be distinguished from other men, he must perpetually be told of this quality or that accomplishment. Fieschi had hardihood and considerable sagacity; these qualities obtained him the praise of a brave and able gentleman: it

\* See page 91.

† It may not be amiss (as we have heard even well-educated persons mispronounce the word) to say that the name is Fi-es-ki—not Fies-she. He was a Corsican; and his name is not French, but Italian.

was the *voice of praise* that Fieschi followed through the dangers of the *émeute*, and watched over by the bed of sickness. M. L'Avocat, the kindly and benevolent man,—M. L'Avocat, the benefactor, was never for one instant in Fieschi's thought; but he was devoted to M. L'Avocat, the accurate judge of courage and sagacity,—to M. L'Avocat, who discerned the courage and sagacity of Fieschi, and was not backward in bestowing his praises upon them!

We may be told that, however firm of our own belief in what we have advanced, assertion is no proof. Granted; proceed we therefore to furnish proof. Leaving till the proper time all remark on Fieschi's questions, put while on his trial, to M. L'Avocat, let us look how the case stands as to the greatest service the murderer ever rendered to M. L'Avocat,—we of course mean his warning that gentleman against the designs of those who intended to assassinate him. In this very circumstance—which the weakness or the indolence of public writers has caused them to let pass for virtue in Fieschi—we see the strongest of all the many proofs of his craving and dominant vanity, a vanity which no amount or intensity of applause could satiate.

How did Fieschi become possessed of his knowledge of the hatred borne by certain persons towards M. L'Avocat, of the causes of that hatred, and of the sanguinary designs with which that hatred inspired them? By his own actual confederacy with them in all their plotting, save that which was personally directed against M. L'Avocat! Now had his motive for warning M. L'Avocat against his enemies been gratitude, that gratitude would have impelled him still further. He would not merely have warned him—he would have armed him effectually; he would have disclosed to him the name, and the whereabouts of the conspirators against his life; and a party of *gens d'armes* would have made short work with the conspiracy, and at once have placed the colonel out of danger from the conspirators, by putting them on the shortest possible road for their most fitting destination—the galleys. But Fieschi could not spare admirers. The conspirators against the life of the colonel were as warm as the colonel himself in their admiration and their applause of the sole qualities upon which Fieschi prided himself. To send them to the galleys would at once, it is true, have put his patron and his liberal dispenser of praise out of danger; but then, where should we find such enthusiastic admirers and dispensers of praise when he should have sent these worthies to the galleys? Such was Fieschi's conduct; leagued with the conspirators, he would not allow them to cut off a man who praised him! wishing to save that man, in gratitude for praise to be bestowed,\* he yet could not tell him so much as would cut off his other supply of praise!

Many of our readers will probably be induced to call to mind the somewhat (seemingly) close analogy between the conduct of Fieschi in warning Colonel L'Avocat and that of one of the accomplices of the ruffian Guido Vaux,† in warning the Lord Mounteagle; but, as this seeming analogy may have an injurious effect in causing an undeserved diminution of the detestation which truth and the best interests of society demand that Fieschi should be held in, we must take the liberty to point out a very essential difference between the two cases. The danger which threatened the Lord Mounteagle was a sole danger. Once warned against that, and attending to the warning, his danger was wholly and for ever at an end. The day, indeed, was fixed, upon which both Houses of Parliament

were to be blown up; but if Lord Mounteagle, acting upon the warning of his correspondent, chose to absent himself from his seat in Parliament, he was secure. Villain as the writer of this letter was in other respects, he was, as to Lord Mounteagle, a really grateful man. He fully warned him; he put it fully into his power to save himself; the danger was one—one warning was sufficient. But a very cursory examination of the conduct of Fieschi puts his, so called gratitude in a very different light. He warned the colonel of his danger; true, he repeatedly warned him; true, but in thus acting, he warned him only against one of many dangers. It was impossible for Fieschi to be certain that his colleagues, either from some unforeseen change of circumstances, or, from some deep, though unexpressed suspicion of him, might not change their intention both as to the time and manner of their proposed attack upon the colonel. Had this occurred, it is clear that Fieschi's information would have been of but small avail to his benefactor, as, with a nauseous pertinacity of affectation, he constantly chose to style the colonel; but though, to the shrewd mind of Fieschi, practised as that mind was in all the minutia of deceit and intrigue, all this must have been abundantly evident—he preferred keeping his benefactor in perpetual danger to releasing him from it, by the facile and straight forward act of making him aware of the quarter from which that danger threatened him.

We trust that we have said enough to convince all thoughtful readers of this work, that what Fieschi attributed to his conduct towards Colonel L'Avocat, sprang, in fact, from vanity; that he derived pleasure from the praise of the colonel, which was sure to be repeated whenever he gave him a warning, and, at the same time, derived equal pleasure from the praise of the villainous colleagues, whose villany upon this single point he, in mere selfishness, traversed. Let us now look at him at the time when the treason he and his accomplices had so long contemplated was at length actually to be committed. They had praised him for his ingenuity in constructing the infernal machine; they had praised, by anticipation, his courage. The day at length arrived, his victims were before him. Even he felt the blood stand still in his veins; even his heart, for an instant, felt as though it had been smitten by a bolt of ice; but, in his own words, he thought of what his accomplices would say. Is not that the very phrase which the vain man uses to urge himself on to a folly which, for a time, he has discovered to be a folly? Vanity spoke, and the small still voice of conscience was hushed—the murderer fired: he could sin against God and man, but he could not resist the voice of vanity: he wished to be the admiration of his accomplices should he escape, and of the startled and marvelling nation if taken; and a sea of blood was to flow rather than his vanity should be disappointed.

The whole of the disgusting details of his trial present him in the same light—the mere puppet of his intense vanity. He was gazed upon with horror and loathing; he mistook them for wonder and applause. Attitudinizing, speechifying, trembling lest all eyes should for even an instant be withdrawn from him; pursuing his accomplices with the zeal of a blood-hound, in order that he might lose no single opportunity of being the lion of the time: making loathsome compliments to himself, he exhibited during the whole of the trial a vanity which would have been incomparably ludicrous had it not been, under the circumstances, unutterably horrible.

To quote from his rabid addresses during the trial, or from his braggart speeches during his imprisonment, would

\* As, in Politics, a witty writer speaks of 'gratitude for favours to come.'

† Commonly called *Guy Fawkes*.

occupy more space than we can spare, and would, besides, be unfair towards our readers, inasmuch as the newspapers have given the details *usque ad nauseam*. But the more attentively those details shall be perused, the more convinced will the readers be of what we have asserted, viz. that vanity was the ruling feeling of Fieschi; and bearing this

in mind, they will, we trust, constantly remember, and steadily act upon our former assertions, that vanity is to be avoided and even when referring only to comparative trifles, is still farther to be dreaded and guarded against, on account of its power to impel the vain man to the most detestable crimes.

#### No. V.—SELF-INSTRUCTOR IN ASTRONOMY.

##### THE EARTH'S ANNUAL REVOLUTION.

THE zodiac is that imaginary space or zone which surrounds the heavens eight degrees north and south of the ecliptic, and in which the sun, moon, and planets, appear to travel, but which in reality is the path in which the earth travels. The revolution of the earth upon its axis, as we lately observed, is performed in twenty-four hours; but her revolution round the sun is made in 365 days 5 hours and 49 minutes. This latter motion is called her annual revolution, as that upon her axis is called her diurnal revolution.

When the sun appears to us to be in the sign Aries, it is because the earth is actually in the opposite part of the heavens, in the sign Libra, where we then look at the sun in the direction of Aries. The earth proceeding next through the signs Scorpio and Sagittarius, the sun gradually appears to move through Taurus and Gemini: this is the course of the earth in *spring*. Continuing her path through Capricornus, Aquarius, and Pisces, the sun's apparent progress is then through Cancer, Leo, and Virgo; which is the earth's path in *summer*. Again, proceeding onward, the earth passes through Aries, Taurus, and Gemini, while the sun appears to traverse the signs Libra, Scorpio, and Sagittarius: this is the earth's progress in *autumn*. Moving towards the completion of her orbit, the earth then passes through Cancer, Leo, and Virgo, to Libra, when the sun appears to pass through Capricornus, Aquarius, and Pisces, towards Aries; and here is completed our *winter*.

The seasons of the year are produced by this simple but beautiful contrivance, in conjunction with the circumstance of the poles of the earth being a little inclined to the plane of its orbit; this inclination is at an angle of  $23^{\circ} 28'$ , which is duly preserved throughout her entire revolution, the north pole being always pointed nearly to a fixed star of the second magnitude, called *Stella Polaris*, or Pole star. For a more detailed account of this annual motion, we must refer our readers to No. XVI. Vol. I. of this Work.

#### GARRULITY, OR EGOTISM.

As there may be much talk where there is little sense, and, as like shallow streams that babble over their pebble-paved paths, the torrent of words may be more noisy than notable, so vanity prompts young men to be loquacious, and many a one would blush at fifty to hear repeated his own rigmarole of twenty-five; a little hint on this subject may not be useless or unseasonable at this time of intellectual improvement and self-importance. Young men should know that, however well read or highly-instructed in general literature, it is one thing to know and another thing to make rational and sensible deductions from what they have learned or been taught; and those who speak without deliberation or without aim, will often shoot wide of the mark, and make an explosion void of execution, or have the discharge recoil upon themselves, to the destruction of their reputation for sound sense and discretion. One great failing of most very talkative young men is, the propensity they have to praise themselves, and which they often do under the disguise of modesty, or in some indirect manner. These egotists generally censure and criticise other persons with great severity, by which they would have you infer how vastly superior they are in their

talents and information; or if they praise any body, or any thing, the eulogium ends with some connexion to themselves. An illustration of this observation was given by a youth of considerable intelligence and acquirements. In a conversation about national genius and character, this young gentleman lavished the highest encomiums on the natives of Ireland,—all the learning of Greece, the patriotism of Rome, and the virtue of angels, belonged to them as a natural inheritance, which nothing could alienate; at last, having exhausted the whole stock of panegyric, he modestly confessed, that, though born in England, he owned himself of Irish extraction!

This self-sufficiency is a weakness in some, but in others it is downright arrogance; in both cases it is disgusting, and should be most cautiously avoided: all people are disposed to esteem humble merit, but few are satisfied to acknowledge that which is presumptuous. Another foolish method of self-praise is an affectation of deep humility, with a view to enhance some supposed superiority; such persons are in the habit of continually interpolating their discourses with such expressions as—"In my humble opinion," "According to

my weak ideas," "Not that I pretend to much learning," &c. though at the same time they intend to surprise their auditors with a display of talent and information; this is a sort of magic-lantern delusion, they first darken the prospect, and then throw out all the light they can to delineate the dancing figures that are to radiate in the shades of sophistry with which they intend to deceive the mind. The best answer to such wily egotists is to beg of them not to acknowledge their folly before they begin to attempt a display; for a sure way to expose a fool is to set him to babbling, and he needs not to tell you of it beforehand. Some vain orators are fond of these introductory flourishes and preparatives:—"They wish it had fallen into more able hands than theirs;" "they are sensible of their inability, but they rely on the indulgence of their hearers," &c. By such useless parade and sycophancy, they are indeed drawing largely upon the indulgence of their auditors before they have any assets of patience to answer the demand; but this feigned humility is drawn out like leaf gold, to gild over and cover a broad space of concealed conceitedness. Another class of egotists are more confident, and perhaps more honest; they have the letter *I* continually in their mouths; this prime personal pronoun serves them for a standard in all their comparisons. "I say," "I do," "I know," &c. are dogma of unquestionable authority—with them the *ipse dixit* is a conclusive argument; and even men of great ability will sometimes unguardedly fall into this error. The late Thomas Lord Erskine, Lord High Chancellor of England, when at the bar in his early years, was so much addicted to this species of egotism, that he acquired thereby the appellation of *Tommy Ego*, yet no man ever shone more in a court of law as a distinguished and powerful orator; he was the very Cicero of the English bar, and in truth it is said that the Roman orator had the same failing; but it is a failing, and may subject even splendid talents to occasional derision. In a cause which Mr. Erskine had to plead he frequently alluded to some evidence of a witness which he designated as the *most positive*: the opposing counsel in reply remarked that his learned friend had two more *positive* witnesses, namely, *I* and *me*, neither of whom he hoped the jury would regard, as their evidence was very suspicious, and that perhaps the *trio* were of equal importance, notwithstanding their *positiveness*. This species of egotism indicates a haughty disposition, or it displays that kind of blind vanity which cannot see its own fallibility, and therefore becomes the more exposed and vulnerable as it is less guarded or disguised.

Flippancy and heat in argument often betray young men into great improprieties, by shutting out reason, and talking instead of considering; and in committing their thoughts to perusal by writing in a *gallop*, without regard to obstacles that lie in the way; Cicero was thirty years of age before he completely overcame this involuntary yet almost irresistible error. The most fluent speech requires the most discreet direction; a fleet racer and a fleet tongue should be kept in the course, or their speed may carry them away from the goal, and disappoint them of the prize. The same thing may be said of a flying pen; rapidity is often a random celerity, that carries the author far wide, or beyond his intention.

The younger *Pliny* has given a good example in his practice, and the best advice in his precepts. "I omit," says he, "no way or method that may seem proper for correction; and, first, I take a strict view of what I have written, and consider thoroughly of the whole piece. In the next place, I read it over to two or three friends, and soon after send it to others, for the benefit of their observations. If I

am in any doubt concerning their criticisms, I take in the assistance of one or two beside myself, to judge and debate the matter. Last of all, I recite before a greater number; and this is the time that I furnish myself with the severest emendations." *Pliny* is an example of modesty united with brilliant intelligence; and though his caution might be inconvenient at this day, yet a regard to his character might afford some useful reflections to modern aspirants.

In speaking, the same caution is required as in writing, if we would wish to sustain the character of rational beings; and it is better to let deliberation run to the utmost than to let disquisition get any way in advance, for, as Cicero says in his *Offices*, it is the property of a fool to say *non putarem*.<sup>\*</sup> Every wise man should think before he speaks; the only difference between idle-talking and rhodomontade in writing is, that the former may be forgotten, but the latter stands on record, and is either mischievous or ridiculous, and frequently both.

There is another kind of garrulity, which consists in defaming and slanderling absent persons, and exposing the failings of friends and acquaintances, and in running over a history of their transactions and conduct; the object of which is to show how much superior the narrator is to any of those foibles that he observes in others. This kind of gambol of the tongue generally concludes by desiring that what has been communicated may not be repeated, though perhaps it has been told with the same request twenty times before to twenty or a hundred other persons. If the recital has been inflicted on a sensible man the injunction to secrecy is useless, for he will not have attended to the twaddle, and will not think it worth while to remember one word of the story; and if told to another babbler, it is vain to admonish him,—it would be as wise to expect the retention of water that should be poured into a sieve.

If young persons would aim at wisdom and knowledge, they must imitate the disciples of Aristotle, and listen long before they presume to rank among the Peripatetics;† they should not begin to talk before they have acquired the philosophy of thinking, and when they do talk, it should not be for vain glory or vanity, but with a view to unfold something useful or instructive; not to gratify a silly desire of superiority, a disposition to garrulity or a fondness for egotism, but to reciprocate hearing and speaking, so as to inform and be informed with mutual candour and liberality.

Another kind of egotism is pedantry, or the affectation of superior learning and classical knowledge. We may sometimes meet with persons who never discuss any topic in an ordinary or plain manner; if they would quote Aristotle, they must call him the Stagirite, Virgil, the Mantuan Bard, Cicero must be denominated *Tully*, and in like manner of other ancient poets, philosophers, and orators, as if it were beneath them to use the names by which those distinguished men are commonly known. A conceited coxcomb, in a dispute with a plain-spoken man of moderate erudition, called Virgil his friend *Polydore*, to which the other replied, that his inclination might lead him to *adore Polly*, but he should admire Virgil only. There are some of those would-be-thought *litteratores*, who have some scraps of Greek and Latin, that they are continually repeating on all occasions of controversy, by which, when likely to be defeated, they throw dust in the eyes of their opponents, and so escape discomfiture. This, however, is no proof of the *interiores*

<sup>\*</sup> *Non putarem*, I could not think, or imagine, or it did not appear.

† Peripatetics, a sect of philosophers whose scholars were not allowed to discuss on subjects of reason and knowledge till they had attained a due course of experience,

*et reconditæ literæ*.\* but, on the contrary, it shows how loosely their learning hangs about them, like the lion's skin on the jackass, which they flutter and shake to terrify those whom they dread.

Let young men avoid this species of pedantic garrulity—they may meet with antagonists who can strip them of their covering, and exhibit them in *status quo, absque pellis leonis*.† If they are provoked to call in aid the doctor's of the dead languages, that will justify an appeal to their opinions; but otherwise such recourse appears like a disposition to display learning, rather than to make a rational use of it.

The last species of egotism we shall mention is the pretending to be familiar with great men and persons of distinction, of whom some vain persons will speak as if they were their equals or intimate acquaintances, though entirely unknown to them. calling them *Tom, Dick, Jack, or Will*, though they may be poets, men of distinguished genius, or exalted rank; by this kind of vanity they think to elevate themselves in the estimation of strangers, and carry a sort of supercilious superiority. A boaster of this description pretended to a familiarity with the friends of a noble marquis, and spoke of his sons by the abbreviated names just mentioned. The household steward being applied to by one who often heard the gasconade of the man, his name was mentioned, with a view to influence the servant in behalf of the applicant. "I assure you," said he, "that I can be recommended by Mr. ———, who is well acquainted with the family." "That I do not doubt," said the steward; "he must have a knowledge of the family, for he used to black shoes and assist in the kitchen, when his mother was a scullion to our cook." The son of a scullion, who had risen above his origin, had he been modest enough to avoid egotism, might have held his station with some degree of dignity, but having assumed an altitude from which detection cast him suddenly down, his abasement became truly ludicrous; and he who would have acknowledged his merit for the talent and industry by which he had advanced himself, now despised him for his pomposity and vain pretensions.

Howsoever learned or talented a young man may be, he cannot long be esteemed without candour and modesty, and in doubtful cases he should not be positive; the coxcomb, the pedant, and the boaster, are contemptible characters when detected and exposed, and it often happens that by long indulgence those errors become incorrigible failings.

### OF NATIONALITIES.

(Continued from Vol. III. page 446.)

ALL other circumstances being the same, that nation will be the most enlightened, virtuous, and prosperous, in which knowledge is the most perfectly and generally diffused. Natives of the self-same country, nay even of the self-same village, are uniformly found to be superior or inferior to each other in the exact proportion in which they are more or less educated than their fellows. We might perhaps go farther, and say, that the general diffusion of knowledge will render a nation which is so happy as to be distinguished by it, vastly superior to another which has every physical advantage over it, but whose population is in general ignorant.

Italy, the land and the burial-place of those who were formerly the great and glorious masters of the then known world, is incomparably inferior to Scotland and England, which, even in the time of Domitian, were the abodes of men little superior to savages either in attainments, possessions, or mode of living. In addition to the more luxurious nature of their soil, which, as was shown in the preceding

section, is exceedingly unfavourable to individual industry, and consequently to national virtue and prosperity, the Italians are injured by their superstition, which absolutely enjoins ignorance upon them, and puts the means of moral and scientific knowledge out of their reach. A comparison fairly instituted between the English and the Italians, or between the latter people and the Scotch, will forcibly argue the effect produced upon a nation, as to its wealth and importance, by the general diffusion of useful knowledge, moral and scientific. Nor is this influence inferior upon the moral character and exterior deportment of a nation. We may remark here, again, that even in individuals resident in the same nation, and in the same town or village, a marked and important difference is observable between the educated and the ignorant. We always find that the former avail themselves to the utmost extent of all internal and artificial advantages which are presented to them, and are patient and moral even amidst privations and embarrassments; while the latter squander or neglect whatever they possess from nature or art, and are excited to tumult or plunder by the mere approach of temporary and partial privation. Whatever influences individuals influences nations in the same mode, and in like proportion; and in order to form a tolerably correct estimate of the character and morals of a nation, we have an infallible guide, if we can attain to what extent and in what kind knowledge is diffused among its population.

The next greatly influential cause of the character of a nation is the amount of its population with reference to the extent of its territory. Where a vast extent of country is inhabited by a population of comparatively trivial number, and which is scattered in inconsiderable societies over the whole extent of the country, it is in vain to hope or look for any great scientific attainments, or any considerable refinement of manners. Intercourse between a people thus scattered is too difficult to be either general or frequent; and as a people thus situated are prevented, in a great measure, from availing themselves of man's grand and beneficent means of improvement, social and scientific cooperation, the arts and sciences are either wholly uncultivated, or are at best at a very low ebb. The former is generally the case when an extensive country, in addition to being thinly peopled, is so sterile as to yield nourishment to man only in return for excessive labour. Siteria is a country of this description. To introduce the arts and sciences into it with any good effect, it would be necessary to introduce an emigrant population into it at least twenty times as numerous as that which it now contains, and furnished with the most complete agricultural implements, and with the highest agricultural skill. But though a sterile land is doubly disadvantageous to a scanty population, even the more fertile and genial spots of the earth, if thinly peopled, are always inhabited by a population less eminent in the arts and sciences than some dense populations. Irrefragable proof of this is furnished by the inferiority of the United States to Great Britain, in the general possession of science. Those states have made rapid strides in every thing since they were first colonised by Great Britain; but they are even yet far behind us in science. This remark does not apply to their chief cities, such as New York, Philadelphia, and Boston, but to the western districts, which, being very thinly populated, are removed from the influence of the improvement, moral and scientific, made in the more populous parts.

If, as is undeniable, a very scanty population is unfavourable to the march of moral and scientific improvement, as regards the mass of the people, it is no less true that a very dense population is fatal to the interests, virtue, and character, of the greater number of individuals composing it, and is exceedingly prejudicial to the health of every one of them.

\* Deep learning, not superficial, internal and sound.

† In their state, without the lion's skin.

It has been emphatically remarked by an eminent medical author, that great cities are the graves of the population. The very best police cannot prevent crime and dissipation, or enforce strict and universal cleanliness, in such cities as London, Paris, and Edinburgh. Favourable to trade and the acquisition of great wealth, cities such as these are in the same proportion unfavourable to cleanliness, morality, and health. Those who are wealthy set an evil example of luxurious living and careless indolence; while those of the vast population to whom they can give employment, lavish their injuriously high wages upon spirituous liquors, and thus destroy their health and deteriorate their morals; and those unfortunate beings who cannot obtain employment, or those contemptible beings who are too idle to accept of it when it is offered to them, live by beggary or outrage, and die in the streets or in the mansions erected by charity for the reception of misery and disease. Let any one compare the condition of the lower orders in town and country, and he will be fully persuaded of the justice of this representation. As to the general influence of extreme density of population upon the morals and condition of a people, we need only compare France and the United States. In the latter, want is unknown to those who are willing to labour, and vice is not only less heinous in kind, but incomparably less frequent of occurrence also. In the former, on the other hand, rags and vice abound in all parts; and the public documents of Paris put it beyond all manner of question or dispute that one-third of the entire population die in the public hospitals, and that nearly the same proportion\* are buried at the public expense. Such abundant and horrid vice and misery as are to be met with in every street and lane in London and Paris are utterly unknown, except by scarcely credited description,

in the United States of America. These states furnished us with an illustration of the disadvantages, moral and scientific, of a thinly populated country. That illustration we drew from their western and least populous districts. From the more densely populated districts of the Northern United States we may draw a similar illustration of the advantages enjoyed by a population dense without being crowded. In these states the people are nowhere collected together in the huge and demoralising masses such as form the population of our largest European cities; while they are at the same time located within such a distance of each other as to render frequent communication a matter of but small expense, and no kind of difficulty. There are some large cities which serve as central points of communication, and which are therefore highly favourable to the commercial and scientific improvement of the people; but even these cities are well, not crowdedly, populated, while the great mass of the people dwell in small villages, or detached farms around them. Every village has its place of worship, its school, and its library, and each is in constant communication with the grand centres of government, commerce, and information. It is next to impossible for a people thus situated not to be prosperous, wealthy, moral, and great; and it may be laid down as a maxim, that a population which is not crowded together, and which, yet, has easy means of communication between all its members and parts, and affords facilities for the constant attendance of the whole population upon divine service on every Sabbath-day, is that state of population which is the most conducive at once to the happiness, morality, and enjoyment of every one of its members, and to the greatness, wealth, influence, and stability of the state.

(To be continued.)

## No. I.—ON POPULAR SUPERSTITIONS,

### AND THEIR BANEFUL INFLUENCE ON CHILDREN.

THERE are few, if any, weaknesses which are at once so generally felt and so generally denied as superstition. The young peasant and the aged philosopher will equally assure you that they are not troubled with superstitious fears, and will equally give a practical contradiction to that assertion the first time they meet with an occurrence which they cannot account for, and which, therefore, they consider and pronounce supernatural.

The existence of a very general tendency towards, at the least, occasional fits of superstitious terror, we need not any further insist upon, for the experience of every one of our readers will afford an ample commentary on what we have said already upon that point. Our chief purpose is to assign the cause of this general tendency towards what both religion and reason ought to guard us against; nor is that cause far to seek—it is compounded of ignorance and habit.

It is in childhood, sometimes in our very earliest infancy, that our first superstitious terror is impressed. In order to make the unruly or unwilling child submit to their directions, servants but too commonly appeal to the child's terrors. He is threatened with some imaginary bugbear; his threateners skilfully counterfeit a terror similar to that which it is their wish to impress; the child's young and guileless heart sinks within him, and the falsehood of an ignorant and gabbling domes-

tic has laid the foundation for a life-long folly—a folly which reason indeed shall often blush for, but which it will be all but miraculous if imagination ever fairly and entirely escapes from.

In most cases, no doubt, the first false impression is made upon the mind of the child at an age so early that the effect only remains upon his mind in after years; and this fact it is, added to the mysterious connexion between that which is spiritual and that which is bodily in us, which renders superstitious fear a folly so very universal and so very generally incurable—incurable, that is to say, by all ordinary means.

Unfortunately, the means by which well-meaning and hard-headed persons too commonly endeavour to combat this painful folly, is just as powerless towards really curing it as it is powerful in making the victim of that folly affect a wisdom which he has not courage enough even to aim at:—we of course allude to the very common and very mistaken practice of endeavouring to joke and banter the superstitious out of their folly. Experience would tell us, even if reason did not, that ridicule is in this case quite ineffectual towards removing the folly we deplore. Let us, then, endeavour to perform this truly desirable service by a more direct and probably efficient mean—by that of REASON.

And, first, let us impress upon parents and tutors the vast and unspeakable importance of their carefully protecting youth from the evil influence of ignorant or wicked domestics. Much and strongly as we are opposed to corporeal punishment, we would rather that children were subjected even to

\* Here we, however, must except those who are delivered over to the surgeons to aid in the advancement of anatomical skill.



that, than to the soul-debasing and enervating influence of superstitious terror. To doubt that every parent who may read this work is really and zealously anxious for the welfare of his children, would be to offer a most unpardonable and unjustifiable insult to one of the noblest feelings of our common nature, and one for which our compatriots are singularly remarkable. But it is not sufficient of love—we must love *wisely*. Would you have fire from ice, or ice from the burning sands of the dreary and terrible Sahara? not a whit less reasonable would that be than to expect a firm and masculine character in the man whose childhood has been exposed to the withering and effeminating influence of credulous, superstitious servants, who are ever more ready to frighten the young master or miss with threats of supernatural evils than to watch by them, or attend to their wants, in defiance of the attractions of the gossip of the kitchen, or of the last brainless ballad or “dying speech and confession” of some fellow never born, for some murder never committed.

Parents and tutors, then, should make it an invariable practice, on engaging their servants, to warn them against presuming, under any circumstances, to endeavour to alarm the children with threats of supernatural visitation; and if, as is but too likely to be the case, an ignorant, prejudiced, or obstinate domestic, ventures to contravene a command at once so just, so merciful, and so wise, no consideration should prevent the instant discharge of the offender. And the discharge of him or of her should be accompanied by a grave and stern rebuke, given in the presence of the child, upon whose credulity he or she has been ignorant or insolent enough to endeavour to practise. The child should be

reasoned with, not bantered. The goodness of God exemplified through all nature should be insisted upon, and vividly called into view; and the child should be warned that, in giving way to superstitious terror, he is, in effect, questioning the power or the mercy of that God, by whose power we have our existence, and to whose goodness we owe our preservation and all the great and innumerable delights and conveniences with which God has surrounded us.

When it is considered that the impressions made upon the mind in youth are those which are to give a mental colouring to the whole of life, surely no sensible parent will think any trouble too great to prevent superstition from being permanently ingrafted upon the easily impressible mind of his child. It is in youth, as all tutors and most parents are well aware, that scholastic knowledge can be best impressed upon the mind; and the very same mental and physical phenomena which render the youthful mind docile and impressible as to scholastic knowledge, render it also impressible and credulous as to superstition, *when that is told but not contradicted*; but *when* the contradiction is given, and supported too by those arguments which the Scriptures furnish, and which are at once so dear and so conclusive to the natural piety of uncorrupted youth, superstition will be found as easily refuted as any other falsehood whatever.

Unfortunately many, too many, have heard the figments of ignorant superstition, who had *not* the happiness of having them promptly and effectually contradicted. Should any such be among our readers, the anecdotes we shall weave into a future paper will be useful—as, in any case, we trust that they will be found amusing.

## VARIETIES OF THE HUMAN SPECIES.

To descant on the advantages to be derived from a study of each variety of the human race, would be a useless task; such an infinity of general information so obviously results from a knowledge of the various habits, manners, and peculiarities of man, scattered as he is over the earth's surface, as to make it unnecessary for us to point out the special advantages attainable by such a study.

The character of man is materially influenced by climate and the means of existence within his reach, be it limited or extensive: thus the majority of those who inhabit the tropics, enervated by the continual presence and powerful rays of the sun, are of an indolent temperament; while, by a wise provision of Providence, the same cause to which that indolence is referable lessens the necessity of labour, as, with little comparative cultivation, it warms into life and verdure those vegetable productions of nature, which afford bountiful supplies for animal sustenance. On the contrary, the natives of arctic regions, being deprived of such advantages of genial warmth and fertility, can only support life by the most incessant labour or vigorous activity, and are, consequently, a bold, hardy, indefatigable race. Hence it will be found, that in the proportions of climate between these extremes, the habits and characteristics of men are modified by the advantages or exigencies of their “local habitation.”

Cuvier, in his “Animal Kingdom,” divides mankind into three distinct classes: the whites, who belong to the European and most highly civilized nations; yellow people, who inhabit Japan, China, and their neighbourhoods; and Ethiopian, or black men, who are confined to the territories south of Mount Atlas.

These classes are subdivided into other tribes; the most

interesting of which we intend to give some account of. In a former number was presented an illustrated essay on the Hottentots; we now proceed to take notice of their neighbours, the natives of Caffria, or Caffre people.

### NO. I.—CAFFRES.

It is not a little singular that the word *Caffre*,\* like that of Hottentot, is entirely unknown in the language of the people to which it is applied. The probable derivation of the term is from the Arabic *Kafir*, and is one of reproach, signifying *infidel*, used by the natives of south-eastern Africa, to designate those nations who had not embraced the Mahomedan faith.

The Caffres are a tall, athletic, and handsome race of men, with features often approaching to the European and Asiatic model; neither are their mental attributes so inferior to more northern nations as other of the negro tribes. Most travellers who have penetrated into their country agree, that they are capable of high intellectual cultivation. Their religion is much less irrational than that of many barbarous nations. The Caffres believe in a Supreme Being, whom they worship, with other minor spirits; this circumstance may be with justice referred to, as a cause for their superior kind-heartedness and hospitality, and the many excellences of their general manners. They are, however, addicted to a belief in witchcraft and sorcery, which occasionally betrays them into cruelties revolting to human nature.

The women are sprightly, good-humoured, and active; have fine eyes, and white well-set teeth; are also modest

\* According to Barrow, in their language, as in that of the Chinese, there is no letter *r*. The word *Caffre* is also written *Caffer* and *Cafir*.

### Caffres.

and chaste, but avail themselves of the universal privilege of their sex, in the matters of curiosity and talkativeness, though they are seldom found importunate or troublesome. The crime of connubial inconstancy is extremely rare amongst them; and when committed and discovered, is visited with great severity, particularly on the female.

The amiable Thomas Pringle, in his "Narrative of a Residence in South Africa," describes these people as a nation of *herdsmen*, being chiefly employed in the breeding and rearing of cattle, mostly oxen, which constitute their whole wealth. War, hunting, barter, and agriculture, are only occasional occupations. Their mode of warfare is bold, manly, and fair; they never make covert attacks, or fight in ambush, and refrain from poisoning their arrows. The Dutch and English colonists speak favourably of their justice and liberality in barter, and their mode of cultivation is superior to that of neighbouring tribes.

Much, however, is not to be said for the gallantry of the men of Cafraria. They leave most of the drudgery and hard work to their female helpmates, who sow, reap, tan, dig, build, and make earthen pots for cooking, in which last-named unfeminine employment our readers will find them represented in the engraving. By way of recreation these industrious women amuse themselves by making baskets of the palms and leaves of a kind of strong rush, like grass, manufactured with such dexterity, and so closely knit, as to be used as vessels for holding water and other fluids.

The Caffres not having yet arrived at the art of preparing fermented liquors, it is almost needless to add, are seldom addicted to inebriety; and the only use they make of hemp is as a substitute for tobacco—they smoke it. Their food

principally consists of ox flesh, curdled milk, and vegetables. Thus their temperance and activity preserve them from diseases, and render them long-lived.

"The language of the Caffres," says Barrow, in his *Travels in South Africa*, "is soft, fluent, and harmonious;" and, as a signal for dispersing their cattle in the morning, and assembling them at night, they sound a small whistle, made of bone or ivory,—a custom that would remind a Swiss of the horn used for a like purpose in his own country, the notes of which are imitated in the well-known national Swiss air of *Ranz des Vaches*.

The Caffres' fixed abodes are constructed of huts shaped like beehives, plastered with mortar of yellow clay and cow dung, the whole neatly covered with matting; while their temporary dwellings—used when following their flocks and herds—are hastily formed with twigs, boughs, and leaves.

The marriage ceremonies in Cafraria are remarkable; wives are sometimes courted, but more frequently bought. Ten or a dozen cows is the "average" price. The bride is carried to the bridegroom's hut; and, if she be approved by a committee of *crâs*, or village matrons, the whole party feast for four or five days on a number of oxen, which are killed expressly for the occasion; on the fourth day the marriage party are formed into a circle, round which the bride is paraded, that each may judge of her personal charms. The chief of the clan awards his blessing; and then the husband's relations present the female with a basket of milk, reminding her whose cows produced it;—she swallows the draught, and, by that act, becomes a legal wife.

One of the most interesting rites among the Caffres is



performed on the attainment of "man's estate." The former clothes of the youth are burnt—himself bathed in a river—a dinner is given, and he is presented with a spear, receiving at the same time many exhortations from the chief and patriarchs of his tribe, to go forth into the world, and behave himself worthy of a man. There is a remnant of chivalry in this ceremony that must render it highly interesting.

"The Caffres are *barbarians*, but not *savages* in the strict and proper sense of the term;"\* and unquestionably approach nearer civilisation than any other barbarous nation hitherto known. Notwithstanding the inoffensive character of this people, cruel and disgraceful incursions were made upon their territories by the early Dutch and British settlers; and it is stated, in "Vaillant's Travels," that in one year upwards of twenty thousand head of cattle were obtained by these unprincipled robberies. Such circumstances have frequently, as is natural, induced the injured people to make reprisals; but their arms, consisting only of javelins and

short clubs, with shields of buffalo's hide, were but of little use to them when opposed to the European musket. We mention this fact to allow of our concluding this sketch with a charming sonnet by the late Thomas Pringle. It is entitled "The Caffre:"—

"Lo! where he crouches by the clough's dark side,  
Eyeing the farmer's lowing herds afar,  
Impatient watching till the evening star  
Lead forth the twilight dim, that he may glide  
Like panther to his prey. With free-born pride  
He scorns the herdsmen; nor regards the scar  
Of recent wound; but burnishes for war  
His assagai\* and target of buffalo hide.  
He is a robber? True; it is a strife  
Between the black-skin'd bandit and the white.  
A savage? Yes, though loth to aim at life,  
Evil for evil fierce he doth requite.  
A Heathen? Teach him then thy better creed,  
Christian! if thou deserv'st that name indeed."

229.

### No. III.—SELF-INSTRUCTOR IN POLITENESS.

#### THE EFFECT OF MANNERS.

THE present age is so essentially utilitarian in its tendencies that there is some danger of the too great neglect of manners. Poetry has given place to plain prose; fiction to fact. In a great measure, the change that has "come o'er the spirit of our time" is one at which the philanthropist, the philosopher, and the Christian, has great and good reason to rejoice. Knowledge is now eagerly sought where formerly nothing but amusement of the lightest kind would have been welcomed or even tolerated. This is good, for with increased appetite for knowledge comes an increased power to the statesman to better the social condition of those whom he rules; and to the divine, to enlighten and to sanctify those whom he teaches. Taking a zealous, though we willingly admit a very humble part in the good cause of the diffusion of knowledge, we should be among the last to recommend a return to the frivolous and perverted tastes of bygone days. But all extremes are to be avoided; and while we hold the mind to be worthy of the utmost possible cultivation, we are not inclined to forget that, however skilled in science and literature a man may be, society has its laws and its customs, which no man *ought* to offend against or contravene, and which no man *can* offend against or contravene without incurring an imminent risk of rendering his mental treasures infinitely less serviceable both to himself and society than under other circumstances they might be made.

The unpolished boorishness of the great Dr. Johnson had many excuses. The earlier part of his life was spent in comparative penury; he was driven to places of public resort equally for his meals and for his society, when he wished to relax from his severe and exhausting studies. The very bent of his intellect, too, was rough and stern; and the sharp stings of poverty during a large portion of his life, and of bodily suffering during the whole of it, are no insufficient excuses for his coarseness, his carelessness of the *bienséances de société*, his boisterousness of tone in speaking, and his pig-like ravenousness and slovenliness while eating. But gigantic as was his mind, vast as were his attainments, and great and deeply touching as were the excuses which might be urged for his coarseness and rusticity, even *he* was,

there can be no doubt, a great loser by his want of polish of manner and refinement of feeling. The graphic and sneering description which Lord Chesterfield, in his Letters, gives of, in many respects, one of the mightiest intellectual men this country has ever produced, ought to be a warning to all young men against supposing that the cultivation of their manner is "beneath their notice," or inconsistent with the utmost attainable excellence of intellect. There are claims upon us which we cannot properly resist. Living in, by, and in some measure for society, what right have we—units against millions!—to disregard the feelings of others, and to make our very appearance in company a source of unpleasantness to every one present?

Supposing that it were true, which it is not, that the courtesies and forms of society were *useless*; even then we should act both unwisely and tyrannically in setting them at naught. We should act unwisely in so doing, because without the cooperation of a part of society; more or less numerous, it is impossible, whatever our talents and industry may be, that we can raise ourselves in society; and to strive to do that by all lawful and honourable means, is among the most important and imperative of our duties; for he who does not seek his *own* welfare is little, indeed, calculated or inclined to advance the interests of society at large.

Ever fluctuating as the rules of good breeding seem, they are, in fact, for the most part, immutable as to substance. In form, they frequently change; in spirit, never. The foundation of all good-breeding is good-feeling. To wish to be agreeable is one half at least towards being so. The truth of this will be clearly, though not formally and in terms, shown as we proceed with this short series of papers.

Lord Chesterfield very truly as well as neatly said, that "a handsome countenance is the best letter of recommendation." For this, however, we are chiefly dependent upon nature. We say chiefly, because although we can more change our face than we can alter our stature, we can give a good or a bad, a prepossessing or a repulsive expression to our features. Vice and ignorance will make the handsomest features repulsive; the demon will speak out through

\* Pringle's "Narrative."

\* Javelin.

† Shield. 2

the effigies of the angel. On the other hand, no matter how homely our features, they infallibly derive a certain ineffable grace from the workings of wisdom in the brain, and goodness in the heart. In a word, we may *look as we choose*: beauty will not conceal vice or folly; loveliness will not utterly eclipse intellect or virtue.

Rightly as Chesterfield ascribed great power to the countenance in making the first impression for its owner, there is another powerful "letter of recommendation" which we can *all* command—our style of dress: but this important subject, more important than the would-be-wise, are willing to admit, must be considered in a future paper.

(To be continued.)

## BASKET MAKING.

THE weaving of reeds, twigs, or leaves together for baskets, is an art in use among the rudest nations of the world; even an inferior specimen is seen among the natives of Van Dieman's Land, consisting of a bunch of rushes tied together at each end, and spread out in the middle. Other tribes of this neighbourhood make a basket of leaves interwoven, so skilfully executed that it retains either milk or water. Very early in our history it is recorded that our ancestors made boats, which were celebrated at Rome. At the same period, shields of wicker work, plain, or covered with hides, were common in Britain; as well as wicker boats, &c. Herodotus speaks of boats of this kind, covered with bitumen, on the Tigris and Euphrates. Such boats, about seven feet in diameter, are said to be used at the present day on these rivers, and similar ones, we know, are employed in crossing the most rapid streams of India; they are generally of a shallow construction, from three to fifteen feet in diameter—some will carry thirty men. They are made thus: a number of pieces of split bamboo, twenty for example, are laid on the ground, crossing each other near the centre, and there fastened with thongs; the ends of the bamboos are then elevated by several persons, and fixed asunder at due distances by means of stakes, in which position they are bound by other long slips of bamboo; the latter are introduced alternately over and under the pieces first crossed, and tied at the intersections to preserve the shape. This being completed, beginning from the bottom to the centre, the parts above the intended height or depth of the basket-boat are cut off, and it is liberated from the thongs, reversed, and covered with half dressed hides, sewed together with thongs. Six men will make one of these boats in as many hours. They are navigated by paddles where the water is deep, and are pushed over a shallow bottom with long poles; and the passengers are kept dry by planks at the bottom. The basket-boats on the river Krishna, in Hindostan, are about twelve feet in diameter, and four feet deep. Armies have been enabled, by these conveyances, to continue their march, and even heavy artillery has been transported by them; sometimes they are towed by bullocks. In other parts of the world houses, cottages, fences, and gates, are formed of basket or wicker work. On the continent a two-horse waggon, called a Holstein waggon, of a considerable size, and fit to carry several persons, is composed of basket work; the same is done in Great Britain with regard to the bodies of gigs; and an appendage of the stage coach, we know, is literally denominated the basket.

This is an art, therefore, however humble in some of its

branches, which is too extensive and too serviceable not to merit more attention than books of science have usually bestowed upon it. The materials employed here have been very various—twigs, branches, straw and whalebone, rushes, roots of plants, the bowing bamboo, and the supple osier. The natives of some parts of South America make baskets of rushes, so closely interwoven as to hold water, and thousands of them are annually sold throughout the new republics. The Caffres and Hottentots are alike skilful with roots. Osiers, or willows, however, are most adapted for this use; these are either taken entire, cut from the root, split asunder, or stripped of their bark, according to the work to be produced; in the latter case, they are previously well soaked. The stripping is performed by drawing the willows through an iron instrument called brakes, which removes the bark; and the willows are then cleaned, so far as necessary, by the manual operation of a sharp knife; next, they are exposed to the sun and air, and afterwards placed in a dry situation. But it is not less necessary to preserve willows with their bark in the same manner, for nothing can be more injurious than the humidity inherent in the plant, and previous to use they must be soaked in water some days. The barked or white osier is then divided into bundles or faggots, according to the size, the latter being reserved to form the strong work in the skeleton of the basket, and the smaller for weaving the bottom and sides. Should the latter be applied to ordinary work they are used whole, but for implements of slight and finer texture each osier is divided in to splits and skeins, which names denote the different degrees of size to which they are reduced. Splits are osiers cleft into four parts by means of a particular implement employed for that purpose, consisting of two-edged tools placed at right angles, whereby the rod is longitudinally divided down the pith; these are next drawn through an implement resembling the common spokeshave, keeping the grain of the split next the wood or stock of the shave, while the pith is presented to the edge of the iron, which is set in an oblique direction to the wood; and, in order to bring the split into a shape still more regular, it is passed through another implement called an upright, consisting of a flat piece of steel, each end of which is fashioned into a cutting edge, like that of an ordinary chisel; the flat is bent round, so that the two edges approach each other at a greater or less interval by means of regulating screws, and the whole is fixed in a handle. By passing the splits between the two edges they are reduced to skeins, the thickness of which is determined by the interval between the edges of the tool. All the implements required by a basket maker are few and simple; they consist, beside the preceding, of knives, bodkins, and drills for boring, leads for keeping the work steady while in process, and, where it is of small dimensions, a heavy piece of iron, called a beater, which is employed to beat the basket close as it is augmented.

In making an ordinary basket the osiers are laid out in a length considerably greater than that of the finished works; they are ranged in pairs on the floor parallel to each other, at small intervals, in the direction of the longer diameter, and this may be called a woof, for a basket is, in fact, a web; these parallel rods are then crossed at right angles by two of the largest osiers, with the thick ends toward the workman, who places his right foot upon them, and weaving each alternately over and under the parallel pieces first laid down, they are by that means confined in their places. The whole now forms what is technically called the slat or slate, which is the foundation of the basket; next the long end of one of the two rods is taken, and woven under and over the pairs of short ends all round the bottom, until the whole is woven in. The same is done with the other rod, and then additional

long osiers are woven in, until the bottom be of sufficient size, and the woof is occupied by them: thus the bottom, or foundation on which the superstructure is to be raised, is finished; and this latter part is accomplished by sharpening the large ends of as many long and stout osiers as may be necessary to form the ribs or skeleton. These are forced or plaited between the rods of the bottom, from the edge towards the centre, and turned up in the direction of the sides; then other rods are woven in and out between each of them, until the basket is raised to its intended, or, more correctly speaking, the depth it is to receive. The edge or brim is finished by turning down the perpendicular ends of the ribs, now protruding and standing up over each other, whereby the whole are firmly and compactly united. A handle is adapted to the work by forcing two or three osiers sharpened at the end, and cut to the requisite length, down the weaving of the sides, close together, and they are pinned fast about two inches from the brim, in order that the handle, when completed, may be retained in its proper

position; the osiers are then either bound or plaited, in such fashion as pleases the taste of the artist. This is the most simple kind of basket; some are of finer material, and nicer execution. The skeins are frequently smoked and dyed of different colours, by intermixing which a good effect is produced.

At Liverpool, where there is an asylum for the blind, this art has, from its happy simplicity, been extensively taught, and is practised with success. In the city of Edinburgh a number of the blind find similar employment in a blind asylum. Some of the best materials for basket making have been imported into Great Britain from France and Holland; but the duration of the war induced the inhabitants of this country to endeavour to obtain a home supply; and Mr. Philips, of Ely, has received a premium from the Society of Arts on account of his excellent observations on this subject. He also has been very successful in his cultivation of the osier. Of nine or ten species of osier, he remarks that only one, the grey or brinkled osier, is of any use.

## No. VI.—SELF-INSTRUCTOR IN ASTRONOMY.

### THE SOLAR SYSTEM.

#### *The Sun.*

The solar system is that company of planets which revolve round the sun as their common centre, and are enumerated thus: 1. Mercury; 2. Venus; 3. Earth and Moon; 4. Mars; 5. The Asteroids; 6. Jupiter; 7. Saturn; and 8. Uranus.

The sun is an immense globe, nearly one million of miles in diameter, sending forth light and heat to all the planets, and revolving upon its axis in about twenty-five days. It is a known fact that the sun's rays afford no sensible heat until they come in contact with the atmosphere, and then only when they are combined with the more dense part of the air, which is generally on or near the earth's surface; for on the tops of the Himalayan mountains, at the immense height of twenty-nine thousand feet above the level of the sea, where the air is extremely rarefied, the rays of the sun have been found by experiment to produce no sensible heat.

The cause of the sun's brilliancy, however, has never been ascertained; and from that circumstance has originated the vulgar error of its being a ball of fire. Some, indeed, have imagined that it is surrounded by luminous atmosphere, emitting an electric fluid, the particles of which, being projected in all directions from the surface of the luminary, fall upon the earth and the other planets; and by these means, aided by reflection from metallic bodies, the pheno-

menon which we call light and day is produced. This we consider requires no argument for refutation, as we have before remarked in No. XXII.

Of the various black spots on his disc, and which frequently change their positions, no account can be relied on. Some philosophers are of opinion they are deep holes or caverns in his surface; while others suppose them to be dense clouds, floating in the sun's atmosphere. That the sun is composed of ponderable matter most astronomers agree, and from its immense magnitude, it exerts a great power of attraction on the planets, sufficient to keep them in their respective orbits; yet, though this be admitted, the present state of the science, and indeed of human intellect, will not allow us to venture an opinion on the nature of these *maculae*, or dark spots. We shall now, in future numbers, proceed with astronomical and historical accounts of each planet successively.

## : OF NATIONALITIES.

(Continued from page 103.)

The form of government is the next influential cause of the character of a nation, and an extremely influential cause it is. Some particular species of crime and vice are literally unknown to the lawless and free natives of savage bands. Extortion and avarice, for instance, have no place among their vices, for as they are destitute of those ideas of peculiar right to property which obtain in civilised lands, so they are also destitute of that greedy, unsparring, and but too frequently inhuman desire for wealth, which disgraces civilised man, and retorts upon him the misery he so unhesitatingly inflicts upon his fellows. But while savages—who have liberty in the most extensive and injurious sense of that frequently misapplied word,—are free from those peculiar vices which, among civilised nations, but too frequently result from a desire to accumulate wealth, it must not be forgotten that they are stained by treachery, ferocity, and cruelty, of the blackest dye and of the most revolting kind. The same political peculiarity, viz. their utter freedom from social con-

tol, which renders them free from the vices incident to countries in which right of individual property is recognised and maintained, causes them to be characterised by the most fendish and revolting qualities of which our nature is susceptible. If we observe the condition of the savages of Africa and of the native Indians of North America, we shall see this cause in full operation, and perceive it producing these effects in an equal degree upon all the people under its influence, however much they may differ from each other in all other circumstances and particulars. The savage, whether in the unfelled woods of North America or in the burning plains of Africa, is characterised by the same unsparring ferocity, the same base treachery, and the same ingenuity in inflicting torture. He will scalp the helpless and unoffending infant, or burn to death the unhappy wretch whom he has surprised while sleeping. Is he injured by any one? He conceals his hatred under an impenetrable mask of indifference. He smiles upon his foe that he may lure him to destruction, and delays his vengeance, even for long years, that he may at length render it more signal, tremendous, and destructive. Not a word, not a gesture, not a glance, betrays his secret hate; and at the very instant when he is about to wreak it to the utmost, his tone is as mild, and his look as calm and unruffled, as ever. When, at length, the long-desired hour, and opportunity of vengeance are arrived, he throws off his calmness, and his rage, like the boiling lava of the volcano, rushes forth with impetuosity and resistless fury, proportioned to its long and unwillful suppression. He absolutely luxuriates in malice and cruelty, and inflicts tortures which only a savage could invent, and which none but a savage could endure; and when death at length releases his unhappy and mangled victim from his grasp, he bewails not the misery he has already caused him, but the impossibility of causing him more.

The same absence of social restraints, which imbues him with this exceedingly savage feeling, renders them capable of almost incredible endurance; and the absence of all settled notions of individual property causes them to be hospitable to those who are in want, provided that they are not their known enemies. In civilised nations, the natives of the same land are forbearing towards each other in peace, and faithful towards each other in times of war, in obedience to the dictates of education and the behests of the law. He who introduces an enemy into the camp, or deserts it, and joins the force of the enemy, is, if discovered and taken, most inevitably put to death. No prayers, however urgent, no interest, however great and influential, can save him; he has betrayed the common interests, and he must die to make atonement for the treason of which he has been guilty. In savage lands, this forbearance in time of peace is only practised from the absence of temptation to depart from it, or from actual terror of the revenge which the individual injured, by a departure from it, or his near friends, would most infallibly take. And in times of war among these same nations, fidelity is only preserved by that consciousness which each individual of the tribe or nation feels, that upon his fidelity greatly depends his own preservation from the power and vengeance of those with whom his tribe is at war. The absence of laws to secure individual property gives rise to another characteristic of savage nations, viz. to their extreme improvidence; for any individual to lay up stores of provision would be useless, and would seem absolutely absurd to such a people. Any thing beyond what they need for instant consumption, it never enters into their mind to procure; for beyond their immediate use, they do not dream of possessing any right; the consequence is, that their lives are a series of alternate profuse waste,

and terrible want. If the chase or the fishery prove unsuccessful, they must starve till their exertions are crowned with more propitious fortune. As they are destitute of laws, so also are they destitute of any set forms of religious worship, and they therefore are again characterised with extreme and most degrading superstition. Every uncommon natural appearance is magnified into an omen; every wood has its spirits, and every pretended sorcerer is implicitly believed to be in direct communication with supernatural beings, and to be largely endowed with supernatural power and with supernatural knowledge.

The nations which have progressed somewhat from actual savageness, and have a settled though a rude form of government, retain much of the savage independency of character, and much of the savage tendency to ferocity and treachery. These nations are termed barbarous; and the Tartars and Arabs furnish striking examples of the characters of such nations, both as relates to their peculiar vices and to their peculiar virtues. Though barbarous people have a government, it is by no means possessed of an efficient power; and though they have laws, those laws are neither so well enacted, nor so ably and strictly administered, as to be really and truly what laws ought to be, viz. a protection and refuge for the powerless and unoffending, and a terror to the strong and the doers of evils deeds. The manners of the people of this kind are rude, and their morals any thing but good; they have just ideas of the right of individuals to accumulated property, but they make very little account of violating those rights as frequently as they are tempted to do so by necessity or fancy. Barbarous nations, like savage tribes, are faithful to each other in times of war and danger, but brutally cruel and unsparing to all other nations, whether hostile or merely strangers.

Man first loses his wild ferocity and scrupulous cupidity under despotic governments, which are the government of all half-civilised nations. The manner in which this kind of government affects national character, we shall now proceed to show.

Despotic governments are in some degree favourable to both the morality and the civilisation of a nation. The semibarbarous state and splendour in which despotic monarchs uniformly take delight, task the invention and industry of the populace, and, as far as is necessary for the furnishing the means of these, the arts are cultivated and practised. Property, too, is so far respected, that the subjects of such monarchs cannot with safety or impunity prey upon each other. The laws are strictly enforced, even to inhumanity and blind indiscriminateness, and, save the sovereign and the immediate instruments of his despotism, none dare to commit open violence.

The open and unveiled ferocity by which savage nations are so strongly and so disgustingly characterised is thus kept in check, and there is an apparent mildness in the people; but here the advantages resulting from, and the praise which is consequently due to, despotic governments are at an end.

The despotic monarch oppresses his immediate agents and attendants without mercy and without measure, and the hardships which he inflicts upon them they amply inflict upon the people at large, under the sanction of his name, and in virtue of the authority with which they are clothed by him. Knowing that their credit with him, and the stability of the authority he delegates to them, depend entirely upon their submissive and perfect fulfilment of his arbitrary desires, they harass and oppress the people to the utmost possible or imaginable degree. Thus the subjects of a despotic government, though they are prevented from harassing or ill-treating each other, and are thus preserved from the vile

and disgrace of robbery and violence, are obliged to resort to the meanest shifts and most unblushing falsehood in order to conceal their property, and thereby preserve it from the rapacious hands of their monarch's officials. Submissive and fawning to the utmost possible degree, they are notwithstanding steeped to the very lips in lies and fraud; and though their monarch may depend upon their unbroken allegiance, he cannot obtain from them even the fair contributions towards his own and the state's necessities, but by the exercise of the united stratagem and force of his subordinate despots. Moreover, the constant terror and submissiveness which the people are accustomed to, become in time identified with their nature,—and they are no more capable of making any exertions to repel the invasions of strangers than they are of resisting the tyranny of their native tyrants; thus despotism injures both the political and moral character of a people, stamping the former with imbecility, and the latter with fraud, falsehood, and meanness.

The government of China is of this kind; and the people of China are notoriously of this character in its fullest and most disgraceful extent. So completely has falsehood become a national characteristic of the Chinese, that the attendants of a late ambassador\* from England to that country, declared, upon their return home, that in China every one, from the Emperor to the beggar, seemed to speak only with the intention to deceive.

In proportion as the rule of absolute monarchs is more or less arbitrary and unsparing, this character becomes engraven upon their subjects. In China, for instance, where the very highest officers of state are subjected to corporeal punishment on the mere caprice of the Emperor, the higher classes are as false and fawning to the Emperor and his favourites as the lower classes are to them; each strives to deceive all who are over him in authority, or who have any state or other demands upon him. In Russia and Prussia, where the despotism is less universal, and where the nobles share with the monarch the shameful privilege of oppressing the productive classes, falsehood and fraud are found chiefly among these latter. A Russian noble has not such a slavish fear of the Emperor or state officers as a Chinese mandarin, even of the first class, has, and therefore he is not tempted to resort to such abject flattery to propitiate, or to such barefaced falsehoods to deceive him or them; but with the inferior classes the case is different. They are fully as much oppressed by, and subject to all above them, as people of the same rank are in China; and as human nature is every where the same, they resort to precisely the same mean and abominable mendacity, and are stamped with precisely the same contemptible and disgraceful national characteristics.

From what has been already said, it will be naturally inferred that a limited monarchy is more favourable to public virtue, and consequently to national character, than a perfect despotism. The fact is so. A limited monarch has so much authority delegated and secured to him as enables him to enforce known laws against evil deeds, and the doers of them; but beyond those laws he is as powerless as the meanest of his subjects. They know precisely to what extent he has a right to interfere with their property and their personal liberty; and as they have both the means and the acknowledged right to prevent him from exceeding that extent, they have no necessity to resort to fraud, falsehood, or concealment. These circumstances give to the individuals who live under this kind of government a feeling of security which imparts an open manliness to their deportment, and candour and sincerity to their conduct; and stamps the

national character with a fearless independence and honest boldness. Knowing that whatever they can accumulate is secure to them and to their heirs, they exert themselves in all the various pursuits of skill and industry, and have a spirit of enterprise and activity which is utterly unknown to the crouching slaves of a despot, and which it would be impossible to engraft upon their character while they continued to be such.

Even limited monarchies have their gradations and varieties of limitation to the monarchical power. France, for instance, is a limited monarchy as well as England; but no one will pretend to compare the degree of liberty possessed by the French to that which is possessed by all ranks and conditions of Englishmen, and which is the property and the birthright of the humblest peasant to as full an extent and in as great perfection as it is that of the wealthiest and noblest baron.

The more truly free the people are the more strongly is honour, honesty, industry, and skill, stamped upon the character of individuals, and the more completely impressed is the national character with all that can honour and ennoble man, and be pleasing in the sight of that great and glorious Being, to whom man owes life and the still more precious gift of reason. All limited monarchies have this good consequence in a greater or less degree; and the more perfectly they are constructed so as at once to restrict the sovereign from committing tyranny or cruelty, and yet to prevent the people from evading or setting at naught his just and wholesome authority, the more excellent is the national character, the greater is the national wealth, the more extensive is the national power and influence, and the happier and more moral are the individuals living under that government. The most perfectly balanced government in the world is undoubtedly our own. This is not merely asserted by the present writer in partial but pardonable love of the land in which he drew his first breath, and of the government which protects him in all his just rights and privileges, in common with all his fellow-countrymen; it has been asserted by all foreigners who have visited England, and were qualified to pronounce an opinion upon the subject; and one very eminent foreign writer\* produced a most able and elaborate treatise in explanation and in commendation of our constitution.

The most perfectly balanced governments, after that of England, are those of Norway, Sweden, and France; but none of these is at all comparable to our own.

Next to government, religion is the most powerfully influential cause of a nation's characteristics. Paganism invariably tinctures the minds of the people with cruelty, sensuality, deceit, and avarice; and, in a proportionate degree, degrades individual intellect, and debases the national character. When paganism and despotism meet, as is the case in many of the Asiatic governments, the character of the nation is debased and disgusting indeed. Sensuality is sure to be engendered by Paganism alone, unless its growth happens to be retarded by some external causes; but perjury is absolutely inseparable from this monstrous union of perjury and bad government. In India this is so remarkable, that even in the countries which we have conquered, and in some degree rendered less heinously immoral, it is said, by those who have had much experience in authority there, to be literally impossible to administer justice with any thing like that infallibility which alone can satisfy the conscience of a really upright judge and religious man, on account of

\* Lord Amherst.

\* De Lolme, whose work upon the English constitution is as just and acute a treatise as can possibly be written on that subject.

the very general prevalence of the most daring and barefaced perjury.

The Mahometan superstition is scarcely less injurious to morality than Paganism itself; indeed, in some particulars it is even more so, for sensual pleasures, by being falsely represented to be the future reward to be obtained by good conduct in this world, are recommended to the people, and rendered respectable in their sight. Polygamy, too, is allowed; and the most savage and exterminating bigotry and hatred towards all but "true believers" are not merely allowed, but positively and repeatedly enjoined. Such being, as they questionably are, the facts, we need feel no surprise that the characteristics of all Mahometan nations are invariably and exceedingly unamiable and discreditable; and this applies both to their intellectual and social conduct.

In Christian countries the least liberal and tolerant governments are vastly superior in their nature and effects to the governments of Mahometan and Pagan countries. Even the most rigid Catholic countries are entitled to this amount of praise; but where Protestantism is the religion of the country, and is conjoined to a limited and liberal form of government, the national characteristics are the most perfect

that humanity can hope to deserve or to attain to: such is the case in England; and the character of England we have already and emphatically pronounced.

The condition of females, and the deportment shown to them by the other sex, are not only highly indicative of the character of a nation, but have also great influence upon it; and in this respect all christian countries have greatly the superiority over other countries. Christianity recognises in women only weaker and more amiable humanity; and while in Pagan and Mahometan countries woman is subjected to every indignity and every hardship, she assumes in all Christian countries her proper rank—as the soother, softener, adviser, friend, and companion of the sterner sex.

We are by no means anxious to make politicians or debaters of our young friends, but we earnestly recommend them to make themselves perfectly acquainted with the subjects which we have briefly, though as fully as our limits would allow, glanced at, in this and the preceding sections; for, in the present state of things, such information should be at the fingers' ends of every one who pretends to any thing like a respectable intellect and tolerable education.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### No. II.—ATHENS.

No two states could differ more widely than Athens and Sparta; but the same causes involved each of them in ruin—the corruption consequent upon wealth and luxury.

After the monarchy was abolished in Athens the government was as nearly a perfect democracy as it could possibly be rendered. The people, by nature quick, irritable, vain and inconstant, were very far indeed from being fit to wield the vast direct power which was thus placed in their hands. Faction was ever active; to-day a general was lauded far beyond his merits, to-morrow the same general was contumeliously driven into exile, without having committed a single offence deserving of such a punishment. One particularly disgraceful instance of this mingled fierceness and siffpancy of the Athenians we shall by and by have occasion to notice; but previous to descending to details, we must take a general view of the government of Athens.

The first legislator who gave written laws to the Athenians, was Draco. It has been truly enough said of him, that "his laws were written in blood;" but the horror naturally excited by a code which equally punished with death the paltriest theft and the most atrocious murder, has caused the great majority of modern writers to overlook a most important point, by which, however, our opinion of the wisdom and humanity of Draco ought mainly to be influenced. Nothing but the most overwhelming necessity could justify the severe and sweeping manner in which Draco propounded sentence of death against criminals of every grade. But might not, it has been shrewdly suggested, the corruption of the Athenians have been so extreme and so universal that nothing short of extreme severity bore the appearance of being likely to be effective? True it is that all experience, from the time of Draco even to our own day and our own nation, tends to prove that extreme severity is certain to defeat the very purpose it was intended to serve; but we must bear in mind that, if the corruption of the Athenians was at once universal and fearful, Draco, seeing the evils resulting from lax laws, might, without any imputation upon either his wisdom or his humanity, deem that exceeding severity

might check the general tendency to crime. He had no positive experience to guide him upon the subject; and easy as it is for us, enlightened by the experience of ages, to pronounce his severity impolitic, it was not so easy for him to anticipate as it is for us to read. So much we have deemed it necessary to say on behalf of a legislator, of whom it has always struck us that writers in general have been far too much in the habit of speaking with a severe and contemptuous censure. But whatever the motive of Draco in framing his laws, whether the most enlightened humanity or the most cruel and gloomy misanthropy, there can be no doubt as to what was the effect of his extreme and indiscriminate rigour.

Modified as the characters of mankind may be by climate, creed, laws, or customs, human nature has some qualities in which it is alike in all times and in all nations. Among these qualities is a detestation of manifest and gratuitous injustice; and the laws of Draco were so far from having the effect of searing away crime from the Athenians, that the very severity of the law became the surest source of impunity to the great mass of criminals. He who was robbed would, without hesitation, have subjected the criminal to fine, imprisonment, or even corporeal punishment; but to consign a fellow-creature to a violent and ignominious death for a petty theft which would have been amply punished by a trifling fine, or a brief imprisonment, shocked even the most thoughtless and heartless of the Athenians; and long before the laws of Draco had time to produce any terror, even had they been strictly enforced, they became a mere dead letter.

The consequences may easily be anticipated. The unwillingness of the honest to appeal to laws at whose severity they shuddered, caused criminals to wax bolder and bolder, and crimes to become more and more numerous and atrocious. Probably no nation, ancient or modern, has ever been more thoroughly licentious than were the Athenians; when Solon was applied to by the better order to devise some means of preventing the license of the mob from



proceeding, till it consummated the utter ruin of the republic. Warned by the signal failure of the extreme severity of Draco, Solon's first measure to make a distinction between small crimes and great ones caused him at once to abolish the punishment of death in all cases, except murder;—a salutary measure, which, by making the laws just, made the people willing to appeal to the laws.

When Solon was thus applied to, the supreme power of the state of Athens was vested in nine chief rulers, called Archons; these magistrates were annually elected from the nobility, the electors being the whole body of the Athenian people. The people were themselves divided into three factions; and fierce struggles for their separate friends, real or supposed, made the annual elections scenes infinitely more worthy of savages than of a people priding themselves upon their freedom, and vain to the last degree of their intellectual superiority. So much did the riots which constantly occurred at the annual elections disgust and terrify all those of the Athenians, whose virtue made them love peace for its own sake, and whose property gave them a personal interest in maintaining it, that they strongly and unanimously offered to vest the supreme authority in the hands of the able and virtuous Solon. This, however, he was too politic, and, we may hope, too just, to allow, though he very readily admitted that alteration was required, and promptly suggested the following arrangements.

—Instead of totally subverting the institutions of his country, by accepting of the supreme power which was offered to him, Solon applied himself with zeal to the far nobler task of endeavouring to purify and improve them. Leaving the archons in possession of their titles, and of much of their authority, he instituted, as a counterbalance to that authority, a senate of four hundred, elected by ballot by the four tribes, into which, at that juncture, the whole people of Athens was subdivided; and in order to provide for the due administration of justice, he revived, in its full authority, the venerable and admirable court of the Areopagus. To render injustice as far as was possible impracticable, this court always sat in the dark, so that neither plaintiff, defendant, or witnesses, could exercise any influence over the feelings of the judges; and the pleaders on either side were strictly confined to a statement of the facts to which they intended to call evidence,—a practice which innumerable “modern instances” tend to make us believe of vast importance to the ends of justice, which are but too frequently defeated by the dexterity of counsel in making “the worse appear the better reason.” So high a character did the court of Areopagus obtain for rigid impartiality, that not only the Greeks from other states, but even the Romans, very often submitted intricate and important cases to its decision.

The next point to which Solon directed his attention was the relation between creditor and debtor. The law of Athens was so severe against insolvent debtors that their creditors could even proceed to the extremity of selling both them and their children as slaves. So oppressively had this power been used in Athens, that many of the poorer citizens had actually been deprived of their children, and such vast numbers had fled the country to avoid the same cruel necessity, that, as we learn from Plutarch, the city was to a considerable extent depopulated.

¶ In such a state of things, an insurrection and servile war seemed to be inevitable, unless some prompt and vigorous means were taken to relieve the poor from the extortion and oppression of the usurers; and Solon, in imitation of the plan pursued by Lycurgus when Sparta was similarly situated, proposed to issue a decree cancelling all debts. Unfortunately, the friends whom he consulted upon the subject were

infinitely more worldly and avaricious than he had supposed them to be. Learning from him that he did not intend in any wise to interfere with landed property, they borrowed money to a vast extent, and immediately invested it in land. Unconscious of the villanous manœuvres of his friends, Solon pressed on the measure; the decree was published, and then complaints resounded on all sides; and Solon himself was blamed, as it was alleged that by proceeding somewhat further he might have made the dishonestly acquired lands of his friends liquidate the debts which they had incurred with a predetermination not to pay the smallest portion of them. In fact, even the poor, who were relieved from the debts under which they had been groaning, were but little better satisfied than the rich with the measure of Solon. They had anticipated a complete revolution in property; and so far from feeling duly grateful for their release from debt, they loudly exclaimed against Solon for not making an equal partition of all the lands in the state. However, the measure was carried into full effect; and Solon, far from being more, was now less than ever inclined to interfere with the possessors of the land; indeed, the very fact of the good he had done being so loudly clamoured against, convinced Solon that the corruption of his fellow-countrymen was too deeply seated to be wholly and at once eradicated. Of this conviction he gave proof; for being asked by a friend whether he thought he had given the Athenians the best possible laws, he replied, in the memorable and pregnant words—“I have given them the best they are capable of receiving.”

While the archons and the senate, who consisted almost exclusively of rich men, were entrusted with the *executive* power, the *elective* power was lodged with the poor. Nor did their power even terminate in electing the senators: contrariwise, though no man whose possessions were below a certain standard could hold any state office, yet in the assembly of the people every citizen had a right to give his opinion and his vote; and as this was the court of appeal, not only in matters of criminal and civil dispute, and also had the power of the veto upon any law of which it did not approve, the people was, in the fullest sense of the word, the sovereign.

If the people of Athens had been worthy of this power, this arrangement might have been all very well; but, unfortunately, the Athenians, in addition to fickleness and an excessive love of domination, had the strongest possible taste for luxury, and the power with which they were entrusted was, consequently, used *against* and not *for* their own interests; and that *universal suffrage*, which to a virtuous people would have been an impregnable tower of strength, became a principal instrument in destroying the prosperity, and, ultimately, the welfare of the Athenians.

(To be continued.)

HARD-HEARTEDNESS is insensibility to the sufferings of human nature, accompanied with malignant passions. When the mind can dwell on the sufferings of an enemy, it is training to look on those of a friend with indifference. Though Philip the Second was a bigot in religion, he was insensible to its duties: he heard of the execution of Egmont and Woorne with one regret only, that he had not seen their bodies mangled and burned; he was always present at an *auto-da-fé*, and was never seen to smile with such complacency as when he heard of the murder of the Prince of Orange. The same vice appears in a variety of forms in private life. The Roman mothers after the establishment of despotism were so corrupted, that they abandoned their children to the care of their slaves. They wished to teach them to forget that their fathers had been free. When their sons fell by the order of the tyrant, they attended the court, as if the life of a courtier had not been subjected to vicissitudes. If such a mind is too vicious to know remorse, the scorn and detestation of mankind mark their disapprobation of it.—Bruce.



## No. IV.—SELF-INSTRUCTOR IN POLITENESS.

## THE EFFECT OF MANNERS.

(Continued from page 107.)

We have already pointed out that it is not for individuals to set themselves up against the customs of society when those customs are harmless; we may add, farther, that there is a reason beyond those which we have already assigned for a frank and ready compliance with those customs, viz. that almost all of them have their origin in good feeling; and although we may not always see how they are useful, most of them have positive, and many of them have really important uses. It is particularly desirable that this should be borne in mind during the perusal of the remainder of the present brief article;—why it is so, we shall point out as we proceed.

There is no situation in which a young man requires more tact and attention, than at the table of a friend. There are certain forms established by society, and those forms must be attended to. For instance, it may be that a particular kind of soup or of fish may be so great a favourite with you that you would, were you dining by yourself, or at your own table, make your dinner entirely upon it; and so circumstanced, you would have a perfect right to do so. But when dining at the table of a friend, you must never,—though ever so politely pressed to do so,—allow either to be served to you a second time. And here is one of the occasions upon which we have to impress upon you the propriety of many, if not all, of those *bien-séances de société* of which, at first sight, the young and the inexperienced are so apt to censure the unreasonableness and the uselessness. You like the particular kind of soup or of fish so well, that you would infinitely rather dine off of it than wait for any of the viands of the following courses. Perfectly reasonable, as far as you are concerned; and perfectly right, as we have before said, you would be in making your own liking your own rule were you dining by yourself. But the rule is to take fish or soup only once—because experience tells us that the majority of mankind care for either only once. Game, poultry, joints, &c. form the real meal of the many; and this being the case, custom is founded upon the taste of the many. Now your taste is an exception to the general rule; and with what conscience can you compel six, or sixty persons, as the case may be, to sit in silence, and in hunger too, while you, the individual, are indulging your own peculiar taste, and your own disgusting and disgraceful selfishness? Whatever we may think of the principle of “the greatest happiness of the greatest number,” in politics,\* it is quite certain that in all that relates to harmless social customs, and to customs in which the yielding of the one is productive of rather a nominal or fancied, than real inconvenience, the principle is indisputable. Here, then, we see, at once, that the rules of manners have their foundation in good feeling and good sense. We see that the one, supposing him to be deserving of a place at any decent table, ought to be fully prepared to sacrifice his own solitary taste to the unanimous feeling and custom of those into whose society he is brought.

Trivial as the matter may seem, we shall, as we proceed,

find many opportunities of inculcating the forbearing (and, therefore, truly gentlemanly) feeling, which prompts the rule, which we are compelled to reiterate: “Never be helped a second time to fish or soup.”

We have elsewhere observed that we owe it to society, as well as to our own interests, not to be neglectful of our appearance. The dress which is becoming to a man engaged in laborious employments, is very unfit for one of a different avocation. A banking-house would speedily have its business reduced to a very complete sinecure, were the clerks to stand behind their desks in soiled fustian jackets and brown paper caps. It matters not that to a philosopher, a garb of stout fustian seems quite as desirable as one of broad cloth; perhaps, indeed, to be preferred. It is not with abstractions and first principles that we have to do in considering upon this matter—it is not for us to decide what the world ought to think, but to pay due attention to what the world really does think. We cannot rule the world; but that portion of the world with which we come into immediate contact, can, whether for good or evil, to a very considerable extent, rule us. We have already, in a former article, shown that there is something very like insolence in exhibiting a disinclination to comply with those customs of society which do not involve in themselves any real and absolute breach of the great first principles of religion and morality; we now, therefore, need only insist upon the policy of avoiding this sure means of making those around us either indifferent about our interests, or positively and actually hostile to them.

In nothing, perhaps, are mankind more apt, or more able to discover proofs of our actual character than in our dress; and to that consequently perfect matter of indifference as it is, *per se*, we ought to pay very great attention. At first sight, it may seem that there is very little real necessity for cautioning young men to be careful about their dress; but in point of fact, it is their extreme propensity to over-adornment which renders this caution absolutely indispensable.

To be an expensively dressed man, requires only money; but to be a well-dressed man requires—and is one of the surest evidences of—a pure taste. How many young men, for instance, do we see behind the counters of the better sort of tradesmen, dressed with a regardlessness of expense, that would be imprudent even in a man of considerable independent fortune, but which is an absolute insanity in men situated as they are to whom we allude; and yet among all this profusion, what an essential vulgarity may the discerning eye discover! Trowsers of one colour,—the brightest and gaudiest used for that garment!—waistcoat of another, coat of another—a coloured cravat, and striped stockings! And the colours not only all different, but all as much opposed to each other as though the coxcomb wearer had chosen them for the purpose of saying to all gazers,

“The force of contrast can no farther go!”

To be well-dressed, the darkest colours or black should be the ordinary dress. Linen of the finest texture, and of the most snowy hue: few, very few ornaments should be worn, and those should be real. No chains round the neck—above all, no mosaic gold in any shape. How very disgusting it is to see a man covered with trumpery, for which, whatever he may have paid for them—and your dealers in

\* It was once scutely asked of Bentham, “Suppose yourself in a country where men believed in the necessity and propriety of broiling and eating their grandmothers,—would you join with them, or oppose them? If the former, on what principle would you become a cannibal; if the latter, how would you be serving the ‘greatest happiness of the greatest number?’”

such trumpery are not at all shy in asking enough,—we are positively certain that he could not obtain a sixpence if his life depended upon his doing so ! Eschew, reader, all such fopperies. Cleanliness of person, white and fine linen, plain, dark clothing, a little behind the prevailing fashion, and the most exquisite neatness of every article upon him—these are the requisites of a well-dressed man of the middle order.

Only a few other remarks remain to be made. Preposterous whiskers and ultra-fashionable arrangement of hair are indisputable proofs of a poor, weak, vain, mind ; they are never seen on a man of any rank without indicating the empty-headed coxcomb. Scents, no matter what—from musk in its intensity to the faintest lavender-water—are not merely in bad taste, are not merely effeminacies derogatory to the manly character ; they are at least suspicious as to the cleanliness and decency of the man who wears them.

It cannot be too frequently or too emphatically urged that good feeling is the only solid foundation of good manners. A habit of quiet but careful observation of what is going on around us, will, undoubtedly, do very much towards giving us an easy and winning demeanour : it has this advantage, too, that its instructive process is twofold, for we see not only what we ought to imitate, but also what we ought to avoid. But our making the best use of the knowledge thus acquired, depends upon our having a pervading and invariable desire to avoid every thing which would be offensive to our associates, and discreditable to ourselves.

Less, perhaps, from a positive want of this desire,—amiable in itself, and the *principium et fons* of whatever qualities make even most agreeable in company, and most justly self-complacent,—than from the want of a constant vigilance of self-observation, many young men permit themselves to acquire habits calculated to render them any thing but agreeable companions. Conversation, properly so called, is, for instance, at once one of the most delightful and unexceptionable of all amusements, and the one which surpasses all others in its power to impart solid value coequally with elegant recreation. And yet, how rarely do we meet with very young men who are perfectly agreeable in conversation ! Some from silly pride, or from an almost equally silly excess of bashfulness, confine themselves almost entirely to monosyllabic affirmation or negation ; and if they do occasionally venture upon speaking a few consecutive sentences, do so with the air of a man consciously guilty of committing some glaring impropriety. Every reader will be able to call to mind some friend or acquaintance whose good qualities are obscured by this fault. But the opposite fault, excessive loquacity, is still more common ; we may add, too, that it is still more offensive and indefensible. Persons who are guilty of it are never really liked. The politeness of their associates may prevent them from rebuking this unpolite wordiness ; but it does not prevent them from seeing and from disliking it. No wit, no knowledge, no felicity of language can wholly atone for it. He who will not listen as well as talk, practically insults his company. He says to them—in effect at least—“ I am here to bestow knowledge, not merely to interchange it. You can tell me nothing which I do not already know—listen to me, and you will be enlightened ; speak, and you doubly waste time, for you tell me what I know already, and you prevent me from telling you what you do not know.” No one who has the slightest regard for his own comfort, or for the feelings or opinions of others, would venture to say this in terms ; but every one whose eagerness to be heard causes him to interrupt others and to engross the conversation, is practically guilty

of this mixture of presumption, ignorance, and want of tact. Even the vast learning and wonderful oratorical powers of Dr. Johnson could not prevent him from being disagreeable to many whose good opinion he no doubt set a high value upon ; and yet if ever a man lived, capable of excelling all his company equally in the value of his sentiments, and in the beauty of the diction in which they were couched, Dr. Johnson unquestionably was that man. The most cursory perusal, however, of the valuable work of Boswell, will show us that the learned doctor comported himself far more in the *ex cathedra* style of a lecturer than was either pleasant to the feelings of his friends, or creditable to his own tact. If, then, even that great man could not unblamed monopolise the attention of his company, use a loud and almost angry tone, decide dictatorially, contradict rudely, and speak lectures, instead of interchanging sentences, how can any young man hope that he, without any of the Doctor's powers, may with impunity imitate the Doctor's faults ? We have often in this work remarked upon the force of habit ; and we are perfectly certain that many of the practices which make men disagreeable, are infinitely more the offspring of bad habit than of want of good feeling. He who truly desires to have really good manners, should, while yet young, habituate himself to great vigilance. We should daily and hourly examine his conduct, even in the most simple and seemingly non-essential points, and test that conduct by the divine rule and maxim, “ Do unto others as you would that others should do unto you.” This is, indeed, the golden rule not only of morals, but also of manners.

If some kinds of bad manners—such for instance as that we have just expatiated upon, though having their origin in want of reflection rather than in actual want of good feeling—injure young men by making them disagreeable to those with whom they associate, and upon whose opinion they more or less depend for their future progress and position in society, there are others which, though they may originate in mere folly, can only be persevered in from a thorough selfishness and contempt of the tastes and feelings of others. The at once filthy and senseless habits of smoking and snuff-taking are especially in this category ; and as these habits seem to be hourly on the increase, we think it especially necessary to warn our readers against them. No one who indulges in them can fairly claim either the title of a well-bred man, or of a man of sense.

These bad and offensive habits, are mere habits ; and while on the one hand they cannot in any case bestow any real gratification, they must injure the health, and may even destroy life. The most eminent medical men of all nations bear testimony to the mischievous tendency of the use of tobacco in any shape ; and they all concur without a shadow of variation as to the process by which the injury is effected. The snufftaker is invariably pale, dull-eyed, and if for a short time deprived of his filthy indulgence, lethargic. His face is wasted as well as pallid, and his appetite is generally, as his digestion is always, completely and incurably diseased. How, indeed, can it be otherwise ? If snuff were even, as the venders of it pretend, only prepared tobacco, how can a man stuff the fine vessels of the head with this most acrid powder—how allow particles of this most potent narcotic to enter his stomach—without injury ? It is well known, not only to the medical profession, but also to all gardeners, that nothing is more powerful than tobacco in the destruction of the life of insects. The rose and the sweet brier are very apt to be infested by a small green fly. Thousands of these cover the stem, lying layer on layer, and thousand on thousand. A fumigator, or even a simple clay pipe, filled with burning tobacco, being procured, the smok

is directed upon the stem of the infested shrub, and a few seconds suffices to leave the stem free from the insects, which lie dead or fast dying at its foot. And yet men, reasoning men, voluntarily, and as matter of amusement, inhale the smoke, or swallow what they suppose to be the pulverized substance of a weed so potent in its effects!

*Par parenthèse*, we may remark, that snuff is by no means so exclusively composed of tobacco as its deluded and offensive votaries would fain suppose. Independent of its being adulterated with a variety of wild herbs indigenous to England, and therefore very profitable to Messrs. the snuff-mongers, who sell it for genuine pulverized tobacco, it has been proved in a court of law, that ground-glass—pulverized glass!—is one of the pleasant ingredients with which a titillating mixture is occasionally made for the delectation of those who delight in cramming their own nostrils, and disgusting both the scent and the sight of their neighbours!

Between two such offensive and senseless customs as snuff-taking and smoking, it is no very easy matter to decide which is the worse; it seems to us, however, that the smoker is even more senseless and more offensive than the snuff-taker. Great smokers are invariably afflicted with dyspepsia; and their pallid and soddened aspect ought of itself to be a warning to those who have not addicted themselves to this filthy and noxious habit not to allow themselves ever to commence it, even were self-love the only principle it were advisable to test it by. But the man who is weak enough to indulge in the habit of smoking, is a mere ambulatory nuisance. His clothes, his hair, the very books he reads, nay, his very letters, have a fetid and noisome odour. You cannot pass such a man in the street without being annoyed; and as to speaking to him, you might quite as pleasantly, and perhaps even more safely, speak to a man in the habit of swallowing garlic!

Even when the smoker has so much good sense or good feeling as to confine the indulgence of his filthy habit to his own house, he is offensive to the nostrils of all with whom he comes in contact when he goes abroad; but many young men of the present day seem to think that that is not sufficient offence against society. Fancying it manly,—and probably led into that egregious mistake by the doggerel puffs published by people who obtain their subsistence by vending in various shapes the filthy and poisonous weed,—young men, to all appearance respectable in their situation, may be nightly seen stalking along the streets smoking cigars—a practice which has all the filthiness of smoking through a pipe with the superadded nastiness of chewing tobacco, as well as inhaling its poisonous fumes! Do you wish to injure your health, blacken your teeth, disgust and offend your friends, waste your time, and render yourself a perfect nuisance? If so, you have only to smoke: your business will be done to your heart's content!

In Dr. Johnson's *Life of the imprudent and unhappy poet Richard Savage*, there is a remark deserving of the notice of all who desire to be really well-mannered: we refer to the Doctor's statement of the frequent offence which Savage gave to his best friends by his unconscionable waste of their time. He seemed as if he supposed all persons to have as little to do as himself; candles burnt to the sockets, watches frequently looked at, gentle hints—in short, any thing less than plainly telling him that no more time could be spared, (and that was sure to give him deadly offence,)—was insufficient to relieve his wearied host of his company. The Doctor apologizes for Savage, by saying that this indifference to the feelings and convenience of others arose from poor Savage having no home to which he could betake himself; but this apology of the partial friend, though it may give us

a good opinion of the Doctor's heart, has something less than his usual closeness and cogency of reasoning. In telling us that Savage's inattention to the feelings of his friends did not arise from want of good sense, he, in so many words, tells us that it did arise from want of good feeling. It was convenient to him to stay; and, therefore, though he knew that his stay was a nuisance and an injury to his friends, he staid!—a curious defence enough.

But in truth there are but too many, who, without even the poor defence of Savage, are very prone to wearing their entertainers. A really well-bred man cannot do this. No one can be so thoroughly ignorant of the pursuits and habits of those with whom he associates, as not to know how to time his departure so as to suit their convenience. Politeness may induce our friends to invite us to stay even when they are heartily glad that we are preparing to go; and this is not hypocrisy. It is their duty to us not to seem wearied; it is equally our duty not to take advantage of their politeness.

Another very common error is that of tattling;—in point of fact, though this mischievous practice originates in folly, it but too frequently has all the evil effect of crime. Many things are spoken in company which, out of that particular company, the speaker would not choose to have repeated; and it should never be forgotten, that when we enter the house of a friend, and listen to the conversation of his guests, we do so on the implied though not expressed condition that all that is there spoken is spoken confidentially. Too frequently this sacred, though tacit compact is lost sight of, and irreparable mischief done by thoughtless and gossiping people repeating at one house what they have heard, perhaps only jocularly, said at another. Friends are frequently thus estranged, and the foundation of bitter enmities laid; and the tattler who causes this mischief is usually himself a sufferer by it, for, while the one party detests his treason, the other very rarely fails to despise the traitor even while listening to his treacherous tale.

If we hear the mere foibles of an absent friend jocosely satirized, it becomes us in the same light and laughing manner to defend him; if we hear his moral character seriously impugned, it is still more incumbent upon us zealously but temperately to defend him against the charge, or at the least to demand proof of the charge made against him. But it must be borne in mind that very many persons may satirize foibles without having any real dislike to the person spoken of; nay, in all probability, the very persons who are most prompt to smile at absurdities of manner, would be the very first to sympathize with distress of mind, or to relieve distress of circumstances. But if their lightly spoken, and quite innocently meant, satire, be carried to the ears of the person satirized, a rupture almost inevitably takes place; and we have thus, for the sake of mere talking, laid the foundation of enmity between persons who might otherwise be cordial and valuable friends to each other during their whole lives. In this, as indeed in all the really vital points of good manners, our readers will find that they have only to test their conduct vigilantly by that golden rule to which we have already referred them, in order to have a safe and sure guide in all cases in which they may feel doubtful as to how they ought to act. Let them carefully and constantly cultivate good feeling, and they will be in little danger of erring against good manners on the more important points: if they carefully cultivate that, they secure propriety in the greater points of good breeding. There are, of course, very numerous matters of mere custom, which no book can teach; inasmuch as the mere customs of society differ with every difference of rank, and almost with every difference of place;

but even those, impossible as it is to teach them through the medium of a book, will be rapidly and without any difficulty learned by any one who has, firstly, a sincere desire to be well-mannered; secondly, a constant watch upon his own conduct, as compared with that of those with whom he

associates; and thirdly, a sincere desire to give all the pleasure he can, and no pain. With these, he will never offend against the greater proprieties, and he will not long remain liable to err even as to the minuter and the less essential ones.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### No. II.—ATHENS.

(Continued from p. 112.)

THE senate of four hundred was intended by Solon to curb the levity and love of tumult of the multitude, and the Areopagus to prevent the wealthy from encroaching upon the rights and the liberties of the poor; but, from the very nature of the people, they were incapable of being really well ruled by any other government than that of a despotism at once humane in desire, and inflexible in severity. And we find that Solon's laws, wise as that legislator was, and sincerely as he appears to have aimed at the welfare of the whole body politic, were, under the actual circumstances, calculated only to procrastinate, and not wholly to prevent the ruin of Athens. Among other proofs of this we may notice the sarcasm of the philosopher Anacharsis, who, speaking of Solon's laws, observed that they were "like cobwebs which would entangle, indeed, the poor and the feeble, but would be easily broken through by the wealthy and the powerful." The reply of Solon seems to us to furnish a complete key to the cause of his ill success. He replied, that "men would always abide by laws which they had no interest in breaking," and that "his laws were so well adapted to the wishes of his countrymen, that they would feel it more advantageous to obey them than to violate them." In this reply it is easy to discern Solon's besetting error as a legislator. He made too little allowance for passion, and too much for reflection; and in stating the fact that men are fond of their own interests, he committed the fallacy of overlooking the equally certain fact that men are very prone to *mistaking their interests*. It was undoubtedly the interest of the wealthy Athenians to give the multitude no reason to desire revolution, and it was the interest of the multitude to be peaceable, industrious, and frugal; but the former could not abstain from oppression, nor the latter from tumult, extravagance, and levity. *Each* was more than sufficiently eager for what it falsely thought its own advantage—but each was blind, utterly blind to its real interest. From his inattention to this very important distinction between self-love, and knowledge of real interests, we think arose the inefficiency of Solon as a legislator.

So far were the Athenians from having any portion of that reasoning power which Solon too indulgently attributed to them, that their love of luxury, and dislike of steady industry and frugal living, (those only true sources of the general comfort and contentment of a community,) rendered them at length so universally venal, that Pisistratus, a relation of Solon, by dint of profuse bribery, obtained permission to be attended by an armed guard. As soon as this important concession was made to him, he seized upon the citadel, and setting at nought both the laws and the opposition of Solon, established himself as the single tyrant of Athens. We say established himself, for though his usurpation caused innumerable civil contests, in the course of which he was several times obliged to fly from the city, he ultimately regained his power, and at his death bequeathed it to his sons Hippias and Hipparchus. The latter of these having

injured the famous Harmodius and Aristogiton, was sacrificed to their memorable vengeance, and his brother, deprived of his support, was speedily driven into exile.

We have seen that the venality, resulting from luxury and idleness, of the Athenians, enabled Pisistratus to usurp despotic power, and that his tyranny kept Athens in perpetual disorder during his life-time; while the tyranny of his two sons terminated in the assassination of one of them, and in the exile of the other. But the evils resulting to the Athenians from their own utter and detestable corruption were not destined to end here. Hitherto their vileness had only raised them up domestic enemies; now, however, they were to be exposed to the attacks of a foreign foe.

Hippias, the exiled son of Aristogiton, applied to Darius of Persia for aid to reconquer Athens; and that king, complying with his request, sent the army of Persians which first invaded Greece. The invasion, it is true, was unsuccessful, and Hippias himself was one among the slaughtered host at the famous battle of Marathon. But though the invasion of the Persians did not replace the tyrant Hippias in the authority he had so much misused, it caused the people to be kept in that constant state of alarm and suspicion, which of all popular moods, is the one most favourable to the ill-principled and greedy demagogue. Accordingly, from the time of the invasion of the Persians on behalf of the exiled tyrant, Hippias, we find the history of Athens completely crowded with instances of demagogue craft gulling the people, and of popular fury and madness driving the ablest, bravest, and purest patriots into exile, or proceeding to the still greater atrocity of shedding their blood.

Between Athens and Sparta there long subsisted a jealousy, which led all the most violent men of both countries to desire a war. Where this desire is intensely felt and long brooded over, it rarely happens that a pretext is not sooner or later found for the commencement of open hostilities. The opportunity, long desired by the Athenians and Spartans, was at length furnished by the following incident.

The Thebans entered Plataea, a small state in alliance with Athens, and though they were ultimately repulsed with great slaughter, were long enough in possession of the city to be guilty of the most hateful atrocities. The Plataeans naturally enough applied for aid to Athens, and the Thebans, on their part, found ready and zealous allies in the Spartans. Thus began the Peloponnesian war, in which, sooner or later, every state in Greece became involved. Where the Spartans obtained the mastery, oligarchies were established by the aristocracy; where the Athenians prevailed, they established no less tyrannous democracies; and both parties behaved rather like tigers mad with hunger, than like human beings. Truces were violated as quickly as made, and revolted citizens committed to-day massacres as sanguinary and unparrying as those which had yesterday been perpetrated.

upon citizens by the aristocracy. After this horrible state of things had lasted for several years, Alcibiades appeared upon the stage of events; and the long time during which he had great influence upon the course of Grecian affairs demands that we should give some brief account of him. Handsome, accomplished, daring, and subtle, Alcibiades, uniting in his person the greatest possible love of intrigue, and a Protean power of rendering himself, in outward seeming, "all things to all men," was precisely the person to sway the fickle, lead the enterprising, and dazzle the luxurious among the Athenians; and, unhappily, to one or other of these classes the great majority of the Athenians belonged.

Pericles, whose chief fault was his eager desire to humble the Spartans, a desire which made him anxious rather to continue, than to put an end to the Peloponnesian war, thoroughly knew his countrymen; and though he undoubtedly was anxious for the welfare of Athens, he was also anxious to preserve his own power, and to use that power in humbling the Spartans. In order to retain his popularity against men of infinitely larger private fortune, he caused immense sums of the public money to be expended upon games and plays for the diversion of the rabble; thus impoverishing his country by extravagance, at the very time when his public policy demanded the most rigid economy of the public treasure. Great as his services often were to Athens, it may be doubted whether they were not almost outweighed by the injury he thus—perhaps unwittingly—did in fostering a taste for luxury, extravagance, and effeminacy. Whether his measures would ultimately have redeemed this error, it were now impossible to judge; for in the awful "Plague of Athens,"—a visitation so awful as to be a complete era in Grecian history,—the great Pericles was among its almost innumerable victims.

At his death, Nicias, an able officer, but one infinitely too mild in temper to keep in due subjection so turbulent and fickle a people as the Athenians, was supported in power by the nobility, in opposition to the insolent and wordy demagogue, Cleon, who had signalled himself by his turbulence even in the time of Pericles, and now became the darling leader of all the most disaffected and dissolute of the multitude.

Nicias, perceiving that not only Athens, but all Greece, was injured by the continuance of war, which interrupted profitable industry, and filled every state with desperate and daring adventurers, used every exertion to bring about a peace. Cleon, well knowing that turbulence and strife afforded the best possible opportunity for the exercise of his peculiar qualities as a demagogue, was of course strenuously opposed to peace—and to Nicias, as its advocate. But in spite of the efforts of Cleon, backed as he was by all that was desperate and infamous in Athens, Nicias, in the tenth year of the war—the demagogue, Cleon having just then fallen in battle, though his evil spirit long animated his surviving partizans—succeeded in concluding a treaty of peace between Athens and Sparta for fifty years. But before Nicias had time to make the cessation of hostilities useful to Athens, a new disturber of his policy appeared, quite as active as Cleon, and infinitely more able—we mean Alcibiades.

Ambition is even more powerful than personal hatred in making men unjust. The great sagacity of Alcibiades rendered it impossible for him to be unaware that the policy of Nicias, in endeavouring to preserve peace between Athens and her powerful rival Sparta, was a policy creditable to him, both as a politician and as a philanthropist. But the very wisdom of Nicias made Alcibiades the more anxious to traverse his policy; he saw that he must either be second

to Nicias in maintaining peace, or triumph over him in advocating war; and rendered callous to the sufferings of his country by his craving lust of power, he at once determined upon the latter course. Procuring himself to be elected general, which was easily done by flattering the base and fickle populace, he caused new hostilities to be commenced against the allies of Sparta, and thus rekindled the terrible war which the wise efforts of Nicias had for a time put a stop to.

In the seventeenth year of the Peloponnesian War, the Egestians, a weak and scanty people in Sicily, applied to Athens to protect them against the tyranny of Syracuse. Caring little for the interests of his country, Alcibiades exerted himself so effectually that an armament was fitted out, and placed under the command of himself, Nicias, and Lamachus. Scarcely, however, had Alcibiades left Athens on this expedition when his enemies revivd against him a charge of having sacrilegiously defaced the statues of Mercury. This charge had been brought against him, in fact, previous to his departure, but by his eloquent appeals to the people, he had persuaded them to postpone the investigation of it until he should return from an expedition, from which he promised them immense benefit. Taking advantage of his absence, his enemies had now so much excited the people against him that he was summoned to return in the state galley by which the summons was conveyed, to take his trial on the charge of sacrilege. Alcibiades perceiving at once that his ruin was determined upon, coolly affected the utmost obedience, sailed from Sicily in company with the state galley, landed at Thuria as if for mere pleasure, and left the baffled messenger to return to Athens at his leisure. When the Athenians found that Alcibiades was too crafty to return to take his trial, they condemned him to death, *per contumace*, and confiscated his property.

Whether Alcibiades really was or was not guilty of the sacrilege with which he was charged, it is by no means easy to determine. On the one hand, his known propensity to every kind of extravagance and licentiousness renders it by no means unlikely that he was guilty; on the other hand, the virulence of party in Athens renders it quite as likely that his enemies were themselves the authors of the sacrilegious acts, with the premeditated purpose of taking advantage of the licentious character of Alcibiades to charge them upon him; and what seems to render this latter supposition rather probable is, that a fellow was induced by a promise of pardon to confess himself a participator in the sacrilege, and he in his impeachment included no one but Alcibiades and his known friends and intimates.

However the charge against him originated, whether in his actual guilt, or in subornation of perjury on the part of his enemies, it was of great ultimate injury to Athens; for both the fleet and the army were disgusted and dispirited when the ablest of their leaders was thus obliged to abandon his command and seek safety in exile; and Alcibiades himself, enraged against Athens, sought shelter in Sparta, and caused that country to send such aid to the Syracusans as sufficed utterly to rout the Athenians, of whose fleet not a vessel escaped, and among whose heaps of slain was Nicias himself. Elated by this good success, the Spartans and their allies now prepared to carry the war into Athens itself. And now Pisander took advantage of the general panic at Athens to usurp vast authority. He lodged all power in a small oligarchy, and, supported by a band of mercenary troops, he and the four hundred committed such tyrannies that the people at length could endure it no longer. A counter revolution took place; Alcibiades was recalled, and put at the head of the forces both by sea and land; and, with the title

of captain-general, he had for the time the actual power of a despotic monarch. His power, however, was but of short duration, for Antiochus, one of his lieutenants, being defeated by Lysander, the Spartan admiral, the enemies of Alcibiades found little difficulty in directing the whole anger of the fickle people upon him, and he was forthwith deprived of his command.

His country was soon taught to feel the loss of his splendid military talents, their fleet being entirely routed by the Spartan admiral, Lysander, only eight vessels escaping capture or destruction. Quickly following up this victory, Lysander invested Athens itself; compelled it to surrender at discretion, and appointed thirty governors with absolute and irresponsible power.

From this time Athens may be considered to have been ruined past all hope of redemption; for though the thirty tyrants were expelled, and though some few bright characters illustrated the future annals of Athens, real liberty, or even the love of it, was never regained. From the time of Pericles they had gradually become more and more infatuated with pomp and luxury; upon theatrical representation they willingly expended infinitely larger sums than those which they bestowed upon their army and navy; and they at length grew so corrupt that, in the time of Demosthenes, that great orator and Phocion were the only powerful public men who were not the purchased and paid slaves of the ambitious and politic Philip king of Macedon. His gold had corrupted all others—and passion made the vast abilities of Demosthenes in the end almost as fatal to his country as even his corruption could have been; for when at the head of affairs he allowed his hatred of Phocion to cause him to deprive that able general of the command of the Athenian

troops, and to commit that important trust to Chares and Lysicles, the former a known coward, and the latter brave enough as an individual, but destitute of ability and experience as a general. This fatal change of commanders took place just before the fatal battle of Chæronea, in which the Athenians were, in consequence of that change, utterly routed, and Philip of Macedon, from being king of one petty place, became the virtual arbiter of the destinies of Greece.

Through the whole of this brief sketch of the history of Athens, we perceive that the *vices* of the people became the instruments of bringing about the people's punishment; and we perceive, too, that when a people are thoroughly depraved, the utmost danger to their public liberty is insufficient to wean them from their base attachment to their own individual enjoyments. When Athens was tottering to her fall, the selfish and effeminated Athenians were infinitely more anxious for good actors than for able generals—for fine poets than for honest and skilful statesmen; and so, in modern France—whose people have until very recently borne a singularly striking resemblance to the Athenians in their mingled levity and tendency to turbulence—the horrors of the revolution, when the ambulatory guillotine, dripping with the best blood of France, traversed the streets of Paris, the theatres were not the less crowded, and the thoughtless Parisians were not the less easily delighted.

If history is what it is called, and what it ought to be, "Philosophy teaching by example," the history of both Athens and France may teach us, both as individuals and as a nation, to beware of excessive luxury, as the fruitful parent of national degradation and of individual suffering.

(To be continued.)

## No. II.—POPULAR SUPERSTITIONS.

(Continued from p. 104.)

POPULAR superstitions are of two kinds; the one has its source in misunderstood natural phenomena, the other in circumstances of man's production, of which the *results*, but not the cause, are perceived. Perhaps specimens of these two classes of errors will, better than any abstract disquisition, tend to disabuse the minds of the credulous, and teach them to take nothing to be supernatural merely because the cause of it is hidden from their view. All of our readers who have ever been in the country must at certain times in the year have observed round rings of extremely vivid verdure in the green sward—and especially in the neighbourhood of large and ancient trees. The peasantry of nearly every part of England give to these rings of bright verdure the name of "Fairy Rings;" and they suppose that the elastic trip of Mab and her attendant sprites, dancing beneath the pale and beautiful light of the moon, causes the appearance in question. Again and again we must insist that for Christians, having the blazing and beauteous light of the gospel to lead them to right conclusions,—for men thus enviably situated to attribute the effects of unknown causes to—

"Witch and wizard, sprite and fiend,"

is not only silly, but is at least very closely approaching to actual impiety. Now this particular appearance has not even the quality of being inexplicable: on the contrary, it is clearly and distinctly to be accounted for by strictly natural principles—principles which are hourly at work throughout the universe, and to other and much grander effects of which we never dream of assigning any other than natural causes.

An acorn is planted in the ground, and in due course of years it produces a magnificent oak. Do we assign this really wonderful metamorphosis to witchcraft? And yet the mere growth of *fungi*—which every vegetable corruption, and even some animal corruptions produce—is so astounding, that we who see without wonder a few grains of wheat produce fifty fold in increase, growing on graceful and stately stalks; and who day by day witness the growth of the "forest monarch," which we remember a puny and slender sapling, are not ashamed to refer an unusual brightness of verdure to the midnight gambols of a race which, both reason and a right understanding of Scripture assure us, has no existence!

Some natural philosophers, justly anxious to explode so degrading a superstition, have very improbably and illogically referred the "fairy rings" to the action of lightning; but this reference is a great deal more remarkable for its ingenuity than for its justice. All who have watched the play of the lightning, darting now hither, now thither—now in one broad blaze of dazzling and almost blinding light—now shooting in one straight path, like a blazing arrow—and anon playing from side to side in eccentric lines and angles; all who have noticed this will agree that if there were no other reason (as, for instance, the colour of the "fairy rings," why these rings should not be referred to the action of lightning, abundantly sufficient reason would be found in their figure. They are invariably circular, but the lightning does not invariably strike in a circle; and this is indispensably necessary to the correctness



of the theory to which we allude. Far more reasonable—so reasonable,\* indeed, as to our understanding to seem undeniable—is the theory which refers these appearances to the growth and decay of *fungi*. These have been found in “rings” of the kind, and these rings are the most frequently found, and the most distinctly developed and vividly coloured, in parks and forests; precisely the situations in which, from the fall and corruption of leaves, *fungi* the most abound. To a superficial reasoner it may seem that this theory is open to something like the same objection which we have urged against the supposition of lightning producing these appearances; but the two cases are very far indeed from being parallel. In the case of the lightning we actually see the cause; and we see, too, that it is mathematically impossible that lightning striking the earth in every eccentricity of line and angle can leave the marks of its scathing in “circles.” But in the case of the *fungi*, though we cannot say why they grow in circles, yet we have experience for the fact that they do so; and be it remembered, that this form of growth of *fungi* is only one of very many phenomena, of which we cannot by our philosophy explain the cause and process, but which we see as results. We cannot tell why, or even how, a lobster, whose claw is wounded in strife or by accident, gets rid of that claw and has another in its stead; yet we well know that lobsters do so, and assuredly there is much more to be surprised at in such processes as these than in *fungi* growing in a circle.

Another perfectly natural appearance which, though quite explicable on the known and indisputable principles of natural philosophy, is made by ignorant people an object of superstitious dread, is what in some parts of the country is called “Jack o’ Lantern,” and in others “Will o’ the Wisp.” Wherever there is a flat, low, marshy piece of ground, there this appearance is certain to be seen, especially in a dark night following a hot day. In general the difficulty of persuading the peasantry that this appearance is not only perfectly natural, but is also perfectly innocent into the bargain, arises merely from the difficulty of leading an untrained mind to distinguish between being, and cause and consequence of that being. You tell a peasant that this luminous appearance is perfectly harmless; he replies by saying, ‘There is the appearance. John Tomkins was found smothered in yonder marsh, into which he was led by this light; and it appeared very vividly the very night before the widow Jones expired.’ Here is your difficulty; and it requires great tact and no less patience to surmount it. If you take the trouble to inquire patiently into particulars, you are pretty sure to find that the ploughman whose death is attributed to the malignant misguidance of Jack o’ Lantern was, in point of fact, so exceedingly intoxicated, that he would have been suffocated in the shallowest ditch, in the most perfectly dark lane between the ale-house and his own cottage; and that the widow, of whose death the gaseous meteor was, as you are gravely assured, a “token,” had been for eighteen months in a decline, and for the latest third of that space of time so far gone in hopeless disease that every new day of her survival was a perfect marvel and mystery to every medical man aware of her situation. Here is the ground upon which to found our exertions in the cure of superstition. The facts must be lucidly and emphatically pointed out; and they must be put in every intelligible variety of phraseology and point of view.

Having once shown that the occurrences which have been ignorantly attributed to the malignant influence of “Jack o’ Lantern,” are in plain truth the results of different and perfectly natural causes, the road will be fairly open to us to show the actual nature of the harmless and much labelled

“Jack o’ Lantern.” We may show that hay, ill-saved,—as the country phrase is,—fires from being damp and closely packed. We may point (if any where near the sea-coast) to those fields which, as is very commonly the case in marine neighbourhoods, are manured with fish; and immediately after the dusk of the evening, whole sheets of phosphoric light will be seen of a brilliancy compared to which the dancing light of the “Jack o’ Lantern” is but as the feeble glimmer of a small candle to the bright flood of light of the beautiful “harvest moon.” Here the peasant, however superstitious and however ignorant, scholastically speaking, will feel on sure ground. He can see at once cause and effect; he can see that the light becomes brighter and brighter as, up to a certain point, the corruption of the fish becomes more and more complete. Having thus explained an analogous appearance, we may now safely and surely proceed to point out the nature of inflammable gases; and if, after having done this, there seem to be still some lurking remnant of a painful and superstitious terror, we may at once dispel that by the simple process of taking a closely stoppered phial to the marsh, filling it with the gas, and burning it before the peasant’s eyes, and in his own cottage. It may at first sight seem that this process might be at once resorted to without the previous labour of reasoning, and adducing analogous phenomena, which the superstitious do not refer to supernatural and malignant causes. But it should be constantly remembered, that the habits of the mind, like the habits of the body, become, to a very considerable extent, a second nature; and in order thoroughly to obtain the mastery over them no means should be neglected, for on the one hand many minds may be convinced by reasoning, while many others are open to conviction by both, who would resist the single force of either. To this it may be added, that no sincere well-wisher to the intellectual progress of mankind should think any process too tedious which promises to dispel superstition, at once the most degrading weakness of the human mind, and the most formidable of all the numerous and potent obstacles to its onward march. Corruption, whether animal or vegetable, emits a phosphoric light in the dark nights; and every one of our readers who has lived in the country, has no doubt known stalworth peasants, whom nothing bodily would frighten in the open day, to be scared well nigh to idiocy by the light emitted by a decaying stump of wood. Show this man a phial of phosphorus in the day-light, make him observe how utterly colourless it is; and then show him that in the dark, and especially if agitated, it emits a light quite strong enough to enable him to read tolerably large print: having done so, explain to him that the decaying stump of wood which so terribly alarmed him emitted phosphorus, and he must be stolid indeed, and inseparably wedded to folly for folly’s sake, if “light-wood” ever alarm him again.

(To be continued.)

THE sun shines in his full brightness, but the very moment before he passes under a cloud, who knows what a day, what an hour—nay, what a minute may bring forth? He who builds upon the present, builds on the narrow compass of a point; and where the foundation is so narrow, the superstructure cannot be high and strong too.—*South.*

THE persons of all men are to be alike equal to us, and our hate or love should go according to their virtues or vices.—*King James.*



*Public Walks of Bremen.*

## BREMEN.

BREMEN is one of the most ancient cities in Germany. It is the "*Phaberrimum*" of Ptolemy, and was known as the seat of an archbishop in the reign of Charlemagne; also, as one of the earliest and most strenuous supporters of the Reformation. At the peace of Westphalia, in the year 1648, it was relieved from papal thralldom, and confirmed in state-freedom, with rights, privileges, and immunities, civil as well as ecclesiastical. In 1757, the city was taken by the French, who, however, enjoyed their triumph only for a brief period; for on the appearance of a small band of the Hanoverian army, they abandoned their conquest. In 1806 it was again successfully attacked by Napoleon Buonaparte, who annexed it to the French empire, of which it remained a part till 1813, when it threw off the French yoke, and became one of the four free cities of Germany.

Bremen is separated into two parts by the Wesser; on one bank of which stands what is called the "Old Town," while on the opposite side of the river is situated the "New Town." Except the principal street, which is of moderate width, the avenues in the old town are inconveniently narrow, and the houses seldom reach higher than two stories. Most of the magistrates and principal inhabitants reside during the winter in this town, but their gardens and summer abodes are in the new one. The two towns are joined by a large bridge, which supports an immense hydraulic machine, placed there to supply the inhabitants with water. The objects of greatest attention to travellers are the Cathedral, the Museum, the Town-Hall, and a coffee-house, the frontage of which is profusely ornamented with figures sculptured in bas-relief.

Under the choir of the cathedral—which is an ancient Gothic structure—is the chief curiosity the people of Bremen

have to boast of. This is the *bley-keller*, (lead cellar,) so called from a catastrophe that once happened to the leaden roof, which having been melted by lightning, run into this vault, giving to it the singular property of preserving dead bodies from putrefaction.

In the market-place—which our artist has selected for illustration—stands a stone statue of "Rolando." Holcroft the dramatist asks, in his *Travels in Germany*, "Who is this fabulous Roland; a figure of whom one meets at almost every turn?" We wish, for the information of our readers, we could answer this question, but have searched in vain for some historical notice of "Rolando."

The trade of Bremen consists principally in refined sugarc, iron, flax, hemp, and linen; but the city is most famous for Rhenish wine, the sale of which is monopolized by the authorities, and can only be purchased at the public vaults. In one of these, we are told in Baron Knigges's *Letters*, written on a journey from Lorraine to Lower Saxony, wine is kept so old, that if to the prime cost the accumulating interest of the money and other expenses were added, the price of each bottle of this long-stored vintage would exceed a thousand dollars! We must, however, remark, in justice to the Baron, that this statement is made simply, unaccompanied by any voucher for its correctness. That some such highly-esteemed liquor is carefully preserved in the public cellars, there can be no doubt; for it is stated that on very particular occasions—especial "high days and holidays"—one bottle of it is doled out at the Town-Hall, to a tolerably strong muster of burgomasters and magistrates. This Bremen *ambrosia* is also occasionally administered, in cases of desperate danger, to the sick.

The city of Bremen, though part of a duchy of the same

## MARKET PLACE OF BREMEN.

name, provides its own free independent government, and is divided into quarters, over each of which a burgomaster is elected, to preside during his life-time. The police regulations are excellent. In fact, the entire executive system of Bremen is conducted with a degree of order, promptitude, and efficiency, that might be imitated by cities of much larger extent, and higher pretensions, with great benefit.

The chief characteristics of the inhabitants—who amount in number to 48,500—are frankness, hospitality, and contentedness. If they do not possess much refinement of taste, or polish of external manner, they are without the usual concomitants of such accomplishments—desire for luxury and duplicity; and although they preserve almost primitive simplicity in their habits, yet they are not devoid

of intellect. Their usual dinner-hour is eleven, but on Sundays they breakfast at six, and dine at ten. All are Protestants, and notwithstanding that the Cathedral belongs to Lutherans, the Calvinistic creed predominates.

The most celebrated men Bremen has produced, are Doctors Olbers and Oldenburgh; the former discovered, from the observatory of which he is director, the planets Pallas and Vesta.

The Museum of Bremen is celebrated for a curious collection of different species of snakes. The library is tolerably well filled. Its origin is not a little singular. "When Lavater's expensive work on physiognomy appeared, three of the inhabitants, exceedingly desirous to read it, proposed to each other to purchase it in common, and peruse it in turn. This suggested the convenience of buying other books, and at last, of clubbing their small libraries, having a common room, and having each a key. Pipes and tobacco could not be forgotten: ice to a Neapolitan is not a more pressing want. Here they came—read, smoked, and meditated,

whenever they had leisure. From this small beginning the society grew, and the spirit with which it has been maintained, the generosity of its members, the ardour of their zeal, and their thirst for inquiry, have been rewarded by the pleasures which knowledge affords, and the applause of surrounding cities."

Bremen is subject to inundations in winter, and at Christmas 1617, so suddenly did the waters rush into the city, that some thousand head of cattle, and several hundreds of its inhabitants, were lost; but similar accidents were prudently provided against after this misfortune, and by a considerable pecuniary outlay Bremen was so effectually dammed in, that no such disastrous event has since occurred. The last great misfortune recorded to have happened in this town was occasioned by the opposite element—fire. In 1739, a large gunpowder mill exploded, having been struck with lightning!

Our illustration in page 120 represents the public walks of Bremen, which are much frequented by the inhabitants.

W.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### No. III.—CARTHAGE.

Most of our readers are, no doubt, acquainted with the old and excellent fable of the painter and the lion; but as some of them may not have met with it, we may be permitted briefly to quote its substance.

The fabulist alleges, that the lion and the painter quarrelled about the respective powers of lions and men. As a conclusive argument, the painter pointed to one of his own pictures, in which a man was represented as striding triumphantly over a prostrate lion, which had fallen beneath his courage and prowess. The brief, but pithy reply of the judicious brute to this *argumentum ad leonem*, was,—“Ah! if the lion had been the painter, the picture would have told quite another story!”

Apart from its felicitous humour, there is great value in this fable: it is a storehouse of wisdom to all who read ancient history; and especially to those who read ancient history as written by the Romans. The Roman historians were guilty of shameful partiality towards Rome, and of still more shameful injustice towards other nations; and in no case was the “history,” as written by Romans, more flagrantly unjust than it was in the case of Carthage.

Situated as that country was with regard to Rome, it not only has been libelled by the Roman historians, but, unhappily, its own historians,—whose love of country, and whose personal acquaintance with the actual events of their country's history, would have enabled them to refute the calumnies of their country's inveterate and unprincipled enemy,—have without a single exception perished.

Under these circumstances—seeing that, as the most formidable rival and opponent of Rome, Carthage was the peculiar object of the envenomed misrepresentations of the Roman writers, and on the other hand that the native historians of Carthage are no longer in existence to counterbalance the defamations of Rome, it behoves us to bear constantly in mind while reading the history of Carthage as given to us by the Romans, that we are reading the accounts given by bitter enemies.

Livy, Polybius, and other writers, both Roman and Greek, paint the Carthaginians in the blackest colours; and “*Punica fides*”—Punic faith—has been handed down to us as expressive of every thing treacherous in design, and overreaching in act. We shall find, however, that this very

propensity to treachery was among the most flagrant public vices of Rome herself; and we shall find too, that even had the Carthaginians been as guilty of artifice as the Romans were, they would have been in no slight degree justified by the *lex talionis* which had so high a place in the favour of all heathen nations.

Another charge commonly brought by the Roman writers against the people of Carthage, is that of being excessively attached to the accumulation of wealth. Now, though avarice is a detestable vice, either in the case of nations, or in that of individuals, it is not the less true that the love of commercial enterprise is one of the noblest of national characteristics, and one of the surest foundation stones of national aggrandizement and grandeur; and it is only upon distinct proof of actual avarice that we ought to believe that charge to be true, when we know that other charges made against the Carthaginians by Greek and Roman writers are grossly and obviously unjust. Now the nearest attempt at proof—for in truth it is only an attempt—of the universal and sordid avarice of the Carthaginians, is the assertion of Polybius, that, “Whereas at Rome nothing was so infamous as bribery, and wealth obtained by improper means; at Carthage, the highest employments and dignities of state were openly sold. And yet throughout his own detail of Carthaginian affairs, we find that the only cases in which the high offices were not filled by the ablest and most worthy among the Carthaginians, resulted not from the prevalence of bribery, but from the insane violence of faction—in which violence, Rome's own history more disgracefully abounds than that of any other country under heaven. We have thus no choice but to believe Polybius unjust in his accusation. Both that and the details of his history cannot be true; for the latter flatly contradict the former, and it requires no argument to show the greater probability, (not to say certainty,) that Polybius was guilty of injustice in one accusation, than that he was incorrect in an immense variety of details of mere matter of fact.

Cruelty is another sin of which the Roman writers especially were very partial of accusing the Carthaginians. It is undoubtedly, a crime of a most disgraceful nature in either

nation or an individual. But we must still bear in mind that the *lex talionis* bore a very different aspect in the sight of Heathens from that which it takes when tested by the divine and beautiful precepts of the gospel. And the history of Rome abounds so exceedingly with instances of cruelty perpetrated by the Romans upon their prisoners, even of the very highest rank, that—even if the Carthaginians were as cruel as they are represented to be,—it is little marvel that they were so when we consider how insolent, cruel, and powerful were their Roman foes. But, in truth, this accusation seems to be not much better founded than others which are brought against the Carthaginians: let us take, for instance, the case of Regulus. Every school-boy is aware that the Carthaginians are said to have put that commander to death under circumstances of such revolting cruelty, that it is positively painful to read of them. Horace, too, called in the aid of poetry to heighten the effect of the alleged Carthaginian barbarity; and the fate Regulus forms the subject of one of the noblest of that poet's odes. But your poets are very prone to ornamenting—so much so, that had we no other evidence of the fate of Regulus than that of Horace's ode, our considering the truth or falsehood of the story would be not a whit more reasonable than to write a treatise on the authenticity of the account given of the assassination of the Pacha Seyd by Gulnare, in Byron's tale of the "Corsair."

The evidence of Horace, then, we may at once pass by; and on turning to historians, we find, firstly, that Polybius and Diodorus Siculus—able writers, and very inveterate against the Carthaginians, make no mention of this barbarity; while the Roman historians, who do make mention of it, give not only various, but actually irreconcilable accounts of it—facts, certainly, which, in other cases, the soundest and most acute critics would allow to amount to the very highest degree of probability of the whole account being a mere fiction of the Roman historians.

Enough has been said to show that we must read the accounts of Carthage, which are derived from its bitter enemies, with all possible caution against being misled. We shall therefore, in our next, proceed to give a succinct account of the rise and fall of that, in very many respects, truly great and wonderful nation.

(To be continued.)

### THE PANTHEON, OR CHURCH OF ST. GENEVIEVE, AT PARIS.

It speaks but little in favour of the inventive genius of the present day, that all our most exquisite architectural monuments are copies from those of antiquity; and if there be at any time a departure from the principles laid down by the ancients, that departure is usually censured as deformity, or, at least, as an offence against true taste.

No one can deny that the Greeks and Romans invented a style of architecture that has never been excelled in beauty, and which continues to be as much admired as in the days of Pericles and Augustus; but is the invention of man, so unlimited in other matters, so bounded in this that there can be no departure from the Grecian or Gothic styles that will meet the approbation of men of taste and judgment? Certainly not. Were prejudice to be discarded, and proper encouragement given, no doubt an English style might be invented which would successfully compete with those at present so highly in favour, and be more suitable to a northern climate than that originally designed for a more genial sky.

These observations will apply to all the European nations except Turkey, where little attention is paid to style; even

our Gallic neighbours, so fruitful in inventions of other kinds, show none in this,—their triumphal pillar imitates that of Trajan, their triumphal arch that of Constantine; and other public monuments are in great measure copies of those on classic ground.

Paris possesses but few churches that are remarkable for their beauty, but that of St. Genevieve stands at the head of them by universal consent. It was built by Louis XV. in consequence of a vow made by him during his sickness at Mentz. Many plans were presented by different architects, some of which were exceedingly grand, but that of M. J. G. Soufflot was preferred, on account of its fine proportions, and the improvements it presented on the style of ecclesiastical architecture hitherto in use.

On the site of St. Genevieve stood an old church, dedicated to St. Paul, which was erected in the ninth century by King Clovis. The present edifice is in the form of a Greek cross, 339 French feet in length, and 253½ feet in breadth, at the widest part. The portico is copied from that of the Pantheon at Rome, and is formed of a peristyle of twenty-two Corinthian columns, each five feet and a half in diameter, and fifty-eight high; the carving of the capitals is of exquisite workmanship. The portico, formed by these columns, is surmounted by a pediment, the front of which is adorned with elegant sculptures and colossal figures; its length is 112 feet, and its depth 36 feet; the interior unites the boldness of the Gothic, and the beauty of the Grecian architecture. The three gates at the entrance are adorned with bas relief.

The interior of the church consists of four naves, in the centre of which is the dome. The naves are divided by thirty fluted Corinthian columns, three feet six inches in diameter, and twenty-seven feet eight inches high, which support an entablature of which the frieze is ornamented with foliage; above are the galleries, with elegant balustrades.

The exterior of the dome is circular, consisting of thirty-two columns of the Corinthian order, each three feet four inches in diameter, and thirty-four feet high. These are supported on a circular pedestal, bearing on an octangular base. The cupola is particularly elegant, and the height from the ground to the summit is 282 feet. The expense of its erection was upwards of a million sterling.

The successes of the French revolutionary armies may be in a great measure attributed to the enthusiasm that was excited in the troops by every art that the government could invent. That of changing the church of St. Genevieve into a Pantheon for the erection of monuments to those who distinguished themselves either in the cabinet or the field, was none of the least—it proved a stimulus to great actions of a most powerful nature. For this purpose, the emblems of religion were displaced, and those of liberty substituted, with this motto on the frieze of the monument—"AUX GRANDS HOMMES LA PATRIE RECONNAISSANTE." But as this national edifice was not sufficiently capacious to contain monuments for all who deserved well of their country, Napoleon, when he mounted the throne, limited it to receiving the remains of marshals, cardinals, ministers of state, great officers of the Legion of Honour, and senators.

On the return of the Bourbons, this church again received the name of St. Genevieve, the usual religious services were performed in it, and it was appropriated to the use of the Catholic missionaries.

THE views of every man should be directed toward a solid, however moderate, independence—without which no man can be happy, nor even honest.—*Sir Philip Francis.*

## No. II.—THE SELF-INSTRUCTOR IN MORALITY.

## OF TRUE PLEASURES.

THE amusements of life are as numerous as the vices of the age, the pleasures as few as the virtues. The reason is, the mind of man has something of divinity in its nature. It fixes its eye at once upon the past, the present, and the future; it is ever comparing ideas. The object capable of giving it pleasure must be as delightful as any thing experience has yet tasted, be equal to our previous expectations, and apparently productive of no evil consequence. Can any of the fashionable and so much sought after amusements answer to this character? Wit and humour, wine and music, and all the apparatus of splendour and luxury, will not, after an impartial examination, be found equal to any one part of it. These may contribute to delight, but they are not alone capable of giving it. The Platonic wise man, greatly despising these, seeks for pleasure in the schools of antiquity: he follows her through the fairy scenes of ancient poesy, inquires of the sages of old, sits down with Plato beneath his shade, and wanders up and down the porticos of Athens. At length, when he has wearied himself with laborious researches, he finds he expected more from science than it had to give, and that happiness is no more to be found in the abundance of knowledge, than wisdom in a multitude of words. After having spent the greatest part of life in the severe assiduities of study, he has the mortification to find that he is but a novice in the science; that boundless fields of learning remain yet unexplored, and that he must at length quit the prospect, or perish in the search. Various as the minds of men are, there is reason to suppose they are all to be made happy the same way; otherwise there is room to think they are not capable of happiness here at all. The variety of their inclinations reaches no farther than to dispose them to be variously amused. The man whose heart is replete with pure and unaffected piety, who looks upon the Father of nature in that just and amiable light which all his works reflect upon him, cannot fail of tasting the sublimest pleasure in contemplating the stupendous and innumerable

effects of infinite goodness. Whether he looks abroad on the natural or the moral world, his reflections must still be attended with delight; and the sense of his own unworthiness, so far from lessening, will increase his pleasure; while it places the forbearing kindness and indulgence of his Creator in a still more interesting point of view. Here his mind may dwell upon the present, look back to the past, or stretch forward into futurity with equal satisfaction; and the more he indulges contemplation, the higher will his delight arise. Such a disposition as this seems to be the most secure foundation on which the fabric of pleasure can be built.

Next to the veneration of the Supreme Being, the love of human kind seems to be the most promising source of pleasure; and it is a never-failing one to him who, possessed of this principle, enjoys all the power of indulging his benevolence; who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures. It is true, there are few whose power or fortune are so adequate to the wants of mankind, as to render them capable of performing acts of universal benevolence, but a spirit of universal benevolence may be possessed by all; and the bounteous Father of nature has not proportioned the pleasure to the greatness of the effect, but to the greatness of the cause. The contemplation of the beauties of the universe, the cordial enjoyments of friendship, the tender delights of love, and the rational pleasures of religion, are open to all; and they all of them seem capable of giving real happiness. These being the only fountains, as far as appears to us, from which true pleasure springs, it is no wonder that many should be compelled to say they have not yet found it, and still cry out, "Who will show us any good?" They seek it in every way but the true way; they want a heart for devotion, humanity, friendship, and love, and a taste for what is truly beautiful and admirable.

## No. III.—POPULAR SUPERSTITIONS.

(Continued from page 119.)

OF atmospheric appearances, to which the absurdity of mankind has attributed an ominous or malignant nature, we have spoken somewhat fully in a recent number of the "GUIDE TO KNOWLEDGE," in describing the "Spectre of the Brocken."\* It will now, then, suffice to give some specimens of the artificial causes of superstitious terror; and in so doing we shall avail ourselves of the anecdotes in works to which, probably, the majority of our readers have not ready access. Sir Walter Scott, among the numerous labours with which he has provided almost equally for the delight and the instruction of myriads of readers, has bequeathed us an elaborate and masterly treatise on "Demonology and Witchcraft." His early reading, and indeed the natural bias of his mind, led him into, perhaps, some deep and laborious investigation of the actual facts upon which both the more popular and the more recondite superstitions are founded, than any other writer in modern times, at least, has ever made. In the course of this investigation, he discovered a vast variety of simple facts, which,

simple as they are, most satisfactorily explain superstitions which had previously defied the scrutiny of the superficial, and excited the terror of the weak. Though these anecdotes are related by that illustrious author in that vivid yet various manner, of which he was so consummate—we fear we must say so inimitable—a master, they all have the same tendency, viz. that of showing that even the most plausible superstitions have invariably a perfectly natural, and, generally, extremely simple explication.

Previous to giving—briefly, of course, and in our own language—some of the most striking and graphic of these anecdotes, we had better, perhaps, remind our readers of the strange death of the "Musical Small-Coal Man," immortalized in the pages of the at once shrewd observer and classical writer, Addison.

The "Musical Small-Coal Man" was a very humble tradesman. Industrious in the pursuit upon which he depended for his subsistence, he was at the same time blessed with considerable taste for literature, and with a by no means contemptible acquaintance with many of its branches. To this very desirable superiority of intellectual

\* See No. CCVI. p. 438.

culture, he added a very great musical genius; not only playing at sight, and on various instruments, many of the more difficult works of other composers, but even composing short pieces himself, in a style sufficiently good to obtain the approbation of some of the most distinguished judges of his time and country. "The Spectator" was at this time in the very height of its popularity and influence; and Addison, who was always ready to aid any one who was not likely to rival himself, spoke in such warm terms of commendation of "The Musical Small-Coal Man," that the company of the humble but gifted and accomplished tradesman was eagerly sought by very many persons as superior to him in attainments as in social rank and possessions.

Among the friends thus acquired by our musician, there were some who were as enthusiastically attached to the "divine art" as he himself was; and an amateur concert was at length established in the immediate neighbourhood of his residence. Ventriloquism, which is now so well known and so perfectly understood, was very little known; and it was one of the—of course numerous—matters with which the praiseworthy but humbly situated tradesman and student had no kind of acquaintance. At one of the weekly meetings of the musical society to which we have made allusion, a gentleman skilled in ventriloquism determined to amuse himself with the superstitious credulity which was the most prominent among the very few weaknesses of the "Musical Small-Coal Man." Accordingly, in the midst of the evening's amusement, the gentleman, in the hollow and impressive tones peculiar to ventriloquism, warned the Small-Coal Man, by name, that on a certain day he should "surely die." The immediate effect of this unexpected and startling announcement was, the illness and dread of the credulous man being so excessive, that he was obliged to be instantly conveyed to his home. Alarmed at so excessive a terror, his friends tendered the most complete explanation of the circumstance by which he had been so much shocked—but all was in vain. He rapidly sickened; and, in spite of the best aid of the faculty, and the most tender attentions of his sympathising friends, *the prediction caused its own fulfilment: the man actually died at the time named by the ventriloquist!*

We now turn to those cases of artificial illusion in which the process has been discovered, but in which, had it remained concealed, the individuals upon whom the impositions were practised, and all others who were acquainted with the results, but not with the process, would have lived and died in the belief of supernatural agency.

In the castle of a certain Hungarian lord, there was one room which had the bad reputation of being haunted. Most castles have some one apartment similarly maligned; and in most cases, as in the one before us, the room which is once pronounced to be "haunted," is forthwith abandoned to rats and spiders, and very sedulously avoided after nightfall by ignorant persons of both sexes and of all ages.

The "haunted" room of the castle to which we allude had been for some time abandoned on account of its, in Scotch phrase, "uncanny" character, when, the noble owner giving a grand entertainment, his vast abode was so crowded by guests that it was necessary to put even the "haunted" room into requisition. Among the visitors was an officer of hussars, highly distinguished for his utter contempt of every thing in the shape of danger; and the noble host selected him as the most fitting of all the assembled company to try conclusions with the disagreeable and ghostly tenants of the haunted chamber. On being made acquainted with the state of affairs, the gallant officer very cheerfully agreed to accept of the proposed accommodation; but while he very sincerely professed his unbelief in the romantic nonsense

with which timid and ignorant people are so prone to make themselves and others uncomfortable, he good humouredly hinted that he had a very decided partiality for undisturbed sleep, and that, therefore, if any one should deem fit to disturb him by way of making trial of the strength of his nerves, he trusted it would not be taken amiss if he should welcome the intruder with a brace of bullets. It was agreed on all hands that the gallant officer ought by no means to be disturbed by mortal intruders; and it was pretty evident in the countenances of the majority of the company that it was sufficiently probable that he would find quite sufficient employment in repelling the attentions of *supernatural* intruders.

At the conclusion of the evening's festivities, our gallant friend was shown to the so styled haunted apartment; and as he felt not quite convinced that some of the "ryghte merrie companie" might not attempt to play upon his feelings, he laid his pistols carefully loaded within reach, and allowed his lamp to remain burning.

So little did the officer, accustomed to treat real danger with contempt, allow himself to be disturbed by the superstitious tales told about his chamber, that he was scarcely in bed when he fell fast asleep. He was awakened however by music, and starting up in bed he saw at the farther end of the apartment three ladies grotesquely dressed, who sung a *requiem* to the accompaniment of the music. For some time the officer was delighted with the performance, both instrumental and vocal; but as both continued in the same strain, he at length grew wearied. "Mighty well, ladies!" he said; "but if it make no material difference to you, I shall be happy if you will change the tune." Of this polite request the musical ladies did not deign to take notice, but continued to sing on in the same tune and the same words until the patience of their auditor was fairly exhausted; and, after having iterated and reiterated his orders for their departure, he assured them, in the most solemn terms, that if, after he had counted twenty, they continued to annoy him, he would most infallibly fire at them. Of this threat the ladies however took no more notice than they had previously bestowed upon his entreaties, but continued, quite coolly, with their vocal exercise. Made at length quite furious by the utter contempt with which he was treated, he cocked his pistols, levelled, and fired. To his infinite astonishment, when the smoke cleared away, there sat the ladies still, perfectly uninjured, and singing on quite as coolly as if nothing had happened. The officer was a practised and masterly shot, that his pistols had not been tampered with he was positively certain, and equally certain that there, in despite of having been fired at, sat the three musical ladies. Brave as he was, the circumstance so dreadfully startled him, that he was for some weeks too ill to be able to quit his bed.

Now, had this affair never been explained, here would have been a treasure for the silly lover of the marvellous! The unquestionable courage of the officer, tried in many a well-foughten field, his known contempt of superstitious legends, and the absolute illness caused to him simply by alarm, would have made a host of converts to the comfortable doctrine of ghosts and hobgoblins. But, alas! a matter of fact proof was tendered to which neither the officer nor any one else could refuse to yield

"faith and full credence:"

the female choristers were not in the officer's room, but in an adjoining one, and he fired not at them, but at the reflection of them thrown into his room by means of a concave mirror.

An American writer, who has very cleverly treated upon

delusions and superstitions, relates a very singular case, which strongly shows the absurdity and mischievousness of attributing to mere supernatural power whatever we cannot at once solve by known natural causes.

"A lady of advanced age was in an extremely weak bodily condition. Sitting one fine afternoon in company with a young friend, she suddenly observed a brilliant flash of light which illuminated the whole room in which they sat. A second and a third time, the same vivid and unaccountable blaze of light made its appearance; and at its third disappearance, the poor lady exclaimed that the flashes of light were 'tokens' of her approaching death. Aged, and extremely feeble, it was, in truth, not at all unlikely that her light of life was upon the eve of being extinguished; but it was not from the cogent premises of age and illness that the ill-educated lady predicted her approaching decease, but from the *three*, (that pet number of superstitionists!) appearances of a light for which she could not satisfactorily account on any other than a superstitious ground. And so excessively was she alarmed by this simple occurrence, that her malady, which probably would not have prevented her from surviving for some months longer, was so dreadfully increased

that in a very few days she actually died. All attempts at reasoning with her were merely and entirely thrown away:—she had seen three flashes of light—and that, in her own phrase, was enough: she felt entirely convinced that she had received a supernatural token of her speedy decease, and the consequence of this belief was; what we have stated, her death."

A very short time after the unfortunate lady had thus frightened herself into the grave, the gentleman from whom we abridge this account chanced to call upon some young students who lived in a house near that occupied by the deceased lady; and as he entered their room he found that they were amusing themselves by reflecting the light of the sun into various houses, by means of a large looking-glass. Here then was a ready and complete solution of the supernatural mystery, by which a very worthy, but weak-minded and ill-educated lady had been frightened to death; and thus a mere boyish freak, a freak which almost every child has practised, or seen practised, ever since glasses were first invented, was the cause of what ignorance set up as an inscrutable mystery.

(To be continued.)

## No. I.—SELF-INSTRUCTOR IN AGRICULTURE.

In a future paper upon this subject we shall avail ourselves of some of the innumerable statistical documents accumulated by modern industry, to show the vast improvement which has taken place in the agriculture of this country, as manifested by the abundant and valuable productions of districts, which, comparatively speaking, but a few years ago were either wholly uncultivated, or cultivated with scarcely any benefit either to the farmer or to society at large. But our present business is rather with the principles of agriculture than with its history; and to the former we shall for the present confine ourselves.

The nourishment of vegetable productions, upon which their growth and increase depends, is governed by chemical principles; it is, therefore, upon chemical principles that the farmer must proceed in adapting his manures to the nature of his soil, and both to the nature of the crop he wishes to produce. The manure which will improve a light sandy soil, will deteriorate a stiff clay, or even loam; and the land in which one kind of seed will infallibly rot, will produce most abundant crops of another kind. Now, though there are many very good practical farmers who know nothing of even the simplest rudiments of chemical science, they are good farmers, not in consequence of their want of acquaintance with chemistry, but in despite of it. It is very obvious that, however unconsciously, he who farms well and profitably, must farm in accordance with sound agricultural (*i. e.* agriculturi-chemical) principles. Being in his own person ignorant of these principles, he can only adapt his practice to them in one of two ways;—either repeated trials and many failures have taught him the manure best adapted to his soil, and the crop best adapted to his soil thus manured, or he implicitly "does as he sees others do." The stoutest haters of "theory," the most sturdy opponents of the instruction of "practical" men in the principles by which their whole practice is to be governed, and as it were inspired, will scarcely venture to say that they would look with very comfortable feelings upon the blind, though gigantic efforts of an agricultural empiric, struggling and wasting his capital, year after year, and only hitting upon a profitable course of operations, after having tried in succession every description of

practice except the right one! The humanity which is so prominent and so honourable a trait in our national character would make any one blush to advocate such a course of training for the English farmer. What remains, then? Clearly, one of two things, to "do as he sees others do," or to make himself master of the first principles of chemistry, as applicable to agriculture, and thus to have a constant guide in a mere routine course, or an infallible test in an experimental one. If hundreds of books and thousands of speeches did not prove the contrary, it would seem, *prima facie*, certain that no one would be found to say that a knowledge of principles is infinitely preferable to a dependence for example upon the practice of others. And, setting aside all experimental agriculture,—which, to say the truth, we should rather see pretty much confined to opulent landowners than commonly practised among renting farmers,—what an inferior chance of success has the man who can only imitate others who are quite as likely to go wrong as himself, to that which is possessed by the man who is acquainted with the principles upon which the nourishment and increase of his crops depend, and has his process reduced to a certainty—the variations of season alone excepted! And when, instead of merely using the soil as it is, we would alter it; when we could cause it to evolve a greater portion of one kind of gaseous nourishment, and a lesser portion of another, how indispensable is a knowledge of sound principles—unless, indeed, we would have several generations of "practical" men utterly ruined in futile, because ill-directed labours!

How convertible the soil is, a single fact will abundantly suffice to show. The fine estate of the wealthy and venerable Mr. Coke, of Norfolk, abounded some years ago with tracts of sandy soil—excellent land for the increase and accommodation of wild rabbits, but to a "practical" agriculturist absolutely worthless; now this very same land is perfectly proverbial among all who take an interest in English agriculture, for its wonderful fertility. True it is, that Mr. Coke has expended immense sums of money in converting the soil; but it is no less true that he might have expended those sums multiplied by a thousand without



growing a single turnip or a single ear of wheat, had he not done it judiciously—i. e. on sound principles of chemistry, as applicable to the nurture of vegetable life.

Contenting ourselves with this single instance of the value of scientific knowledge to the agriculturist, we shall now proceed to the principles of agricultural chemistry; and first, let us examine the nature of vegetables, and the process by which we are to cultivate them profitably; and, except as to the varieties of season, over which finite though vain-glorious man can exercise no control, with certainty of being adequately rewarded for our employment of capital, skill, and labour.

To chemistry belongs the task of analysing vegetable substances—that is to say, of reducing them into the various separate elements of which their whole consists; and in a future paper we shall treat of this branch of chemistry, and show the nature of some of the most important vegetable productions, available either as food for man and the domestic animals, or for the purposes of manufacture. At present we have to do with the *growth* of vegetables, rather than with their nature or uses. The first point to which we have to direct the attention of the reader, is the important operation called *germination*; that operation, namely, by which the seed is converted into a plant.

The first particular upon which the farmer or gardener has to exercise his vigilance and skill is the goodness of his seed. The seed should be perfectly well saved, i. e. perfectly mature; and great care must be exercised as to the seed being true. Mr. Cobbett, in his amusing and useful "Cottage Economy,"—the best of his works, because the most free from the political bitterness which but too generally detracted from his usefulness,—relates that he purchased seed which ought to have produced him, and doubtless would have produced him, twenty tons weight of sugar-loaf cabbages, of which he thought very highly as winter fodder for cattle; but much of the seed being bad he scarcely realized a fourth of that crop. Now to the perfection of the seed it is not only necessary that it should proceed from the best plants of the kind, and that it should be gathered when perfectly fit, but also that the plants intended to be kept for seed should stand in a situation where they are not likely to have the pollen of other plants carried to them by the wind; for where this happens to them, they are very commonly so much impregnated with the nature of other plants, that their seed produces a completely bastard plant, in many cases almost entirely destitute of the properties for which the genuine plant is valuable. Due care being taken to have the seed true, and thoroughly ripe when gathered, the chances of a bad crop are very few. Indeed, some skilful practical farmers assert, that the destructive disease in wheat called the smut,—in which the ears contain a black sooty dust instead of firm and golden coloured grain,—as well as blight, is to be wholly avoided by having the seed perfectly ripened. Perhaps the opinion is not quite well founded as to blight, which in our opinion depends rather on the atmosphere than on any thing over which man can exercise any control; but there are many and cogent reasons for believing that it is quite correct so far as the smut is concerned.

The seed being procured perfect of its kind, the next consideration is to plant it at a proper time of the year, and in a soil fitted for its nourishment. Upon these points those who are not acquainted with them by experience, will of course refer to some of the elaborate and excellent treatises which both scientific and practical men have written.\* Both points

demand details utterly incompatible with the limits of a work like this.

Besides goodness of seed and fitness of soil, the process of germination demands for its accomplishment the exclusion of light from the seed—whence it is that those who sow grass seed without harrowing it almost invariably have a bad return for their labour and capital; sufficient heat—whence the importance of the time of year at which the sowing is performed; moisture—without which the seed cannot possibly sprout, as is seen by the length of time during which the seedsman or farmer can preserve it, by simply keeping it perfectly dry; and air—the exclusion of which is as fatal to the germination of plants as to animal life itself. Even these preliminary and very indispensable conditions require very great care and study on the part of the agriculturist who would make his pursuits profitable to himself or to society. And it is to be observed, that though, for the sake of lucid arrangement, we shall postpone to a future paper a brief account of the kinds, uses, and modes of action of manures, a knowledge of them is as indispensable to the cultivator, at the very outset of his operations, as skill in complying with the preliminaries of which we have spoken; for, on the one hand, however well-fitted land may for a time be for a particular kind of crop, that fitness will be gradually decreased, and in the course of time utterly destroyed, unless the particular portions of the earth which are exhausted by the crop be from time to time renewed by the use of appropriate manures in sufficient quantity; while, on the other hand, it may be absolutely necessary to the prosperity of the cultivator that he shall grow a particular kind of crop for which his land is naturally unfit, but which, by a sound knowledge of the theory of the growth of plants, and of the nature and mode of action of the various animal and vegetable manures, he can for the time make fit for the particular crop, while he can easily again alter its nature, by the use of other manures, or by other kinds of crop.

---

No greater spite can be done to a noble nature, than to be praised by a wrong person, and in the wrong place.—*Ben Jonson*.

---

Be kind to your friends, that they may continue such; and to your enemies, that they may become your friends.—*Cleobulus*.

---

The impostor employs force instead of argument; imposes silence where he cannot convince; and propagates his character by the sword.—*Junius*.

---

## CITY OF CANTON OR QUANG-TOHE-FOO. IN CHINA.

It has already been observed, that the jealous policy of the Chinese has excluded Europeans from every part of that extensive empire except the city of Canton; and no part of this city is accessible to them, except the suburbs, without special permission, which is with difficulty obtained.

The city itself is surrounded by a lofty wall, six or seven miles in circumference; but much of the space that it incloses is appropriated to fish ponds and pleasure grounds. Indeed,

---

\* The "Gardening Encyclopedia" of Mr. J. C. Loudon, who unites long experience to great science, will be found invaluable to all young

gardeners and farmers; indeed we fear there are few old ones who do not need its admirable instructions.

when we consider that not more than one-third of the ground within the walls is covered with dwellings, and that these dwellings are not more than one story high, the population of the fortified part cannot be great. But the suburbs are exceedingly extensive and populous, and the river which washes its walls is covered with boats, for four or five miles, in which reside multitudes of families, who have no habitations on shore. On the wharf of the river, which is commodious and pleasant, stand the factories of the different European nations. In these reside the supercargoes belonging to the respective companies, who are appointed to dispose of the cargoes brought to market, to supply the ships with others for Europe in return, and, during their absence, to contract with the merchants for such articles as may be judged necessary for the next fleet.

Including the inhabitants of the suburbs, and of the boats on the river, the population of Canton may be estimated at a million and a half—an immense assemblage of human beings, exceeding even that of London.

As Canton is seldom entered by Europeans—and when permission is granted, curiosity is under restraint lest jealousy should be excited—we know little of its interior. The streets of the suburbs are long and narrow, and filled with shops on each side, and the burning rays of the sun are excluded by an awning stretched over them. At the end of each street is a barrier, which is shut every evening. No carriages of any kind are used in Canton, all burdens being carried by porters across their shoulders on bamboos.

The principal exports from Canton are, nearly thirty millions of pounds of tea annually, of which the far greater part is taken by the English; nankin, so called because first made at the city of Nankin, from cotton, whose natural colour is that of the stuff; silks, mother of pearl, tortoise-shell, tutenagree—a kind of white metal, porcelain, &c. Great Britain and her eastern settlements send to the port of Canton—woollen cloths, cotton, opium, betel nut, furs,

watches and tin. The trade between Canton and the rest of the world is regulated by a council called Hong, consisting of twelve or fourteen men of rank and wealth: this council superintends the disposal of all foreign cargoes, and provides those to be exported.

The Chinese are, in general, extremely fraudulent and deceitful in their dealings, thinking it no disgrace to overreach their customers, if possible; yet there are some men of probity among their merchants. To the honour of England, the confidence reposed in our East India Company is so great, that bales of goods, with their mark, frequently pass unopened from hand to hand, through a great many owners.

The pride of the Chinese is so great, that while they receive for their commodities a great number of articles of the first necessity to them, and a large sum in silver annually, they consider other nations as highly favoured to be permitted to traffic with them; and frequently threaten, on any slight offence, to withhold this permission altogether. It is probable that, if they were so to do, they themselves would be the greatest sufferers.

A dreadful calamity happened to this vast trading city November 1, 1822, which threatened destruction to the persons and property of thousands; and actually destroyed the latter to an immense amount. A fire broke out in the suburbs on the evening of that day, which, in consequence of the violence of the wind and the superstitious apathy of the inhabitants, baffled all the attempts of the European residents to extinguish it. Nothing was spared on their part to arrest the progress of the devouring element, and great quantities of goods were removed to a place of safety: but all their exertions could not prevent the destruction of from fourteen to sixteen thousand houses, and all the foreign factories, with property to the amount of five millions sterling. The loss of the East India Company was estimated at 500,000*l*.

### EDDYSTONE LIGHTHOUSE.

The necessity of the erection of lighthouses on dangerous coasts was very early impressed upon maritime nations; and so well has their value been understood by all countries, that the fiercest conquerors, who unhesitatingly inflicted the most savage injuries upon the people they conquered, have, we believe, without a single exception, held these edifices sacred; a natural, though perhaps partly unconscious, piety preventing them from injuring edifices so important, not to this or that nation, but to *mankind*.

Although both in parliament and through the medium of the press, exceptions have been from time to time taken to the system by which our lighthouses are kept up, it cannot be denied, even by the warmest opponents of that system, that these important edifices are highly creditable at once to our spirit, liberality, and science. Among the most remarkable of those excellent structures is that which is erected on one of a knot of rocks which are situated in the English Channel, at about fourteen miles S. S. W. from Plymouth. This rock and its fellows are called the Eddystones, probably from the eddy or whirlpool formed by the waves as they break upon them; and as they are completely invisible at high water, they were for ages very fatal to vessels sailing to and from England at that part of the coast. The frequency of these accidents made the erection of a lighthouse to warn the mariner of his approach to the

Eddystones at once a very desirable and very difficult achievement. Propositions were frequently made for this useful work, but nothing was done towards actually commencing it until the year 1696, when Mr. Winstanley, a private gentleman, but exceedingly well skilled in mechanics, undertook the work, and completed it in the comparatively short space of four years. There is some considerable diversity in the descriptions which exist of this structure; but the best authenticated accounts state it to have been a stone building, one hundred feet high, and in shape a polygon. Great as the height of the building was, the sea in very tempestuous weather frequently dashed completely over it, and many practical engineers gave it as their opinion that sooner or later some violent storm would sweep away the building altogether. Mr. Winstanley held a very different opinion; for so confident was he of the surpassing strength of his work, that he more than once expressed his desire to be in "during the most violent storm that ever came from the heavens." In this wish, if it were sincere, and not a mere unreflecting boast, he was but too fatally gratified.

On the 26th of November, in the year 1703, there arose the most terrible storm that had ever raged in England; and during the night the Eddystone lighthouse was completely swept away. Singularly enough it happened that Mr. Winstanley was at the time residing in the lighthouse for the

*Eddystone Lighthouse.*

purpose of superintending some repairs; and he, as well as the light-keepers, perished by this calamitous occurrence.

For a time the fatal destruction of this edifice deterred even the boldest and ablest engineers from attempting the erection of a new one; but the *Winchelsea*, a valuable vessel homeward bound from North America, being wrecked by striking upon the Eddystone, parliament interfered, and a new lighthouse was erected by Captain Lovell. The new building was circular, and built of wood instead of stone. It was commenced in 1706, and completed in 1709. From the latter year till 1755, it remained perfectly safe; though during that period it had to encounter several storms scarcely less violent than that which had destroyed its predecessor. On the second of December, in the year 1755, this structure was set on fire by accident, and totally destroyed.

The proprietors now applied to Mr. Smeaton, a very eminent civil engineer, and that gentleman commenced his

gigantic task in 1756, and in 1759 had it completed and lighted: it is of stone, circular in shape, and gradually decreases in circumference from the base to the summit—a shape which was suggested to the able architect by the trunk of an oak. If we may judge from the violent tempests which this noble building has successfully and without the slightest injury withstood, there is every probability that it will continue as safe for many centuries to come. In 1762 there was a remarkably violent storm; so violent, indeed, that the people of Plymouth and the adjoining parts were terribly alarmed throughout the night for the fate of the lighthouse, and one individual who was especially qualified to judge was heard to say, that if it could stand that storm it might bid defiance to any weather. It *did* stand it, so well, indeed, that not even a pane of the glass of its lantern was injured.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

## No. III.—CARTHAGE.

(Continued from page 128.)

CARTHAGE, subsequently so powerful and detested a foe to haughty Rome, took its rise from a colony of Tyrians, who settled there when driven from their own country by distress; and for a considerable time paid an annual tribute or rent for the land which they were permitted to occupy. Though, when they founded their city, they were poor as to actual commodities, they had two grand possessions—industry and commercial ability; and these soon made them so prosperous, as to excite the jealousy of their neighbours. These latter, envying the wealth of their tributaries, endeavoured

to extort some portion of it in the shape of increased tribute; the Carthaginians, on their part, determined to put an end to the tribute altogether. Firmly united among themselves, and possessing great commercial connexions as well as great wealth, the Carthaginians were more advantageously situated in this struggle than would at first sight appear to be the case. They had the command of the sea, while their opponents were for the most part situated inland; and those opponents having many separate objects, were easily bribed to fight against each other. The result of a

contest under such circumstances may easily be imagined. By playing off their enemies against each other, the Carthaginians not only made themselves free from tribute, but actually extended their authority, and made tributaries, for nearly two thousand miles upon that continent on which they had so recently resided as distressed and despised adventurers.

For a long time the Carthaginians devoted themselves to extending their commerce, and increasing their wealth; their wars, whether offensive or defensive, being left to foreign mercenaries, of whom they subsidized vast numbers.

Unfortunately, as their wealth became more vast, their ambition became both more grasping and more unprincipled, and they spent vast sums of money in maintaining armies for the reduction of Spain and Sicily; though their most obvious policy was to have devoted those sums to increasing their fleets. Their error on this point is, in truth, wonderful. Their whole consequence arose from their extensive commerce; they were essentially a maritime power, and yet they expended upon the support of foreign mercenaries sums of money which would have enabled them to protect their commerce and colonies, and to render it all but impossible that they should ever be injured or insulted by Rome, whose whole coast lay open to reprisal, and who was so utterly without a navy, that the first Roman ship of war was actually built on the model of a Carthaginian galley, which was accidentally cast upon the coast of Italy. Even in this single point of view there is much to blame in the policy which led the Carthaginians to neglect their navy, and to compose even their armies exclusively of foreign mercenaries.

It is very evident, from the whole history of Rome, that that ambitious nation required little or no provocation to induce it to make war upon a people whose prosperity excited at once their cupidity and their jealousy; but had such provocation been requisite, the conduct of the Carthaginians, or rather of their hired out-throats, Greek as well as African, was excellently calculated to furnish it. Partly from the provocation thus given, and partly from the insatiable lust of both gold and dominion, which was so prominent a characteristic of the Romans, arose that terrible and obstinate war which is known in history by the name of the first Punic. For the details of this war, we must refer our readers to history; our limits compelling us to confine our sketches to those great particulars which had a leading and potent effect in causing the downfall of the republic.

Even during the first Punic war the Carthaginians would have derived infinite advantage from paying greater attention to their navy, and less to hiring and maintaining mercenary troops; for, imperfect as their naval forces were, they were so serviceable, that the Romans from that time forth, acting upon the wise maxim, "*Fas est et ab hoste doceri*," never rested till they had organised a powerful navy. But it was at the conclusion of the first Punic that the Carthaginians were the most painfully made aware of the state of that nation, which depends not upon "native swords and native ranks," but upon mercenaries, who, as they sell their friendship for gold, may very readily be induced to become enemies when that gold is no longer forthcoming.

One of the conditions of the treaty by which the first Punic was terminated was, that the Carthaginians should evacuate the island of Sicily. Gesco, the Carthaginian commander there, saw at a glance the great mischief which was likely to arise from his sending, *en masse*, the multitude of disorderly fellows whom he commanded into a country like Carthage, where every citizen was trained wholly to the arts of peace; and there was, consequently, nothing like an

efficient check to the licentiousness and violence of trained soldiers, familiar with all the horrors of war, and exceedingly desirous of riot and rapine. In order to guard against the danger which he thus clearly foresaw, Gesco, instead of sending the whole of the mercenary troops to Carthage at once, sent them over in comparatively weak subdivisions, in order that they might be separately paid, and sent to their respective countries. Unfortunately the Carthaginians wanted either the will, or, which is more likely, the means to take advantage of this obviously sound policy of Gesco; and instead of paying off each division separately, and sending each home as soon as paid, allowed division after division to arrive, until the whole body was reassembled; and then, with a want of common sense, which would be incredible if not proved by the most indisputable authority, humbly solicited from this great and powerful body an abatement of arrears, which no one of the smaller bodies could have refused to their peremptory demand.

As might have been expected, the mercenary troops laughed to scorn all entreaties for an abatement of their demands, and insolently threatened forcibly to pay themselves. Gesco, whose policy had been so unwisely disregarded by the Carthaginians, now used his great influence with the troops, and had well nigh persuaded them to accommodate the matters in dispute, when Spendius and Mathos, two daring and avaricious incendiaries, interposed their mischievous talents, and so effectually appealed to the worst passions of the soldiery, that they broke off all negotiations, and kindled a war, which lasted for four years, during which the Carthaginian territory was such a scene of devastation and slaughter, as cannot, even at this remote distance of time, be read of without sentiments of horror.

The two most powerful families in Carthage at this time were the Hannonian and the Barcan; and, as is usually the case with parties who are thus rivals for the chief power, between these two families there subsisted a bitter hatred. Hanno, the head of the one family, and Hamilcar Barcan, the head of the other, were naturally looked to when the mercenary troops had commenced their threatened violence within the Carthaginian territory and Hanno, either from being at that time more popular than his rival, or from having been more active in intriguing, was entrusted with the command of such hirelings and native volunteers as could be raised on the spur of the occasion.

Hanno, however, of whom Polybius makes most contemptuous mention, suffered himself to be surprised and out-manœuvred by the enemy. His originally numerous army was dreadfully reduced; and even his camp, with all his military stores and implements, was captured by the enemy.

These disasters convinced the Carthaginians that their safety would be best consulted by intrusting the command to Hamilcar, who had greatly signalled himself in the war with the Romans. He was accordingly made chief commander, but of an army of only about ten thousand men, while the forces to which he was opposed amounted to not fewer than seventy thousand. Nor was the scanty number of his troops the sole or even the worst evil against which Hamilcar had to contend; for Hanno, his jealous rival, though deprived of the chief command, was still intrusted with the command of a separate body. The consequence was, that each of the rivals thwarted the other; and the Carthaginians at length became so well convinced of the impossibility of the war being brought to either a speedy or an honourable conclusion while the rivals were thus brought into collision, ordered Hanno to vacate his command. From this time Hamilcar pushed the enemy from post to post, and obtained advantage after advantage, until he had completely defeated

one division, forty thousand strong, under Spendius, and blocked up the other division, which was commanded by Mathos, in the city of Tunis.

Here the new lieutenant of Hamilcar most disgracefully allowed himself to be surprised; and besides many of his troops being slain, no fewer than thirty of the principal men of Carthage were taken prisoners by Mathos, and savagely put to death by crucifixion. The lieutenant being himself among the number of those who were taken prisoners, Hanno was once more entrusted with the joint command, and a decisive action soon after took place, which the military genius of Hamilcar made a complete triumph to the Carthaginian arms.

In the foregoing sketch, brief as it is, our readers have seen that much injury arose to Carthage from her neglect of her marine, and from her excessive propensity to carrying on foreign wars;—a propensity doubly dangerous, from her excessive reliance on mercenaries. They have seen, too, that in the enmity of the two leaders, the Carthaginian army had a source of great loss and difficulty. Of the ill-consequence of dissension between the leading men of a state, we shall presently have to furnish a still more striking instance.

Hamilcar, after gloriously putting an end to the war between the Carthaginians and their rebellious mercenaries, assumed the chief command of the Carthaginian force in Spain; and after obtaining many advantages, was there slain.

His son-in-law, Asdrubal, succeeded him in the command; and, very naturally, desired to train young Hannibal, Hamilcar's son, in the same course in which his father had so signally achieved honour to himself and advantage to his country. When his proposal to this effect was made at Carthage, Hanno, with a most base and detestable vindictiveness, made a long and laboured speech against it. Not content with having on the most important occasions thwarted Hamilcar, even at the risk of utterly ruining the republic in so doing, he now boldly charged the whole of the Barcan family with undue and mischievous ambition; and, as if envious of the fame which Hamilcar had acquired, made the most virulently strenuous endeavours to prevent his son Hannibal from even taking the first step towards a like usefulness and a like renown.

It is, happily for mankind, one of the properties of envious malignity that its violence is even greater than its hypocrisy; and Hanno so openly showed that his opposition to the proposed employment of young Hannibal arose not from public spirit, but from private hate, that his opposition was wholly ineffectual, and young Hannibal was allowed to join his brother-in-law in Spain, and there to commence that career by which he achieved an everlasting fame.

On joining the army, Hannibal, as we learn from Plutarch, was distinguished, not by the luxuriousness of his accommodations—as is but too usually the case with the wealthy youth of all nations—but by the excellence of his arms and horses, and by his indefatigable industry in learning and practising every thing requisite to form at once the brave and efficient soldier and the able and victorious commander. Young and robust, his industry soon procured him the excellence at which he aimed; and when, a short time after, he had joined the army, his commander and brother-in-law, Asdrubal, was assassinated by a Gaul, to whom he had given some real or imaginary cause of offence, Hannibal was by the army made its commander *pro tempore*. The senate of Carthage unanimously confirmed his appointment; and Hannibal, into whose mind, from his earliest years, his father had instilled a bitter and unquenchable hatred to Rome, now exerted himself to terminate the conquest of that part of Spain which lay between New Carthage and the river Iberus.

In this part of Spain lay a city called Saguntum, which was in alliance with Rome, and which, on that very account, Hannibal seems to have regarded as a more important object of conquest. The Romans, who had good intelligence of all his movements, saw with mingled rage and astonishment that, after conquering the adjacent territory, he was rapidly preparing to lay siege to Saguntum. By this time, however, having learned that he was a foe not to be lightly provoked, they sent an embassy to him, warning him that they were in alliance with the Saguntines. To this embassy, Hannibal scarcely deigned a reply;—merely and briefly stating that the Saguntines had committed innumerable depredations upon Carthaginian subjects, for which depredations his duty and the honour of his nation demanded that he should inflict due chastisement. He accordingly completed his preparations, laid siege to Saguntum, and almost literally destroyed it. The Romans now sent a new embassy to Carthage to demand that Hannibal should be delivered into their power, in satisfaction of the destruction of their allies the Saguntines; and, to the deep dishonour of our common nature, the envy and hatred of Hanno transported him so far beyond all bounds of decency or prudence, that he actually rose in the Senate, declaimed bitterly against the whole Barcan family, and seriously and strongly urged the policy and propriety of giving up the illustrious Hannibal to his enraged enemies, the Romans, though he was perfectly well aware that to do so would be tantamount to putting him to death by the most detestable and cruel torments. Once more, the exceeding wickedness of Hanno overshot the mark. He was sternly reproached by his fellow-senators for his implacable hate to the Barcan family, and for his obvious want of patriotism; and the Roman embassy was dismissed with assurances of the sincere desire of the Carthaginians for honourable peace with their ancient allies the Romans, but, at the same time, their fixed determination to support Hannibal in the course which the infamous conduct of the Saguntines had provoked, and which repeated instructions from Carthage had duly authorized.

In this state of things, the very genius of the Roman government compelled them to commence hostilities; and thus began the terrible second Punic war. Undeterred by the exposure and rebuke which had resulted from his former ungenerous opposition to Hannibal, Hanno took every opportunity to prevent him from receiving the supplies of men and money, which were so necessary to his arduous enterprise. A singular instance of this equally malicious and unpatriotic conduct occurred after the battle of Cannæ; that terrible battle in which Hannibal's exquisite generalship inflicted a defeat upon his opponents, which literally put all Rome in mourning. Immediately after the battle, Hannibal sent his brother Mago to Carthage with news of his great and important victory, and also with most pressing and eloquent entreaties for a large and instant supply of men and money. While all the rest of the Carthaginians, elate with the wonderful triumph of their accomplished general, were not merely willing, but actually eager to grant his utmost demands, the envious Hanno, in whose bosom every new triumph of Hannibal seems to have ankled like a barbed and enveloped dagger, inveighed bitterly against him, and opposed the motion for granting his demand. And though his opposition was unsuccessful, he subsequently contrived, by his base private intrigues, to get the supply of men very greatly diminished, and even to retard the time of their departure, and to cause them to be sent by the most difficult and circuitous route, and charged with other services previous to joining Hannibal.

So terrified were the Romans after the battle of Cannæ,

and so weakened was their army,—two hundred and fifty thousand of their best troops having been destroyed during the first two years of the second Punic war,—that if Hannibal had promptly received the supply voted to him by the senate of Carthage, and, thus reinforced, marched straight upon Rome, there is little room to doubt that he would have transferred the empire of the world to Carthage, and reduced the seven hilled mistress of the nations to ruins; for in spite of the tardy and scanty supplies which actually reached him, he maintained himself for fourteen years in despite of the absolutely gigantic efforts of the Romans to overwhelm him. And when Scipio, taking the surest of all means to rid Italy of the seemingly unconquerable Hannibal, marched a mighty army against Carthage itself, and the trembling senate sent hasty and urgent orders to Hannibal to quit Italy, and march with all speed to the rescue of Carthage, the great and most shamefully ill-treated general bitterly, and truly as bitterly, observed that he left Italy, driven thence

not by the force or warlike skill of the Romans, but by the base and malignant villany of the Hannorian faction at Carthage. Long, he exclaimed, had his enemies envied his success in Italy, and laboriously had they exerted themselves to withdraw him from that country. Having tried all other means in vain, they had at length wickedly resolved to accomplish it at the expense of their country's utter ruin; esteeming, as it seemed, the downfall of Carthage an evil of comparatively small consequence, when counterbalanced by the luxury of ruining the detested, because brave, honest, and successful Barcan family.

From the recital of Hannibal, the history of Carthage is properly included in the history of Rome, which we shall commence in our next number. To this brief sketch, therefore, we need only add that in it, and still more in an elaborate history of Carthage, there is a most impressive lesson against inordinate ambition on the part of states, and against jealousy and factions among its principal citizens.

## AVALANCHES.

THE Alps, whose sides and summits are continually covered with snow, present perils to the traveller of a magnitude which few other mountainous districts offer: these dangers chiefly result from avalanches. Every rocky or other protuberance on the sides of each mountain forms a ledge, whereon large masses of snow called glaciers become collected; and whenever the heat of the sun produces a thaw, the water, while running down the declivity, destroys the adhesion between the snow and the earth upon which it rests, and fresh snow afterwards falling upon the old and tottering masses, determines their fall. The sudden precipitation of these enormous glaciers is styled avalanches.

Avalanches are of three kinds. 1st, The wind or dust avalanche, occasioned by the wind violently distributing fresh fallen snow into minute and innumerable particles, which are scattered far and wide with inconceivable density and rapidity. 2d, The thunder avalanche, which, falling by its own accumulated weight, brings with it all the ground on which it rests, besides trees, rocks, and whatever lies in its

track: hill and valley tremble with the noise of its descent. 3d, The earth or land-slip avalanche, which is caused by the weakening of the soil from long-continued and deep penetrating rains. When the weight of accumulated snow is too great for the loosened earth to bear, the whole slips into the valleys beneath, carrying houses, trees, and even entire forests, and occasioning the most horrible destruction.

It frequently happens that huge glaciers, detached by the impulse of the wind, hang as it were by a thread. So slight is their tenure on their resting-place, that the vibration produced by sound, be it ever so slight, will often cause them to tumble. Hence the inhabitants, while travelling over the Alps, remove the bells which are usually attached to their mules, lest the music should be echoed by the unwelcome and fatal sounds of a thunder avalanche; and in certain places, where avalanches fall periodically, the inhabitants accelerate their descent by the use of fire-arms discharged in the air, which seldom fails to have the desired effect.

Of the great catastrophes caused by these enormous bodies

of snow, an avalanche which fell in the year 1769 is referred to by the Swiss as the most remarkable. This rolled down from the heights with fearful violence upon the pastures on the mountain Sixt, and levelled a whole forest of beech and fir-trees, stopping the course of the river Givre, and overthrowing numbers of trees and barns on its opposite bank. But by far the most fatal avalanche fell on Laek in 1719, when several hundred lives were sacrificed.

In spite of the dangers to be encountered in these regions, they generally form a principal portion of the route of "travellers in search of the picturesque." And to those who prefer the certainty of beholding some of the most beautiful scenery in the world, with the chance of being swallowed up in an avalanche, an excursion to the Alps must be a high treat. But mere travellers for pleasure—those whose chief glory is the sublimity of being

"Ninety-nine times higher than St. Paul's,"

are but little qualified to enjoy all the beauties and wonders of these scenes, compared with the man of science. From the journals of one of the latter and far more useful class of travellers, we subjoin an extract, which being penned by an individual who was actually overwhelmed by an avalanche, is not a little curious.

In August 1820, two gentlemen from Oxford, Mr. Dornford, fellow of Oriel College, and Mr. Henderson, fellow of Brasenose, in company with Dr. Homel and M. Sellique, (both of whom abandoned their companions after two days,) attended by twelve guides, set out to ascend Mount Blanc. They encountered the greatest danger, which ended, indeed, with the loss of three of their party, from an avalanche. So nearly had these enterprising travellers accomplished the object of their fatiguing labours, that they reached within three hundred yards of the summit of Mount Blanc; but at this point the snow beneath them suddenly gave way, precipitating the whole party within a few yards of a stupendous crevice in the mountain. This is Mr. Dornford's own account of the accident:—"As we were crossing obliquely the long slope which was to conduct us to Mount Maudit, the snow suddenly gave way beneath our feet, beginning at the head of our line, and carried us all down the slope to our left. I was instantly thrown off my feet, but was still on my knees, and endeavouring to regain my footing, when in a few seconds the snow on our right, which was of course above us, rushed into the gap thus suddenly made, and completed the catastrophe by burying us all at once in its mass, and hurrying us downwards past the crevice, about a furlong below us, and nearly parallel to the line of our march. The accumulation of snow instantly threw me backwards, and I was carried down in spite of all my struggles. In less than a minute I emerged, partly from my own exertions, and partly because the velocity of the falling mass had subsided from its own friction. I was obliged to resign my pole in the struggle, feeling it forced out of my hand; a short time afterwards I found it on the very brink of the crevice. At the moment of my emerging, I was so far from being alive to the danger of our situations, that, on seeing my companions at some distance below me, up to the waist in snow and sitting motionless and silent, a jest was rising to my lips, till a second glance showed me that, with the exception of Mathieu Balmat, (a guide,) they were the only remnants of the party visible. Two more, however,—being those in the interval between myself and the rear of the party,—having quickly reappeared, I was still inclined to treat the affair as a ludicrous though perplexing delay in having sent us down so many hundred feet lower, than in the light of a serious accident; when Mathieu Balmat cried out that some of our party were lost, and pointed to a crevice which had

hitherto escaped our notice, into which, he said, they had fallen: a nearer view convinced us all of the sad truth. The three front guides being where the slope was somewhat steeper, had been carried down with greater rapidity, and to a greater distance, and had thus been carried into the crevice with an immense mass of snow upon them, which rose nearly to the brink; Balmat, who was fourth in the line, being a man of great muscular strength, as well as presence of mind, had suddenly thrust his pole into the firm snow beneath, when he felt himself going, which certainly checked in some measure the force of the fall. Our two hindermost guides were also missing, but we were soon gladdened by seeing them make their appearance, and cheered them with loud and repeated hurrahs. One of these had been carried into the crevice where it was very narrow, and had been thrown with some violence into the opposite brink. He contrived to scramble out without assistance, at the expense of a trifling cut on the chin. The other had been dragged out by his companions quite senseless, and nearly black from the weight of snow which had fallen on him. In a short time however he recovered. It was long before we could convince ourselves that the others were past hope, and we exhausted ourselves fruitlessly for some time in fathoming the loose snow with our poles. When the sad truth burst upon us, our feelings may perhaps be conceived, but cannot be expressed." Such is Mr. Dornford's interesting narrative of this fatal mishap. The survivors, although within so short a distance from the top of Mount Blanc, and so near the summit of their wishes, were obliged to abandon their enterprise as hopeless.

The terrible consequences too often resulting from the fall of an avalanche is sometimes averted by the skill and perseverance of those who are most likely to suffer by the catastrophe, and whose interest it is to avert it. A remarkable instance of this kind is related in Brockendon's amusing "Journals of Excursions in the Alps."

"In 1818, the people of the Valley of Bognes, observing the low state of the waters of the river Drance, became alarmed lest an avalanche had fallen, and partially stopped its course; and in April, some persons went up the valley, and they discovered that vast masses of the glaciers of Gefroz, and avalanches of snow, had fallen in a narrow part of the valley, and formed an immense dyke of ice, behind which the waters of the Drance had accumulated. M. Venetz, an engineer of Valais, was consulted, and he decided upon cutting a kind of tunnel through this barrier of ice, in spite of the extreme danger of the undertaking, in order that the water might be gradually drained off through the opening, to prevent the catastrophe of a sudden and overwhelming flood. In thirty-four days this wonderful work was completed, and immense quantities of water flowed through it without causing any accident. At length, however, the excessive pressure suddenly tore away the whole ice-formed dyke, and thirty-four persons and four hundred cottages were swept away. But this was a trifling disaster compared with the terrible consequences that would have ensued, if the tunnel had not been cut, which decreased the immense basin formed by the barrier more than one-half." "From this greater danger," says Mr. Brockendon, "the people of the valley of the Drance were preserved by the heroism of the brave men who effected the formation of the gallery in the dyke, under the direction of M. Venetz. I know no instance on record of courage equal to this: their risk of life was not for fame or for riches, they had not the usual excitements of personal risk in a world's applause, or gazetted promotion—their devoted courage was to save the lives of their fellow-men, not to destroy them. They steadily and heroically perse-



vered in their labours, amidst dangers such as a field of battle never presented, and from which some of the bravest brutes that ever lived would have shrunk with dismay. These truly brave Valasians deserve all honour." When we state that the tunnel was 600 feet long—that the workmen continued their exertions with the momentary dread of the dyke bursting continually, and alarmed by noises loud as thunder—when all this is considered, one can but echo the tribute so

well paid by the author of "Journals of Excursions in the Alps," to the courage of these brave excavators.

There are a few monasteries scattered over the Alps, in all of which dogs are kept, and are so trained as to render material assistance to those travellers who may have the misfortune to be buried in the snow. The sagacity of these animals is the theme of general wonder.

323.

## No. I.—SELF-INSTRUCTOR IN BIOGRAPHY.

ROBERT FULTON.

It has always appeared to us that, among all the treasures of biography, none are more precious, none productive of greater practical and directly available benefits to mankind, than the histories of those who have benefited society in the capacity of inventors. They, more perhaps than any other class of men of genius, have literally to fight their way to eminence and usefulness—from obscurity the deepest, and against obstacles the most formidable in reality, and the most insuperable in seeming; and to all the wearing and terrible difficulties which are inseparable from their enterprises, they but too frequently have the addition of the sneering incredulity and contemptuous or selfish indifference of mankind at once to combat against and to writhe beneath. Perhaps no one in modern times has had a larger share of all these various and galling difficulties to contend against, or has either more gallantly battled them, or more proudly and completely triumphed over them, than the great scientific inventor and improver whose name stands at the head of this article.

To America belongs the honour of producing this truly great and gifted man, who was born at the town of Little Britain, in the county of Lancaster and state of Pennsylvania, in the year 1765. His parents were both of Irish extraction, and he was their third-born child, and eldest son; but they seem to have been without the means of giving him any thing beyond a very ordinary plain education in the school of his native place. He continued to reside in that town until he had completed his seventeenth year; but unfortunately we have no account of the manner in which his boyhood was employed, for although he began and made considerable progress upon an autobiography, the MSS. so far as he had proceeded with them, were lost, with other property of his, on board of an American vessel, which foundered at sea. We have great reason to regret this loss, for the autobiography of such a man as he was would be truly invaluable.

From his seventeenth year, until he had attained his majority, he resided at Philadelphia, where he supported himself by painting portraits, and where he had the good fortune to make the acquaintance of the eminent and able Dr. Benjamin Franklin, by whom he was greatly respected and introduced to many connexions, whose scientific and literary attainments enabled them to be of great service to his acute and inquiring intellect. On attaining his twenty-first year, young Fulton, whose industry, regular way of life, and great frugality, had enabled him to accumulate a small sum of money, removed to Washington county, where he purchased a small farm, upon which he settled with his widowed mother. After residing with her long enough to fix her comfortably in her new abode, he was induced, by the advice of some gentlemen who greatly admired his talents as a painter, to visit this country, in the hope that his countryman, the great Benjamin West, then both a noted and influential man here, would

aid him in bringing his talents fairly under the notice of that most liberal and discerning of all patrons—the British public.

He was not at all disappointed in the estimate he had been taught to make of the liberality and good feeling of his great and gifted fellow-countryman; for West took him at once into his house in the double character of companion and pupil, and used every possible means of cultivating his abilities, and of making them known to the wealthy and influential persons by whom his painting room was so constantly crowded.

With West our subject remained for several years; and having by that time made vast progress towards a perfect mastery of his most beautiful but difficult art, Fulton now retired to Devonshire, where he continued for two years, studying some of the most beautiful scenery that England can present to the eye of taste. While here he made two acquaintances, by whom his genius was greatly influenced, and to whom, in all probability, he owed it that his future career as an inventor should be so infinitely more honourable to his own genius, and more conducive to the best temporal interests and enjoyments of mankind, than any triumphs, however vast, as a mere artist, could have rendered it. The acquaintances to whom we allude were Lord Stanhope, a nobleman whose name is dear to every lover of science, and whose genius was exceedingly well adapted for improvements in mechanics,—and the Duke of Bridgewater, famous for the canal which bears his name, and which not merely evidences his genius by the excellence of its plan, but also his more than princely liberality by the vast sums of money which he expended in completing it in despite of obstacles which would have appalled a man of ordinary mind, and have ruined any twenty men of ordinary fortune.

To these acquaintances Fulton owed an entire change in the objects of his always noble ambition. Their society kindled into a vivid and unquenchable flame the hitherto dormant and unproductive spark of his mighty and peculiar genius; the talents of the artist were from this time only so far valued by him, as they enabled him to be his own draughtsman, and to bring visibly before the eye of the merest mechanic the vast conceptions upon which *he*, the ever-pondering inventor and improver, had gazed again and again with "the mind's eye."

From Fulton's own statement we learn that his attention was first directed towards scientific pursuits by his perusal of some papers of the earl of Stanhope; and this perusal especially pointed his attention to the important subject of inland navigation. On exchanging the profession of a portrait painter for that of a civil engineer, he fixed his residence at Birmingham for about a year and a half, and there acquired that practical acquaintance with machinery and the principles of mechanics, which, in after years, was so important an element of his success as an inventor and improver.

About the year 1793 he published a work on canals, which was very favourably received; and subsequently he sent several valuable communications on the same subject to some of the most respectable and influential of the London journals. For some very ingenious and valuable improvements in the method of constructing canals, especially when required to be carried over mountainous countries, he obtained patents both from the government of this country, and from that of France. In the year 1797 he repaired to Paris. At the hotel at which he put up in that city, he had the good fortune to meet with the American poet, Joel Barlow, who was so much pleased with his attainments and manners that he gave him apartments in his house during the whole time of his stay in Paris, which, short excursions on business being excepted, was about seven years.

While residing in France he turned his attention principally to submarine navigation and steam. On the former especially he bestowed vast trouble, and very considerable sums of money; and though his inventions in this direction are now little thought of, and turned to no practical benefit, they undoubtedly were very remarkable both as actual triumphs of science, and as characterising the resolute and persevering author of them.

In 1801 he exhibited at Brest a singular boat, to which he gave the name of the *Nautilus*. It was single masted, and carried a mainsail and gib. In this vessel he and three companions repeatedly descended twenty-five feet, and remained under water above an hour at a time, the boat going at the rate of about five hundred yards in seven minutes. And not only did the boat answer to the rudder just as readily beneath the water as upon the surface, but, which is still more worthy of remark, the magnetic needle of the compass acted as freely in the one situation as in the other. It is to be regretted that we have not a detailed description of this remarkable vessel, together with illustrative engravings; and it is very little creditable to both the English and French governments of that time that an invention which might have been turned to such important uses, was so coldly and scornfully received, that the able inventor was absolutely compelled to stop short in his improvements upon it from sheer want of pecuniary means. In 1804, Fulton returned to England, and offered several valuable inventions to the notice of Mr. Pitt, Lords Melville and Grenville, and other ministers; but, to the great discredit as well as loss of this country, all his offers were rejected. Despairing of finding in England any thing like a fair amount of encouragement, he, in 1806, returned to America. Here he busied himself not only with his submarine boat, but also with the infinitely more valuable project of applying steam to the purposes of navigation. To the invention of the steam engine Fulton never made the slightest pretension: he was too just to be guilty of a false pretence so gross, and surely too sagacious to be guilty of a false pretence so certain to be both fully and speedily exposed. But the gigantic power of steam had hitherto been applied only to the purposes of the manufacturer; and the credit of successfully applying it to navigation unquestionably belongs to Fulton.

While resident in France, he and Mr. Livingston, the American minister to that country, made trial of a small vessel propelled by steam, upon the river Seine. Though there were many defects in this their first essay, its success was sufficiently great to convince them of the practicability of their design; and on Fulton's return to America, in 1806, Mr. Livingston advanced the money requisite for his purpose, and they jointly obtained a patent, securing to them

for twenty years the exclusive right of navigating the state waters by means of fire or steam.

While the vessel was being built, Fulton and his liberal friend and fellow-speculator had but too many proofs that mankind are little prone to admiring new inventions; and the eloquent recital of Fulton should be constantly borne in mind by all who have occasion to bear up against the weight of a similarly unjust and ungenerous incredulity. "As I had occasion," says he, "to pass daily to and from the building yard, while my boat was in progress, I have loitered unknown near the idle groups of strangers, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, or sneer, or ridicule; the loud laugh often rose at my expense; the dry jest, the wise calculation of losses and expenditure; the all but endless repetition of the Fulton folly. Never did a single encouraging remark, a bright hope, or a warm wish cross my path; silence itself was but politeness veiling its doubts, or hiding its reproaches. At length the day arrived when the experiment was to be put into operation. To me it was a most trying and interesting occasion. I invited many friends to go on board to witness the first successful trip. Many of them did me the favour to attend, as a matter of personal respect; but it was manifest that they did it with reluctance, fearing to be the partners of my mortification and not of my triumph. I was well aware that in my case there were many reasons to doubt of my own success. The machinery was new and ill-made; many parts of it were constructed by mechanics unaccustomed to such work; and unexpected difficulties might reasonably be presumed to present themselves from other causes. The moment arrived in which the word was to be given for the vessel to move: my friends were in groups on the deck; there was anxiety mixed with fear among them; they were silent, sad, and weary: I read in their looks nothing but disaster, and almost repented of my efforts. The signal was given, and the boat moved on a short distance and then stopped, and became immovable. To the silence of the preceding moment now succeeded murmurs of discontent and agitation, and whispers, and shrugs. I could distinctly hear repeated, 'I told you it would be so; it is a foolish scheme. I wish we were well out of it.' I elevated myself upon a platform, and addressed the assembly. I stated that I knew not what was the matter, but that if they would have patience for half an hour, I would either go on or abandon the voyage for that time. This short respite was conceded without objection. I went below, examined the machinery, and discovered that the cause was a slight mal-adjustment of some of the work. In a short period this was obviated, and the boat once more put in motion. She continued to move; all were still incredulous—none seemed willing to trust the evidence of their own senses. We left the fair city of New York; we passed through the romantic scenery of the islands; we descried the clustering houses of Albany—we reached its shores; and then, even then, when all seemed achieved, I was the victim of disappointment. Imagination superseded the influence of fact. It was doubted if it could be done again; or, if done, whether it could be of any great value."

But the sneers and the incredulity of unreasoning people could not affect the facts that the distance accomplished on this occasion by the steam-boat was one hundred and fifty miles in thirty-two hours; and that the return was accomplished in two hours less. The future improvements of Fulton greatly increased the speed of the steam-vessels, while the danger of accidents to the machinery was considerably diminished; and after years of uncheered and unrewarded toil, Fulton had the delight of being the first to

present America with that vessel which is to her, of all the nations of the earth, the most precious.

The remainder of the history of this great man is truly lamentable. His patents were perpetually infringed, his profits continually plundered, and the most valuable and ingenious of his inventions infamously and barefacedly pirated. Harassed by law-suits, he was injured severely both in his fortune and in his health; and on occasion of returning from New Jersey, where he had been to defend his patent from invasion, he was seized with the illness which terminated his truly honourable and valuable life in February 1815.

Besides applying steam power to navigation, Fulton was the author of many other truly ingenious inventions and improvements; of some of the more remarkable of which we shall probably give an account in a separate article.

### JEALOUSY.

JEALOUSY has been defined to be "that pain which a man feels from the apprehension that he is not equally beloved by the person whom he entirely loves." This definition is correct as far as it goes; but the jealousy which springs from love is not the only jealousy by which the human breast is tormented. There is a species of this passion which differs from envy only in so far as the latter base feeling is very frequently excited by possession, which the envious grudge to those who have them without desiring them for themselves.

But the jealousy which subsists independent of love between the sexes is a mixture of avarice and envy. Persons guilty of this species of jealousy are grieved at every preferment of their acquaintance, and to this grief is superadded a wish to enjoy that preferment themselves which falls to the lot of others. The jealous lover would be the only object of the affection of his mistress; the jealous man who is not in love would have all the favours of fortune showered upon himself. The smiles of his beloved fair the jealous lover would have bestowed upon none but himself; but the jealousy which has not its foundation in love, kindles into rage at the sight of prosperity or happiness of every description. A promotion in the army galls him to the quick, though he has no connexion with military affairs; and the knighthood of any distinguished man deprives him of a night's rest, not because he feels that he ought to be knighted, but because he wishes that he possessed the merits which have obtained the honour for another.

This miserable jealousy exposes the unhappy being who is possessed by it to innumerable vexations; all of which a little sense, and a proper idea of his duty to God and his neighbour, would spare him from. This passion is in truth a phrensy, which keeps its victim in continual and impotent agitation, begetting hatred to others, and neglect of those talents which, if not choked and kept in action by jealousy, would raise their possessor to usefulness, prosperity, and happiness.

Like all our other bad passions, jealousy springs from trivial causes at first, and gradually attains a terrible ascendancy. He who would be happy in himself or amiable in the eyes of others, must sternly and stedfastly resist its very first impulses; and a very little reflection upon our own unworthiness, and upon the brief, perishable, and unimportant nature of all earthly honours, possessions, and successes, will enable us to do so, and to view the greatest successes of others, even if they be our enemies, with complacency.

Jealousy is personified by the figure of a woman in an inquiet and listening attitude, dressed in garments of the colour of the waves of the sea. She holds a branch of thorns in her right hand, and in her left a cock. Her attitude is expressive of curiosity and uneasiness; and the colour of her garments indicates perturbation of mind. The branch of thorns denotes that the torments of jealousy are sharp and piercing; and the cock is the symbol of suspicion and vigilance.

### THE CAMSIN,

OR HOT WIND OF AFRICA.

THE violent and destructive hot wind of Egypt called the Camsin, and elsewhere the Simoom, is a singular and very much misunderstood natural phenomenon. Various travellers have given the most marvellous accounts of the destruction of whole caravans by having the sand heaped upon them in overwhelming quantities by this wind; and compilers, ever too prone to place implicit faith in their authorities, have copied these accounts without examination and without scruple.

Rupel, a German traveller, equally distinguished for his natural shrewdness, and for his scientific acquirements, having experienced the effects of this singular wind while journeying between Suez and Grand Cairo, has given us an account of it far more reconcilable to reason and the known principles of natural philosophy than any which we find in previous writers.

Rupel and his party were in the desert, and at about seven hours' distance from Cairo, just before sunrise, on the twenty-first of May, 1822, when the wind began to blow violently from the S.S.E., and increased in a short time to a perfect hurricane, the sand and dust whirling along in such dense clouds, that even a camel and its load could not be seen at the distance of fifty paces. At this time a crackling noise ran along the ground, and our travellers felt a smarting sensation where the wind blew full upon their persons, which sensation Rupel describes by comparing it to that which would be produced by the pricking of a multitude of very fine needles. At first Rupel attributed this sensation, as all former travellers in those parts had done, to the pricking of the fine and poignant particles of sand which were put into strong motion by the wind; but in endeavouring to catch some of these particles to examine them, he found it impossible to do so, and his acute mind at once conjectured that the smarting produced on the bodies of himself and companions, and the crackling noise which ran along the ground, were both the effects and the evidences of the action of electricity. As soon as this conjecture entered his mind, he found new support for it by observing that the hair of the whole party was somewhat bristled, and that the smarting sensation was the most acutely felt in the joints and the extremities of the limbs—precisely the effects observable in a man electrified on an insulated stool. Still farther to be assured that the smarting sensation was not produced by particles of sand, Rupel stretched out a sheet of paper against the wind, but both eye and ear bore testimony that no particle touched the paper; and Rupel very justly concluded that the painful effect of the Camsin is produced by electricity. He thinks too that if caravans have been destroyed, it has been by the electrical properties of the Camsin; but holds all these tales of their being overwhelmed by the drifted sand to be wholly fabulous, and unworthy alike of belief and of serious refutation.





## AMERICA.

EASTWARD of Asia, westward of Europe and Africa, between the Atlantic and Pacific Oceans, lies the vast continent of America, which consists of two great divisions, North and South America, connected by the isthmus of Darien at Panama. The whole continent is upwards of 9000 miles in length, and from 1500 to 1800 in average breadth. The history of its aboriginal inhabitants is but little known; but from traditions, monuments, and other materials for conjecture, it would seem that frequent and large emigrations from the east had taken place before the arrival of Europeans.

The first town that was settled by the English in North America was called James's Town, near Chesapeake Bay. This occurred in 1607, but in 1620 the great foundation of Anglo-American population was laid by the emigration of a seceder from the then established religion of this country with many of his followers. This person, whose name was Robinson, with his congregation, went over to Plymouth, in New England, for the professed purpose of enjoying "purity of worship and liberty of conscience." They belonged to that class of dissenters denominated Baptists.

The rigour which was exercised against the Roman Catholics of this country in the reign of Charles I. banished to the new world Lord Baltimore, whose name is given to an extensive district in the United States, and a great many other persecuted individuals. His Lordship had obtained a grant of the tract of land upon the Chesapeake Bay. This nobleman, however, died before the patent could be sent after him; and his son, Cecil Calvert, first acted under the grant, and spent a large fortune in establishing the colony, which he effected in the year 1632. It was called Maryland, in honour of Queen Henrietta Maria.

William Penn, the celebrated Quaker, had a royal charter of extensive lands granted to him in 1681, and commenced the foundation of the flourishing state called Pennsylvania. Georgia, so named in honour of George II. was founded in 1732. Kentucky was explored by James Macbride in 1754; and in 1773 the present settlement was founded. In the last century Cook, Vancouver, and the Russian navigators, seem to have completed the discovery of western America.

As regards the general character of the inhabitants of the United States, as presented in its more matured aspect, a mere allusion to the extraordinary and unlooked-for revolution, which released the Americans from the British yoke, will sufficiently embue us with the highest respect for their courage; while the numerous instances of self-devotion and self-sacrifice which occurred during that astonishing achievement, cannot fail to impress us with a like feeling for their moral worth: and it is sincerely to be hoped that the present generation of our transatlantic brethren will never prove unworthy of the fathers to whom they are indebted for the blessings of liberty.

We learn from the official details of mortality, &c. in the United States, that the average of births to the deaths is as one hundred to forty-eight. The annual average of deaths is about one in forty persons; but in the least healthy settlements one in thirty-five. About five in every thousand attain the ages of eighty to ninety years, whereas in Europe there are only *three* in a thousand; from which statement two inferences are to be drawn—either that the general climate is more healthy, or its inhabitants less intemperate, than those of the mother country.

The Americans possess an insatiate thirst for commercial speculation. Their merchants trade with almost every part of the globe. One-fourth of their agricultural produce is exported, and their imports embrace all the European articles of utility and amusement, and every luxury of the East.

The form of government adopted in the United States is republican. A president, or chief magistrate, is chosen every four years, and the people elect their own representatives, who assemble at Philadelphia in a body called *Congress*, somewhat similar to our House of Commons.

The commerce of America has received a partial check from the late destructive fire in New York; but the wealth and industry of her citizens will without doubt soon repair the loss they have sustained, without other inconvenience than the partial cessation of trade in that opulent port.

221.

## No. IV.—POPULAR SUPERSTITIONS.

(Continued from page 126.)

SIR Walter Scott, in his truly beautiful and valuable book, has given a striking illustration of the very great difference between a plausible and a true ghost story; or, in other words, he has admirably shown how exceedingly absurd it is to impute to some supernatural cause whatever we cannot instantly trace to a natural cause, and that, too, even when it most strongly appears to be *impossible* to trace the occurrence to a natural cause. Those who are at all addicted to such absurd conduct will do well to read this story, as we shall write it in two parts; and to ponder well upon the seemingly irrefragable "ghost story," before they proceed to read the exceedingly simple but very satisfactory account, by which all the "supernatural" matter is made to "melt into thin air."

A club, consisting of some of the most respectable and intelligent persons in the great seaport town of Plymouth, was formed for mutual entertainment and improvement in various branches of science and literature. In the summer time their weekly meetings were held in a cave on the sea-shore,

but in more inclement seasons in a summer-house, situated in the garden of a respectable tavern. In order that the members might have no necessity to pass through the tavern itself, each had a pass-key, by which he could open the garden door. It chanced that, on one occasion of the club meeting on a winter evening, the member whose turn it was to fill the president's chair was so exceedingly ill that his death was hourly expected. When the club met, it was agreed that, out of respect to their absent and suffering member, the president's chair, which he ought to have filled, should for that evening remain untenanted. With a very natural feeling, the club, instead of starting any scientific or literary subject, as was the usual practice, confined their conversation to the talents of the absent member, and the great loss, both of pleasure and improvement, which the society would sustain if his illness should, as was feared, terminate fatally. While they were deeply engaged in conversation of this kind, the bewailed gentleman himself entered the room. The pallor of extreme disease which his

countenance exhibited was rendered the more painfully striking by his wearing a nightcap and a loose white wrapper or dressing gown. On entering the room he strode gravely, and in the most perfect silence, towards the chair which had been left vacant for him, lifted up an empty glass, bowed to the company, touched the glass with his lips, and then stalked out of the room as silent and with as grave and unconscious a countenance as when he had entered it. His friends, whom his strange and melancholy appearance had kept as silent as himself, until after his departure, fancied that there was something extremely strange in the unexpected and wordless apparition of their president; and two of their number were forthwith despatched to his house to make inquiries as to his actual condition.

During the absence of this embassy, the remaining members engaged in a variety of speculations upon the singular occurrence of which they had all been the astonished eye-witnesses. In a society of intelligent gentlemen, who were accustomed to find their chief and favourite recreation in literary and scientific pursuits, it will easily be imagined that no one was particularly eager to expose himself to ridicule, which, under almost any other circumstances, would have infallibly been bestowed upon the unlucky wight who should venture to hint even at a "ghost." But, on the present occasion, the oddness of the whole affair made a deep impression; and broken sentences, uttered with the accompaniments of extremely grave and rather pale countenances, and unusually tremulous, intimated very plainly that the club was pretty unanimous in taking the strange arrival and departure of their respected friend as another and cogent argument in favour of there being verily and indeed "more things in heaven and earth than are dreamed of in philosophy." Their tendency to this belief was certainly not at all diminished by the arrival of their ambassadors with the positive and painful intelligence that the respected friend, who had already caused them so much debate and perplexity, *had died that evening!* However much this everyway unpleasant intelligence was calculated to increase the unwilling belief which each of the members, in his secret heart, had begun to entertain of supernatural visitations, the club, as a body, had too much philosophy and too much regard for its intellectual character to make any public confession of faith upon the perplexing subject; and, after some discussion, it was resolved, *nemine contradicente*, that the occurrence of the evening should be kept a profound secret. As usual in such cases, however, a little was told by one and a little by another, and of course the recipients of the fragmentary hints imparted them, with all due emphasis and exaggeration, to every man, woman, and child of his or her acquaintance; and in a few weeks the popular belief of sundry thousands of the respectable denizens of Plymouth, and its environs contained two articles which it was by no means easy to controvert to the believers' conviction: *videlicet*—that the dead did occasionally walk abroad o' nights; and that the excellent president of the club, of which we have spoken, had actually occupied his presidential chair at the club meeting after he had been both dead and laid out. And here an extremely imaginative and credulous reader, did the tale end here, would congratulate himself upon having at length got possession of a good ghost story—well authenticated, irrefragable, and exceedingly edifying to boot. But, alas! for the lover of the marvellous, the tale does *not* end here.

\* \* \* \*

A few years after the occurrence we have described, an elderly woman, being upon her death bed, was attended by a medical gentleman, who was one of the members of the club spoken of in the former part of this article. To this

gentleman the patient related, that she had been employed to nurse the gentleman whose appearance in the president's chair had caused so much consternation to his friends, and so much subsequent mystification to the public, and that she had been, ever since his death, extremely uncomfortable in her mind on account of the circumstances attending his death. She stated that the deceased gentleman's illness was at length accompanied by delirium, and that, during a short slumber, into which she fell from excessive fatigue consequent on long previous watching, her patient left the room and the house, and on her hurrying out to seek him she met him in the act of returning homeward; and on replacing him in bed he very speedily died, as she judged, from the cold he had caught during his excursion in such inclement weather, and in his weak state of health. She added, that he was scarcely dead when the two ambassadors from the club arrived to inquire about his condition; and she, *fearing to be censured or perhaps punished for her unintentional lapse of duty, stated that he died some time before their arrival, and carefully concealed the fact of his having been out!*

How simple and complete an explanation of the seemingly plausible "ghost story."

The power of the imagination over even the strongest frames, has been proved. With two anecdotes exemplifying it, we shall conclude this part of our subject; but previous to doing so, and proceeding to glance at the once very general belief in "witchcraft," we must point out to our readers that anecdotes of this kind are not to be perused merely as matters of amusement; but as really and extensively valuable lessons of wisdom. We ought to ponder upon them so deeply as to fix in our minds the certainty that, however inexplicable certain occurrences may seem to us, it is not their nature alone, but our ignorance that makes them appear so; and that, consequently, all superstitious terrors and credulity are proofs positive, not merely of our ignorance of the particular phenomena to which those terrors and that credulity are conceded, but also of the right application of those principles with which we are acquainted. Some of the anecdotes we have already related, show that a very high degree of seeming mystery may be attached to circumstances which a very few simple words sufficed to explain to the perfect satisfaction of every one possessed of an average amount of plain common sense. Remembering this, no one should fail to apply the principle to his own case; in other words, we should consider the inexplicable—whether of sight or sound, whether of natural phenomena or of artificially produced occurrence—to arise from nothing more terrible than our own ignorance of some principles of natural philosophy, or some spring of action which produces an effect, visible or audible.

To proceed to our anecdotes. Three physicians, discoursing upon the marvellous power of the imagination over the physical man, agreed to exemplify it, accordingly they separated, so as to pass in succession a stout and healthy rustic. The first of our doctors who came up with the simple fellow, looked earnestly at him for a few moments, and then, in a tone of well simulated sympathy, exclaimed, "What! are you not very foolish to be driving your team while you are so ill?" "Ill!" replied the countryman, "I never had a day's illness in my life!" "All the worse my friend," rejoined the doctor; "people of that sort seldom get over such a first illness as yours," and, having given this comfortable assurance the doctor quickened his pace, and left the rustic to his reflections. A little while after the first of the "Job's comforters" had left the countryman, the second of them came up with him. Looking earnestly at him, this second *kind friend* said,—" 'Tis to be hoped you have not far to go, friend; you look



more fit for your bed than for the road!" "Why," said the poor fellow, who had been a good deal staggered by the first consolatory intelligence, and was now seriously and painfully alarmed, "I do feel a little query, as if I were going to be bad, like." "Going to be bad!" exclaimed his interlocutor; "if you were a patient of mine I should be much more inclined to think you were going to die!"

When this worthy had passed on, the countryman really did feel very ill. His hands were clammy, his head fevered, and his limbs trembled under him. That he was "woundily bad" he considered but too certain, and lest his doubts should have any chance of recurring, behold a third and equally sympathising friend gazing at him with an expression of very benevolent and painful concern. After a short survey of the patient, this physician said, in a tone partly pitying and partly reproachful—"It is very wicked, my friend, to set so little value on your life, as to come out in your desperate condition!" This settled the matter. The poor fellow now *was* ill. His imagination, worked upon by successive forebodings, founded upon the statement of three successive strangers, had so far affected even his giant and healthful frame, that he was absolutely unable to go on with his day's work, and was carried to his home in a state of

really severe and dangerous illness. His tormentors, who had not intended to carry their cruel experiment to so painful an extremity, assiduously attended upon him, and fully explained to him the deception to which he had been subjected; and it is especially worthy of remark and remembrance, that they were unanimously of opinion that, *but for this explanation*, the countryman would actually have died from the effects of an excited imagination. Here we at once see that what is exceedingly simple as to cause, may in the effect seem utterly inexplicable except upon *supernatural* grounds. It was the seeming impossibility of three successive strangers agreeing in pitying his bad looks, and censuring his foolhardy exposure, that cheated our rustic. Had he been told by a by-stander that the three were friends who had separated only just before they commenced their experiment upon his credulity, the countryman would have treated their trick with all possible contempt. A valuable lesson if properly conned; one which should teach us never to allow any *seeming* inexplicability to induce us to resort to superstitious belief, which is extremely wicked, and superstitious terror, which is as painful as it is foolish and disgraceful.

(To be concluded in our next.)

## THE IMMENSE FACILITIES OF IMPROVEMENT AFFORDED BY PRINTING AND BOOKS.

We have more than once, in the earlier numbers of this work, taken occasion to remark upon the propensity, so unfortunately common among mankind, to undervalue, or to be wholly unmindful of the value of those blessings to which they have constant and facile means of access. In sad truth, turn our eyes in whatever direction we may, we can scarcely fail to look upon some manifestation of this ungrateful or indolent propensity,—ungrateful in the educated, and at the least indolent in any.

In the neighbourhood of London there are parks open to all ranks and conditions alike, which, whether for the beauty with which they are laid out, or for their important use in preserving the salubrity of this vast and crowded metropolis, deserve the utmost eulogy that an intelligent pedestrian can think, or an intelligent writer express. If these noble retreats were appended to some crumbling and ivied stronghold of the baronial tyranny of an elder day; nay, if they were even the *demeines* of some vast "show house," to which, and its surrounding lands, admittance could only be procured by dint of paying an admission fee to the domestics of Lord This or Mr. That, we should have sketches of them in water colours, and pictures of them in oil colours; and probably some adventurous publisher would make a small fortune by "publishing" them, with accompanying descriptions in prose and verse, at the moderate sum of two guineas the volume. But their gates are never closed; neither is fee demanded or question asked: the toil-tired artisan and his little ones may seek in these pleasant places fresh air to reinvigorate the unstrung nerves of the former, and green sward for the joyous sports of the latter; the peasant may tread fearlessly in the very footsteps of the peer, and the small errand boy may take his abridged as well as pleasant path through the very track in which the jaded slave of the thoughtless million is taking his route towards the splendid toil of the fierce debate, or the Herculean, though unappreciated, labours of Downing-street or the Admiralty. And this very freedom of access to them renders the parks infinitely less valued by the vast crowds to whom they are, or might be, so beneficial in both a physical and moral point of

view, than they would be if they were situated at a vast distance, and only to be entered at the expense of a degradingly servile solicitation, or of an exorbitant fee.

It is not merely to physical luxuries that those who are long accustomed to their enjoyment are thus apparently indifferent or insensible: contrariwise, the luxuries of intellect are in almost an equal state of insufficient appreciation.

Dr. Middleton very forcibly and truly remarks,—"*The ease which we now find in providing and dispersing what number of copies of books we please by means of the press, makes us apt to imagine, without carefully considering the matter, that the publication of books was the same easy affair in all former times as in the present. But the case was quite different; for when there were no books in the world but what were written out by hand with great labour, and at great expense, the method of publishing them was of necessity very slow, and their price when published was very high; so that only the rich and the curious would be able or disposed to purchase them: and to such also it was often difficult to procure them, or even to know where they were to be purchased.*"

Such reflections as the above flow very gracefully from the pen of an accomplished scholar, familiar with the contents of a vast variety of books. Such a man naturally pictures to his imagination the inferiority of the means of study which would have anciently fallen to his lot; and there is something of piety, as well as of fervour, in the delighted gratitude with which he surveys and ponders upon the literary treasures which his own times afford him.

But we fear that these laudable and graceful reflections occur to the minds of but a very scanty minority. Even within the present century the facilities of intellectual improvement have been infinitely increased as to number, and diminished as to price; and there is not a little danger that the ease with which all can now procure food for the intellectual appetite, is the cause of a very insufficient understanding of the value of those facilities. Few, perhaps, of the countless thousands who every week derive both amusement and instruction from the "cheap" publications,

reflect that, but for the invaluable art of typography, princes, and the companions of princes, would vainly offer the wealth of the world for the weekly production of even these unpretending friends to society; and that, but for the very recent invention of the printing machine, not even the art of typography could enable authors and publishers to produce a twentieth of the number of sheets now sent forth in every week, unless at a charge very many times multiplied by the present.

To the former part of our proposition, no one probably, who has paid even the slightest attention to the difference between writing and printing will feel greatly inclined to offer any objection, but the latter part of our proposition would, without some further explanation, be far less likely to meet with the same ready and general assent; and yet one is quite as true as the other, for though it is perfectly true that the pens of scribes could never furnish copies as rapidly as, when the types are once set, the most tardy species of press can multiply them, it is not less true that the numerous thousands of sheets which have to be weekly supplied by some works—our own among the number—could not by even the best description of press be furnished without having many sets of pages set up in type, and impressed at many presses. Now the chief expense of printing is in what is technically termed the “composition,” i. e. arranging the types in words and lines; and by the process called “imposition” into pages and sheets; and, consequently, every time that the demand for copies compelled an additional number of sheets to be “set,” an addition to the price of the sheet would be absolutely necessary.

The reader will at once see from what has been said, that what the invention of typography did for the wealthy few, the invention of the printing machine has done for the many and the poor. To understand what the machine has done for the poor, it is necessary to bear in mind that much printing can be given for a little money, only by having numerous impressions from one setting, or, where the number is very vast, from two settings of type; and when we consider the difference between the few pence and the many shillings, it is easy enough to see the importance equally to the readers and to the producers of books of such an invention. When printing was as yet in its infancy, printed books were published in very limited numbers, and at very high prices—such high prices, indeed, as to prohibit the purchase of them to all but the wealthy. But when books could only be multiplied by the labour of the scribes, it was only a few even of the wealthy themselves who could venture upon the expense of purchasing them; and they were so scarce, at any price, that the very borrowing of them was nearly as difficult as though they had been literally, as well as figuratively, worth their weight in diamonds.

Of the vast value of books when they were only to be multiplied by the tedious and expensive labours of the copyist, we may, perhaps, enable our readers to form something like an adequate judgment, by stating the facts, that Plato gave a hundred minæ—about equal to three hundred and seventy pounds sterling—for three brief treatises by Philolaus the Pythagorean, and that a few manuscript books belonging to a disciple of Plato named Speusippus, were purchased by Aristotle for a sum nearly equal to seven hundred pounds sterling. Nor need we go back to the days of Plato for proofs of the value formerly attached to books. In the reign of Alfred the Great, an English prelate, enthusiastic in the love of learning, made five journeys to Rome for the purpose of purchasing books; and for a single book thus laboriously obtained, he received from the great Alfred eight hides of land! From such facts as these our readers,

we trust, will learn to set far too high a value upon the marvellous cheapness and abundance of books in the present day, to be in any danger of falling into the too common habit of reading them precisely as they would pluck a wild berry, as though neither skill nor toil of man had been expended upon the production.

## THE VANDALS.

THIS fierce and powerful people, so well known in Roman history as the furious and indomitable foemen of the “eternal city,” labours under the disadvantage common to so many of the ancient nations. Destitute of native historians of its early career, all the accounts of that period must be sought in the records of its implacable enemies; and thus even after the fables usually attached to the very remote accounts of all people have been separated from their history, that history still remains clouded and distorted by the fables invented by the pride, jealousy, and undying resentment of their enemies.

The Romans, as well as the Greeks, have had the double advantage of writing their own laudation and the censure and condemnation of the people to whom they were from time to time opposed; and whether they speak of the Carthaginians or of the Vandals, of the people whom they spoiled, or of the hardy bands whose assaults cost them so much blood and treasure, it is a difficult task for even the most discerning and truth-seeking reader to separate the facts of the historian from the exaggerations of the declaimer, and the downright falsehoods of the bigoted detester of barbarians, i. e. of every one who had not the honour to be a Roman. It is especially to be regretted the Vandals, and the cognate people derived from the same stock, have not left native historians; for assuredly there must be much in the history of a people who spread themselves from the southern coasts of the Baltic to the banks of the Tiber, fought hand to hand with the imperious and haughty Romans, and established themselves both in Europe and Asia as a mighty people, desirable as friends and equally to be feared as foes; surely there must be much in the history of the achievements of such a people which we are but little likely to find impartially detailed in histories written by their most implacable and most injured enemies. The Vandals it clearly appears were one of the many tribes of Teutonic origin, which, in addition to their particular titles, generally derived from that of the district which they inhabited, were for a long time spoken of by the general name of the Suevi. By some it is thought that their name of Vandals, was derived from that of Vandalus, one of their kings; but others, and with more philological propriety, from the German word *Wandeln*, to wander. And this derivation receives authority from the fact that the Suevi did not assume the name of Vandals until their population pressed so injuriously upon their limits of soil that they were forced to migrate in vast numbers, and seek new locations.

Much idle, because merely conjectural, disputation has taken place as to whether the Vandals descended from the Goths of Scandinavia, or, contrariwise, these latter were descended from some of the German tribes who were compelled to migrate northward from the impossibility of subsisting their numbers in their own country. The latter and more probable opinion is warmly upheld by Cluverius, and just as warmly controverted by Grotius; but in truth the fact is as practically unimportant as, in the absence of any thing like decisive evidence, it is idle to dispute upon it. That they were of Teutonic origin, their language, their

great bulk and stature, and the prevalence of blue eyes and yellow or flaxen hair among them, sufficiently attest; and it is quite indisputable that they were a numerous and warlike people, who inhabited the southern coast of the Baltic, and possessed the whole tract of country which lies between the Elbe and the Vistula.

From Tacitus, Cæsar, and other eminent writers, we may gather that the vices of the Vandals were few, and that they were highly distinguished for their faithful friendship and liberal hospitality. Like most uncivilized people, their trade was confined to bartering various articles; but with their acquaintance with the Greeks and Romans came the knowledge of the use of money, and with that knowledge came but too much of the love of accumulation and luxury which has so invariably been injurious to the people by whom it has been entertained. War and hunting being the pursuits in which they chiefly took delight, courage, strength, and activity, were the cardinal virtues in their estimation, while cowardice was at once one of the worst of crimes, and the most despicable of vices. One reason why they were so formidable as enemies, was that their armies were in fact a levy *en masse*, every one who could bear arms being expected to go to the field when occasion required. Their arms they held in the highest estimation, and their shields were even held sacred; but though the Vandals, as well as the Steruli, and other cognate people, did occasionally wear helmets—as

represented in our engraving—they only occasionally did so, and coats of mail for the protection of their bodies were still more rare among them. Their cavalry were armed with a shield and spear, but had neither saddles nor stirrups to aid their horsemanship. The infantry had darts, bows and arrows, or slings, besides swords or pikes.

The religion of the Vandals was somewhat similar to that of the ancient Britons. Cæsar indeed is of opinion that they had no Druids, but Tacitus, who had a better knowledge of them, says they *had* priests, which is what Cæsar evidently intends to deny; unless, indeed, we may suppose that the text has been erroneously given, and that Cæsar meant that they had priests who did not teach the same doctrine as the Druids.

The Roman historians speak of all the uncivilized people of Germany as being governed by kings, but this government was by no means beyond the control of the people, as we find several instances of the kings (who in time of peace were called Graafs, and in war Hertzoge, or Koenigen) being put to death for misconduct. With respect to the election of kings, it seems that the descendants of those who had borne the dignity were *cæteris paribus* always preferred.

For an account of their memorable contests with both the eastern and western empires, and of their various subsequent vicissitudes, we must of necessity refer our readers to the detailed pages of the regular historian.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### No. IV.—ROME.

THERE is a species of magic in the very name of the seven-hilled tyrant of the earth; a sort of fascination which fixes our attention so exclusively upon her greatest fame and power, and her most complete degradation, that we are a little too apt either wholly to overlook, or, at the least, too lightly to reflect upon the crimes which aided her progress, and the follies and vices which led her to decadence and disgrace.

"History" has very truly, as well as neatly, been defined, "philosophy teaching by example;" and if we read it without the view of profiting by the multifarious examples and warnings with which it is capable of furnishing us, we should quite as profitably peruse a volume of old almanacks or doggerel verses. It has been the principal, though by no means the sole object in writing these necessarily brief sketches of ancient republics, to give our readers the habit of reading history with reference—not casual and fitful, but constant and systematic—to great first principles. Thus real history and biography furnish us with lessons of wisdom available not merely to mighty states, but also to the very humblest individual; and to the more elaborate histories of Rome we would point as perfect treasure-houses, where may be found incitements to virtue, and beacons to warn against vice, and where equally to the ruler of a nation, and to the head of a peasant-family, may be seen the inevitable bad consequences of indulgence in every sort of conduct that is *contra bonos mores*, from the most flagrant crimes to the most contemptible and effeminate vices.

The most industrious, and according to the ablest modern critics, the most correct inquirer into the antiquities of Rome was Dionysius of Halicarnassus; and as the remote history of all the ancient republics is more or less mixed up with fable, we shall, as far as it is requisite that we should treat at all upon the very early history of Rome, follow

the account which that industrious inquirer has left to us. According to him, then, Rome, so long the dictator of the known universe, took its rise from a small colony of the Albans, which was conducted to the bank of the Tiber by Romulus, the supposed grandson of Numitor, a king of Alba.

Both Dionysius of Halicarnassus and Polybius concur in stating that the form of government which Romulus established in his new colony consisted of an admixture of the three great potencies; namely, the regal, the aristocratic, and the democratical. In one respect, the government thus formed by Romulus was greatly superior to that of Lycurgus; for while the power of the king was sufficiently restricted to prevent his unduly, and to the injury of his people, interfering with the legislative department, he held the executive power, which can only thus be efficiently and promptly exerted in great emergencies, whether they have their origin in domestic discontent or foreign invasion.

For the defence of his infant state, Romulus, who has a most undoubted right to rank among the greatest heroes and lawgivers of antiquity, formed the whole of his people into a militia; but knowing well how opposed the military profession, when too exclusively and pointedly encouraged, must necessarily be found to that spirit of industry which is as essential to the prosperity and permanence of a nation, as pure air is to the healthy and joyous existence of living creatures, he was so far from imitating the practice of Lycurgus in forbidding the practice of the lucrative arts and employments of civil life, that he strictly enjoined it upon all the poorer people; making their military training and exercise the occasional, and not the perpetual, or even usual employment of their lives.

In order that the plebeians should have the less temptation to break through this rule, so important to the best interests

of all the parties in the state, the right to fill all the important and onerous state offices was exclusively confined to the aristocracy; though the plebeians had the right of appointing officers, assisting in the enactment of laws, and in deciding for or against any wars which the king might propose to declare.

In all states, ancient or modern, in which there has existed a powerful and proud aristocracy, an elective monarchy has invariably been found to be the cause of terrible and very injurious disorders at every new demise of the crown; a fact of which shallow modern praters, who have amused themselves and disgusted all sound thinkers by uttering small witticisms on the evils of hereditary monarchy, appear to have been very profoundly and comfortably unaware.

The evil effect of making the monarchy elective instead of hereditary was strikingly exemplified in the case of Rome. Romulus, truly and nobly anxious for the welfare of the whole body politic, so sternly resisted all attempts on the part of the powerful order of patricians unduly to extend its influence to the injury of the popular interest, and to the infringement of the popular rights, that certain aristocrats became at length utterly unable to curb their evil rage; and Romulus, the founder of Rome, and that king of all its kings who the most entirely and emphatically merited that proudest of a king's titles, "the father of his people," was savagely and cruelly assassinated; and from his time, even down to the usurpation of the regal authority by Tarquin, surnamed the Proud, Rome was thrown into confusion and plunged into the awful horrors of civil war, brief indeed, but fiercely maintained, and fearfully sanguinary, on every occasion that presented itself for electing a new sovereign. Romulus was succeeded in the Roman monarchy by Numa Pompilius, a wise and good prince, whose reign was, perhaps, even more productive of substantial and permanent benefit to the Roman people than even that of the equally just and patriotic king, but infinitely sterner and more warlike, Romulus; for though in the very earliest infancy of the new state, it was both wise and beneficial that Romulus taught his subjects to love courage for its own sake, and to be ever ready and even eager to display it in defence of their newly-acquired territory, a long indulgence in such habits of thought and feeling had given them a ruggedness and *fierté*, which, however formidable they might render the Roman people to foreign foes, were ill indeed adapted to making them a humane or a peaceable people at home.

Naturally mild in temper, and peace-loving in philosophy, Numa saw and deplored the propensity of his people to the sterner virtues, and during the whole of his very long, able, and beneficial reign, he took all possible opportunities to inculcate and encourage the practice of the peaceful arts, and the humanizing recreations. For the long period of forty-three years and some odd months, this wise and good man reigned over Rome; and it is a striking and conclusive proof of his ability as a man, and of his wise and able conduct as a sovereign, that during that very long space of time, although at the commencement of his reign his people were almost savage in their love of warlike practices, and in their propensity to exercise their warlike abilities upon neighbouring states, Rome was in no single instance exposed to the evils of intestine commotion, or of foreign war.

After his long and signally virtuous and useful reign of forty-three years, Numa was consigned to the grave amidst the regrets and the lamentations of the entire body of his people, without any distinction of ranks or pursuits. His successor was Tullus Hostilius. This king, though a man of very great merit, and though he ascended the throne with the good wishes of at least a vast majority of his subjects,

was, as indeed his surname imports, a far less peace-loving king than his immediate predecessor. Probably, however, he was by no means the less popular on this account; for the multitude, who, in all times and countries, are far more prone to admire the dazzling qualities of the gallant warrior than the less showy, though far more useful virtues of the philosophic and humane statesman, however much they might occasionally grumble at the increased burthens imposed upon them by the king's love of war, were not, on that score, the less inclined to be delighted at the victory, which, with so few and so trifling exceptions as not to need to be particularised in a rapid sketch like this, invariably crowned his warlike enterprises.

This king reigned thirty-two years; and though he unquestionably did infinitely less towards promoting the domestic prosperity and felicity of Rome than had been done by his predecessor, Numa Pompilius, he most assuredly did the state the very important service of rendering it both respected and dreaded by all the fierce neighbours who might probably be tempted by its prosperity—especially if accompanied by great and obvious effeminacy—to invade its territory, and to plunder its possessions.

There is, we must observe, *par parenthese*, a very great and striking discrepancy in the accounts which various authors give of the manner of the death of this king. According to some, he and his whole family were destroyed by lightning in a terrible storm, by which Rome was greatly devastated; but others affirm that his death was inflicted not by the lightnings of heaven, but by the truculent and unsparing wrath of man. According to these latter authors, Ancus Marcius, a grandson of Numa, descended from that prince's only daughter,—looking upon his own right to the crown as superior to that of Tullius, caused this king to be murdered.

At the first view of the case there seems to be some insuperable difficulties in the way of our belief in this statement of the case. In the first place, it is very repugnant to our common and unsophisticated nature to believe that man can be guilty of the horrible and unnatural crime of murder; and in the next place, as the Roman regal power was expressly elective, and not hereditary, the question of descent could by no means fairly be brought to bear upon that of right of possession of the crown. But amiable as this propensity to disbelieve the extremes of human baseness most undoubtedly is, our youthful readers will unfortunately, throughout all ancient, and much of modern history, find but too many stubborn facts to prove that human ambition is not to be resisted very readily by human virtue; and the genius of paganism furnished none of those auxiliaries to virtue with which those who live under the christian dispensation are so abundantly blessed. And furthermore, we may be very sure that ambition never yet cared about the logical or moral truth of its plea—sufficient it ever has been, and we fear will for a long series of years continue to be, that it can cheat the deluded many, and pacify the conscience by plausible and efficient excuses.

However it was—whether through the accidental death of his predecessor, or by the base and cruel murder of him, Ancus Martius obtained the Roman sovereignty, and wielded his authority with mercy and temperance, and in a strictly virtuous and wise spirit. Among other wise reforms which he brought about by his authority, and still more by his example, was that of reviving many of the religious ceremonies instituted by the pious and mild Numa, but most injuriously and unwisely neglected during the martial and rugged reign of Tullius Hostilius.

(To be continued.)

*Natives of Abyssinia:*

## VARIETIES OF THE HUMAN RACE.

## No. II.—THE ABYSSINIANS.

ABYSSINIA is a tract of high table land in Africa, of which both the extent and the history are, even yet, involved in very considerable obscurity. Portuguese missionaries, one or two German and French scholars, Bruce, the well known Scottish traveller, and Mr. Salt, the indefatigable English consul who has made his residence abroad so singularly valuable to his country, have described various parts of the country in question; but we shall chiefly refer to the last mentioned authority, in the belief that, both in knowledge and in veracity, he is far preferable to all the others, and more especially to the egotistical and exaggerating, if not actually inventive, Bruce.

The general colour of the Abyssinians is nearly black, but some of them are not much darker than those Europeans whom we should call dark; and they are very favourably distinguished from negroes by having completely Roman features, lips as well formed as those of Europeans, and hair both straight and fine. Their figures, too, are tall and symmetrical, and their carriage rather graceful and commanding. Beauty, in fact, is by no means rare among the Abyssinian females. Mr. Salt speaks of one of them whose "form was elegant, though small; her features were regular; and who,

having fine teeth and coal-black hair, might be esteemed handsome in any country."

The Abyssinians, though they have physical qualities and appearances which mark them as a distinct physical variety of mankind, are, at least nominally, and as to religious forms, Christians; though if only a tenth of what Bruce states of their immorality, indecency, and cruelty, be true, their practice is very far indeed from squaring with their profession. The head of the church is the king; and next to him is the Abuna,\* or high priest.

The religion of these people does not forbid polygamy; and, in fact, marriage is with them considered only in the light of a civil institution, and it is in the power of the parties to separate whenever they choose; the woman on such occasions receiving back her dowry, unless she have been proved to be guilty of adultery. Mr. Salt says, however, that their religious ceremonies are performed with great gravity and decorum; and it may be, therefore, that

\* Which may be interpreted, the father or patriarch, as being the spiritual parent of his church.

many of their customs, which are revolting to us, are kept up by them not so much from evil disposition as from ignorance.

Lent, when Mr. Salt was in Abyssinia, was kept with great strictness by all classes of the people for fifty-two days. During that time no meat was eaten, and only one meal—though a very full one both as to eating and drinking—was taken in the day, viz. at sunset.

Though the low state of morality attributed to these people attests that they are very far indeed from what the polished and refined people of modern Europe would term civilisation, they are fully as far from that poverty and destitution of the conveniences of life and elegances of art, to which we give the name of barbarism. For instance, their churches and houses are well built, and both the former and the latter are very generally decorated with pictures. They have native authors, too; and the language spoken throughout

the greater part of the country, the Geez, or Ethiopic, is said by Ludolf, the highly intelligent German writer to whom and others we alluded at the commencement of this paper, to "approach nearest the Arabic, of which it seems to be a kind of production, as being comprehended almost within the same grammatical rules, the same forms of conjugations, the same forms of plurals, both entire and anomalous; so that whoever understands Arabic or the rest of the oriental languages may with little labour understand this our Ethiopic."

In many respects the Abyssinians are an extremely interesting people, and it is to be hoped that the high spirit of enterprise which is at work not merely in England, but, in fact, in all the nations of Europe, will, ere long, cause Abyssinia to be both more fully explored and described, and also, for commercial purposes, as well as for the interests of morality and religion, more frequently visited than hitherto it has been.

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

No. IV.—ROME.

(Continued from p. 144.)

AGAIN we must digress for a few brief lines to caution the youthful reader against supposing on the one hand that we attribute any spiritual efficacy to the ceremonials thus revived by Ancus Martius; and, on the other hand, against supposing that, because spiritually false and inefficacious, they were therefore, and *ipso facto*, wholly useless; for benighted as all the heathen nations were, their ceremonials had at least good moral and political effects, as we shall hereafter have occasion to show.

Lucius Tarquinius, who was raised to the throne on the decease of Ancus Martius, was a man of Greek extraction; but his abilities were so well known, and so highly respected, that his accession was hailed with delight by all ranks and conditions among the Romans; and the first measures of the new sovereign entirely justified the enthusiasm with which his accession had been hailed. Believing that the comparatively few senators afforded very injurious scope for jobbing and intrigue, he at once increased the number of them to three hundred. Subsequently he enlarged the Roman territory in those quarters on which it seemed to be the most exposed to attacks, and from the nature of the ground the least calculated to resist them with success; he likewise greatly exerted himself to improve the city both as to comfort and beauty. During a reign of considerable duration, the whole object of this excellent king's life seemed to be the promotion of the welfare and happiness of his people; but not even his many virtues, and his great public usefulness, could render his life sacred in the eyes of those who were inspired with an ambition which knew no bounds, and stopped at no villany.

We have seen that according to the account of some historians—and we confess that our observation of the various events of ancient history very strongly inclines us to believe that their account is but too correct—Ancus Martius obtained the crown by the base murder of his predecessor. The two sons of Ancus Martius, regardless of the usurpation and flagrant cruelty of their father, and ludicrously unmindful of the fact that the Roman sovereignty was (as yet) elective, and not hereditary, looked upon Lucius Tarquinius, who had been raised to the throne on account of the esteem felt by the great majority of the Romans equally for his virtues and his talents, as a usurper, and as the sole obstacle to their enjoyment of the sovereignty which their father had so basely

obtained, though, as candour compels us to admit, so worthily and wisely exercised. As if in imitation of the murderer their father, they hired assassins, who obtained admission to the palace of the king, and savagely put him to death; but their atrocious crime was rewarded in a manner very different from that which they had hoped and anticipated, for so entirely and universally was Lucius Tarquinius beloved by the people of Rome, that his murder was no sooner made known to them than they rose up in their wrath, put the actual murderers to death, and forthwith banished the cowardly and cruel instigators of the revolting deed, and confiscated the whole of their property.

Tullus Servius, who had married the daughter of the murdered king, was chosen to be his successor; less, as it appears by the relations of the historians, on account of his own merits or popularity, than through the artful and dexterous management of his mother-in-law. But whatever was the cause of his being raised to the regal dignity and power, his subsequent conduct fully justified the confidence the people had reposed in him; and a very sound historical critic does not hesitate to give it as his opinion that of all the Roman kings he was the most able—with only the single exception of Romulus.

As both before and after his elevation to the sovereignty he seems to have been more attached to the people than to the aristocracy, of course the latter were vehemently opposed to his election, and bitter enemies to all the most popular of his measures subsequently. But in truth, though Tullus loved the democracy "well," he was so far unlike democratic leaders in general, that he loved it "wisely;" for, as we shall presently have occasion to show, while he took the best means that were open to him for redressing the actual grievances, and for lessening the really injurious burthens of the poor, he took especial and very ingenious care to prevent the rich from being deprived of any portion of their privilege or power which was then—as always has been, and always will be the case—absolutely necessary for the protection of their persons and property against the violence of the needy, the dishonest, the seditious, and the desperate.

The alterations which he made were, as to both the effects to which we have alluded, so vital, that without a detailed account of them, it is, as Montague very truly

remarks, almost impossible to get at any clear understanding of the Roman constitution; we shall therefore fully, though as briefly as possible, lay those alterations before our readers.

Among the earliest measures of Tullus Hostilius was that of ordering a general register to be made. This register, to which every head of a family was bound to contribute an accurate account of the value of his property, and the number and respective ages of his family, on pain of being whipped and sold into slavery, enabled him to organize the whole people into six classes.

The first of these classes included all whose possessions amounted to one hundred minæ—a sum equal to about three hundred pounds sterling. Of the ninety-eight centuries of which this class consisted, eighteen were selected from the wealthiest and most distinguished men of Rome, to serve as cavalry; forty centuries of the younger men were appointed to act as heavy-armed infantry in war, and forty centuries of older men were to act as defenders of the city itself.

The second, third, and fourth classes consisted, respectively, of twenty centuries, made up of those citizens whose property was estimated at seventy-five, at fifty, and at twenty-five minæ; and these were lighter armed than the first class.

The fifth class, consisting of those whose property amounted only to twelve minæ and a half, was divided into thirty centuries of irregulars, armed only with slings and darts.

The sixth, and far most numerous class, comprised all the poorest citizens, and these were wholly exempted alike from taxation and from military service.

It will at once be perceived, that by this elaborate and ingenious method, Tullus contrived that the burthen should be laid in the heaviest proportion upon those who were the best able to bear it; a point of state justice and wisdom to which the statesmen of all times and countries have been but too lamentably inattentive.

But while this wise king compelled the rich to bear their proper share of the public burthen, he took care to secure to them their proper share of power in the administration of public affairs; for in taking the votes on public measures, Tullus took those of the first class first; and as this consisted of ninety-eight centuries, and the whole people contained only one hundred and ninety-eight centuries, their unanimity secured a majority, and rendered the voting of all the remaining classes quite useless; and Tullus knew mankind well enough to be quite certain that the first class would be careful to take advantage of this arrangement whenever the protection of their persons or property really required them to do so.

While Tullus was thus wisely and successfully using his power in public, a storm was gathering in private, and in a quarter from which he least expected injury, by which his career of usefulness was suddenly and sadly terminated. On ascending the throne, he had undertaken the guardianship of Tarquinius and Aruns, the two grandsons of his predecessor; and when they had arrived at manhood, he allowed them to espouse his two daughters. It doubtless would seem that, by this arrangement, Tullus had secured two zealous and powerful upholders of his authority; but this is an instance, among many, of the short-sightedness and fallacy of human reasoning.

Tullia, the younger daughter of Tullus, and the wife of Aruns, was of a most violent temper and ambitious disposition; and these vices so blinded her to her duty, and so completely hardened her heart, that she proposed to her husband to depose Tullus, and make himself king. Finding

that Aruns, instead of yielding to her horrible proposal, was both shocked and disgusted by her unnatural wickedness, she next addressed herself to Tarquinius. In him she found a coadjutor as vile as she could wish; and it was agreed that the wife of Tarquinius and the husband of Tullia should both be put to death, that the king should be deposed, that Tarquinius should succeed him, Tullia become his wife, and share his ill-obtained throne.

The murder of Tullia's husband and Tarquinius's wife was perpetrated; and the marriage between the two unnatural wretches having been duly solemnized and celebrated, Tarquinius had the audacity to propose to the senate the deposition of the now aged Tullus; but the deep and wise interest which Tullus had taken in the welfare of all conditions and ranks of his subjects had too greatly and generally endeared him to allow of this proposition being acceded to. Enraged at this disappointment, and impatient to obtain power, the impious pair caused the old king to be assassinated in front of his own palace, and the unnatural Tullia actually had her chariot driven, as if in triumph, over the dead body of her venerable and mangled parent.

Tarquin, surnamed the Proud, having thus obtained the throne by murder, made that crime his means of securing it. The friends of Tullus were at once sacrificed with the double purpose of getting rid of powerful opponents, and of enriching himself by the confiscation of their effects. Innocence was no security against the accusations of the tyrant's tools; eloquence and law were no protection against conviction, for the tyrant's tools were the witnesses, and the tyrant himself was the judge and the doer. Terrified by the numerous and sanguinary sentences which marked the first days of the usurper's rule, some of the ablest and wealthiest senators fled with their property; and thus murder and terror combined to thin the senate of its best and ablest members, whose places being filled up by the devoted tools and creatures of the despot, his will became the only ruler and the sole law of the astounded and panic-stricken Romans.

Having thoroughly subdued all appearance of opposition on the part of the patricians of Rome, Tarquin now turned his heavy hand against the plebeians, whom he loaded with taxes, and employed in the most slavish public works. It unfortunately happened that the patricians and plebeians, though they both detested Tarquin, yet abhorred each other still more. Far from making open cause against their common oppressor, each bewailed only its own sufferings, and looked with complacency at the miseries inflicted upon the other. For a quarter of a century this terrible state of things remained unaltered, when the shameful outrage committed by the eldest son of Tarquin upon Lucretia, the wife of a popular patrician named Collatinus, caused so general a disgust and indignation, that both patricians and plebeians united to expel the whole of the Tarquin family, and to put an end to the monarchy itself.

As the patricians were the first to act, and as they seemed to be very sincere in their denunciations of kingly tyranny, they found no difficulty in modelling the new government according to their own wishes; and how completely aristocratic the government became is obvious from the fact that, from the expulsion of Tarquin, Dionysius of Halicarnassus invariably calls it an aristocracy. But if the patricians took care to vest the chief of the real power in the hands of the wealthy and the high-born, the plebeians seem to have reaped both solid good and nominal aggrandizement from the revolution.

(To be continued.)



## No. V.—SELF-INSTRUCTOR IN POLITENESS.

## DIGNITY OF DEMEANOUR.

We have elsewhere had occasion to remark that our *manners* are of far greater consequence than persons in general are in the habit of supposing, them to be. How, in point of fact, are those who are but slightly acquainted with us to form their judgment of our morals otherwise than by our manners? If we speak rudely, as to tone and as to matter, with an obvious carelessness about the feelings of those who hear us, how are those who observe to find out that we are not ill-educated and exceedingly brutal and tyrannous in disposition? It is *not*,—we repeat it, it is *not* sufficient, polished and essentially artificial as is the present state of society, to *be* virtuous and intelligible; we owe it both to society and to ourselves to *seem* so likewise.

There is one species of bad manners against which we would more especially warn our young readers, namely, want of dignity. Nothing is more fatal than this to our claims to the *respect* of those with whom we are associated; and without commanding their respect, we may very certainly rely upon being, sooner or later, deprived of their esteem.

We by no means recommend a morose and misanthropical coldness of demeanour, for that is at once injurious to any one, and unnatural in a young man. Cheerfulness and a kindly frankness of address, are, in fact, most essential to procuring for a young man the respect and the good wishes of those with whom he associates; but these are quite compatible with a certain dignity which will prevent even the most intimate of our friends, from proceeding towards that

"familiarity" which is so truly as well as quaintly affirmed to "breed contempt." All romping, practical jokes, and that most contemptible of all mere follies—the folly of playing the buffoon and mimic, must be carefully avoided; and even at the expense of a considerable struggle with his own feelings, every young man who wishes to preserve a really dignified, and (in the only proper sense of the word) respectable demeanour, must avoid the empty-headed and degrading habit of loud or frequent laughter. Nor let any young man consider that the tenor of these brief remarks is at all contradicted by the fact of his knowing some person who is invited here, there, and every where, on the simple score of his being a "droll dog," "such a rattle," a "famous mimic," and a notoriously "merry fellow;" for though people who are themselves silly enough to be able to find amusement in buffoonery, will gladly give the buffoon a seat at their tables, they do so *because he is a buffoon*; and while they laugh heartily at his amusing absurdities, they thoroughly despise him for every thing beyond his power to make them laugh. The moment that his jests begin to sound familiar to the ear, or the moment that some more absurd and *bizarre* animal than himself puts in a claim for attention, that moment is the true estimation in which your "mere merry" fellow is held made so manifest that even *he* would be mortified were it not that he is too ignorant to have any feeling. And is this a character or a fate to be desired by any young man of common sense or common spirit?

## No. II.—SELF-INSTRUCTOR IN BIOGRAPHY.

*Exemplifying what can be done by Self-tuition.*

THE REV. THOMAS SCOTT.

THE biography of the late Rev. Thomas Scott is, in very many respects, one of the most valuable lessons that can be put into the hands of young men; indeed, we doubt if it is not in some respects the most striking biography extant. It shows, in the strongest possible light, the *power* of every one to achieve his own improvement, moral as well as intellectual, if he firmly and ardently *desire* to do so; for it is scarcely possible that any one who has the happiness to be born of honest parents, can be more unlikely to become either good or wise, than our subject was during his youth; and yet, by self-discipline, he became equally admirable as a man, a scholar, and a clergyman.

His father was a grazier in Lincolnshire, and was for many years in very straitened circumstances, but he rose above them by dint of rigid integrity and unwearying industry, for both of which qualities he was eminently remarkable. Thomas received a tolerable education, and on leaving school, was articled to a surgeon and apothecary; but he was at this time so depraved in morals, that he had scarcely been two months in his new employment when he was sent home to his father, having been guilty of such gross misconduct, that his master positively refused to have any thing farther to do with him.

His father, who had formed high hopes of his obtaining the mastery of a profession from which, in after life, he might always command a handsome income, was naturally much incensed at the disgraceful manner in which he had brought about his dismissal; and believing that he was thoroughly

destitute of the qualities necessary for any higher situation in life, determined to keep him at home, and employ him in the servile occupation of the grazing farm.

"Immediately on my return home," says he, "I was set to do, as well as I could, the most laborious and dirty parts of the work belonging to a grazier. On this I entered at the beginning of winter; and, as much of my father's farm consisted of lowland, which was often flooded, I was introduced to scenes of hardship, and exposed to many dangers from wet and cold, for which my previous habits had not at all prepared me."

In this way of life he spent upwards of nine years; and to all the physical evils of his condition was added the very serious moral evil of an almost constant association with rude, ignorant, and ill principled people. When it is considered that, while yet a mere boy, he had evinced exceedingly bad propensities, it would seem almost impossible that he should fail to become incorrigibly depraved in heart and degenerate in mind. But though he seems to have been far indeed from feeling with sufficient humility the conviction that his miseries were the proper fruit of his own misconduct, the misery and degradation of his position stung him to the very quick, and, after long pondering, he came to the resolution of emancipating himself from his degraded condition, and of earning a fair station in society.

At school he had been remarkable for a great quickness of intellect; and though, in common with many others, he had more of superficial than of real knowledge,

he had made very good progress in Greek and Latin; and neither the excessive fatigues of his servile employment, nor the rudeness of the associates with whom most of his waking hours were spent, caused him wholly to lose his love for his classical studies. He had only a very few Latin books, including an imperfect dictionary; and a Greek grammar was the only book he had in that language. But his disgust at the sordid occupation to which he was consigned, and his strong desire to raise himself above it, caused him to study his few books very thoroughly, and thus to recover much of the scholastic learning for which at school he had been rather remarkable. Even his study, however, does not seem to have impressed his family with any great hope of his ever doing well; and his father was so thoroughly convinced that he was incorrigible, that he discountenanced his literary habits, and foretold that he would, sooner or later, come to be a burthen to the parish.

Undeterred by all that was opposed to his re-establishing his character and bettering his social situation, Scott, now a young man, at length applied to a clergyman, to whom he was slightly known, and confided to him his desire to study for the church. By this gentleman he was introduced to an archdeacon, who was also examining chaplain to the bishop of Lincoln, and by both was encouraged to persevere in his studies. He did so, expending all the money he could command upon the purchase of the necessary books, and after experiencing many difficulties, was at length happy enough to be ordained.

Up to this time, although our subject had undoubtedly displayed great vigour of intellect, and a firmness not to be broken down even by the most adverse circumstances, he seems to have sought the sacred profession with any thing rather than a praiseworthy spirit. It is true he laboured both diligently and successfully to fit himself for that office, as far as mere scholarship goes; but he did so just as he would have done, if the bar or the senate, and not the church, had been his destination. Of the piety, the zeal for religion, the self-tasking severity, or the self-doubting humility, which are indispensable to a really christian clergyman, he had as yet apparently not the least glimmering. But on being appointed to a country curacy, he set diligently down to theological and learned studies; and as early as 1773, the year in which he was appointed to his cure, we find him reading the entire works of Josephus in the original Greek, and at the same time reading the Bible in English, in the Septuagint (Greek) translation, and in the original Hebrew. He constantly studied with his maps before him, and he seems to have studied with a very real desire to become a sound biblical scholar, and a truly soul-saving pastor. How quick was his progress in learning, the following extract from one of his own letters will abundantly suffice to show. "Of the Hebrew, some twenty weeks ago I knew not a letter, and I have now read through one hundred and nineteen of the psalms, and twenty-three chapters of Genesis; and commonly now read in three hours two chapters, tracing every word to its original, and unfolding every verbal difficulty."

While thus arduously studying, he was by no means inattentive to his immediate duties. He nearly every week wrote two sermons, and was untiring in his efforts to fulfil the other duties of his cure.

The usual effect of sincere endeavours at obtaining wisdom, became visible in his whole character and conduct; and he, who as a boy had been considered an absolutely hopeless reprobate, became while still only a very young man a perfect pattern as a christian scholar and clergyman.

Having a strong passion for learning of every kind, his

reading was vast and various, and he made the poetry of ancient Greece, and the scarcest treatises of his own time and country alike subservient to the grand end of the advancement of religion.

Extensive and profound as was his learning, he never for an instant lost sight of the legitimate application of it. Far from indulging in the petty pride of the pedant, and thus sacrificing the persuasive and informing preacher to display the philosopher and linguist, he took the utmost possible care to adapt his language to the comprehension of the simple peasants among whom his lot was cast. Of this laudible anxiety to be intelligible to his simple flock we have, in one of his letters, a very characteristic and interesting trait. "After I had written my sermons for the Sunday, I for a long time constantly read them to my wife before they were preached; and at her instance I frequently made alterations, especially in exchanging words that would have been unintelligible to labourers and lacemakers, for words better suited to their capacity."

After many years of almost Herculean studiousness, Mr. now become Dr. Scott, became tutor to persons intended to go abroad in the employment of the Church Missionary Society. Not content with imparting to these pupils his vast stores of Hebrew learning, the Doctor, though now upwards of sixty years of age, first studied, and then taught, Syriac and Arabic, and this too, though in addition to the usual infirmities of advanced age he had to contend against a severe chronic complaint of long standing, which rarely left his frame untortured.

In addition to his vast labours as a clergyman and a tutor, Dr. Scott wrote and published a vast number of publications, chiefly on didactic and critical theology. His Commentary on the Scriptures, to which countless thousands are indebted, is a work of prodigious erudition. The marginal references alone cost him seven years' labour; And yet so inexhaustible was his energy, so unquenchable his zeal, that at the great age of seventy-two we find him giving this account of his occupations:—"I never studied more hours daily than I do at present. Never was a manufactory more full of constant employment than our house is; five proof sheets of my Commentary to correct every week, and as many sheets of copy to prepare;" labour, which was only *part* of his labour, but which most writers would have found ample employment for the whole of their time.

We cannot but repeat, that we think the biography of Dr. Scott one of the most valuable lessons that can be set before young men. Bad character, obscurity, comparative ignorance, long years spent in the most sordid kind of labour, and among the most injurious description of companions; in short, such an agglomeration of disadvantages as rarely fall to the lot of one man, could not repress his ardour for intellectual improvement. True it is that in the first instance he sought this improvement merely as an instrument by the aid of which he might the more readily achieve his own worldly aggrandizement; but as he advanced in learning, so he improved in moral feeling and religious conviction, and the labour that was commenced in mere selfishness was continued from manhood to extreme old age, in defiance of pain and debility, in the glorious desire to make known the great truths of religion to the far nations as well as to his own compatriots. His works sold during his lifetime to the amount of upwards of two hundred thousand pounds; and we learn from an American publication that in the United States alone upwards of thirty-five thousand copies of his Commentary are in circulation, and there is still a steady demand for that admirable work to the number of fifteen hundred copies per year.

Again and emphatically we point to Dr. Scott as an instance of what *can* be done in self-improvement, both moral and intellectual. With such an example, who needs to despair? None, save those who are too insincere or too indolent to enter upon the good work with all their hearts, and with all their souls.

### ON GETTING IN DEBT.

We have heard from so many quarters that the brief remarks we have from time to time made upon dress, manners, &c. have been well received by our readers, that we feel encouraged to extend such remarks from mere points of manners to the infinitely more important department of morals; and we know of no one part of this subject which has higher or more weighty claim upon our earliest attention than the but too prevalent bad habit of running in debt.

Nothing but the grossest and most presumptuous ignorance could enable any public writer to affect for a single moment to believe that in a commercial and highly artificial community, such as ours, credit can be wholly dispensed with; but this sort of credit is very distinct from that to which we would extend our censure, and against which we would warn our readers. To purchase always with ready money is advantageous in a variety of ways; we not only get our goods cheaper, but, which is of quite as great importance, *we do not buy them unless we really want them*; but when the payment is to be made at some future time, even the most prudent men are apt to be guilty of making purchases of articles of so little real necessity that nothing would have induced the purchaser to give for them one half the sum in hard cash which he so readily promises to pay in three, six, or twelve months. If in addition to the folly of buying on credit what he really does not want, a young man buy without the certainty of making good his payment at the time fixed for his doing so, he has no more to boast in the way of honesty than in the way of common sense. He has morally, though not in a legal point of view, been guilty of *theft*; he puts himself absolutely and disgracefully in the power of his creditors; and, no matter what his situation in life may be, he has forfeited his claim to be considered a respectable person, or a fit companion for one.

And surely, even if honour and honesty were out of the question, the mere degradation, the mere stinging contempt, and unpitied as well as stinging danger and annoyance, that spring from being fraudulently in debt, ought to be sufficient to restrain any young man of proper spirit from making himself thus pitifully and contemptibly the slave of his creditor, and the shunned, as well as censured, of all really good and thoughtful men.

### OF TRUE WISDOM IN CHARACTER.

MANY well meaning but ill judging persons have been infinitely more alarmed than rejoiced by the vast leap which the popular mind has taken within the present century, supposing that the mental improvement of the peasant cannot consist with his active and cheerful performance of the lowly labours by which alone the great mass of mankind can get their daily bread. There is a sad want of sound judgment at the bottom of all such delusive fears, as a very brief and cursory examination of the subject will suffice to demonstrate.

We have in a former number of this work \* laid before

\* See Page 35.

our readers some very striking and satisfactory proofs, from the French ministerial report, that learning of even the merest elementary character is the sworn foe of crime, and that the further men advance in knowledge the fewer and the less atrocious do crimes become. Nor will it be at all difficult to show that proper teaching tends to make men more industrious, as well as more averse to criminal pursuits. Show a young child the brilliant flame of an argand lamp, and he will be so-delighted with its lustre that he will, if not timely prevented, grasp at it, and burn himself; but he will never do this a *second* time—"the burnt child," says the old adage, "dreads the fire." Here, then, we see that the knowledge of a physical law of nature, brings in its train an irresistible impulse to *obey* that law. Every sane human being obeys such a law so implicitly, that it is only after considerable and careful study of the operations of our own minds, that we can discover that our obedience is the result not of a mere instinct, but of *experience*. Now, are we to suppose, in the absence of all facts to prove it, and in direct contradiction to a whole host of reasonings opposed to it, that man can only be instructed as to the laws of physical nature? Are we to suppose that he cannot be made to comprehend that inviolable connexion between causation and effect which refers to the moral world, as he already does in reference to the physical world? Some such unfounded belief must be floating in the minds of those who alarm both themselves and their neighbours with grievous anticipations of the times when those terrible powers, reading, writing, and arithmetic, will drive the hind from the plow, the shepherd from the mountain top, the artisan from the workshop, and the hardy tar from "the giddy and perilous mast." Ah! if our alarmists would only spend upon observation and reasoning the mere tithe part of the time they devote to puzzle-headed "guessing" and "wondering" and "prophesying," they would find abundant reason to believe that the better the whole mass of the people be educated, the more industrious and prudent they will become.

If we could at the present time—as, if our Government see the importance of such a statement we soon shall be able—lay before our readers a return of the number of persons who have deposits in the Savings Banks in town and country, distinguishing between those who *can* and those who *cannot* read and write, the former, unless we are very greatly deceived in our judgment, would be found to constitute a very imposing majority. The victims of the gin palace and of the mercenary wretches who amass fortunes by selling quack medicines, are to be found, not among the well-informed, but among the ignorant. The well-informed know that extravagance causes poverty, and they consequently avoid the former in order to escape the latter, just as the *experienced* child shuns the flame of the lamp, lest he should a second time be burnt. And sound information will teach the poor that labour is a condition of the existence of the great majority of mankind; and that the individuals composing that majority can no more cease to labour without being starved, than they can drink Prussic acid without being poisoned, or thrust their hands into a furnace and not be burned.

Educated people of small income invariably marry at a late period, while the utterly ignorant and penniless as invariably marry very early, and thus burthen society with a numerous progeny for whom they are themselves unable to provide, and who must, therefore, in some form or other, be maintained by the public. The Irish are a flagrant example of this *ignorance* leading to improvidence; the *English* will ere long, we are quite sure, be a sublime proof that education increases not only frugality, but also industry.

## No. VII.—SELF-INSTRUCTOR IN ASTRONOMY.

## MERCURY. (M)

MERCURY is the smallest of the primary planets, and revolves in an orbit nearer the sun than any other of our planets: it is a ball of about three thousand miles in diameter, having its orbit 36 millions of miles distant from the sun. The proximity of this planet to that great luminary renders him mostly invisible to us; but the brief glimpses which we are enabled sometimes to catch of him, by means of a telescope, before sunrise and after sunset, show him to have an emerald greenish colour, and to be crescented like the new moon, but never perfectly round. This planet cannot be seen more than two hours before the rising of the sun, nor more than two hours after his setting. Mercury performs his orbit round the sun in eighty-seven days twenty-three hours, which is the length of his year, and at the rate of one hundred and ten thousand miles per hour; while his diurnal revolution, from his being lost in the splendour of the sun, has not yet been ascertained.

## MYTHOLOGICAL HISTORY OF MERCURY.

The mythology of this planet affords us data for chronology, &c. since it receives its name from Thoth, or Hermes, whom Diodorus Siculus mentions as the secretary, or privy counsellor of Osiris, who is considered the founder of the Egyptian monarchy, and who after his death was worshipped by the Egyptians, as their chief deity—as, according to Diodorus, Thoth was adored as their second.

Hermes is said to have flourished in the reign of Ozymandis; and Mendes, who was worshipped as the chief deity, is the same with Pan, for not only the man, but the deity by whom they thought he had been actuated, they symbolized and worshipped. By Mendes, they meant the soul of the universe. Diodorus relates, that “amongst the variety of surprising curiosities in the palace or mausoleum of Ozymandis, was to be seen a statue in the attitude of sitting, altogether a masterpiece of sculpture, and bore this inscription: ‘I am Ozymandis, king of kings; whoever will dispute with me this title, let him surpass me in any of my works.’”

The building called by the French the tomb of Ozymandis, bears also the name of Memnon; whilst it is remarked by Strabo that Memnon and Ismandes may probably be the same person—that Ozymandis heads the catalogue of Diodorus Siculus, with many others before Sesostris. The name is also found in the grotto of Byban El Molouk, on some statues representing Osiris. Upon the whole, it is evident that the Egyptians worshipped Mendes or Pan as the soul of the universe; Ozymandis, as a god actuated by it, and the chief founder of their monarchy; and the fine sculptured figure whose beauty is mentioned by Ulysses, is the representation of him, though Sir Isaac Newton supposes he was the same with Sesostris.

The magnificence of this prince, according to Diodorus Siculus, and his wisdom, are almost incredible. “The arts flourished in the highest degree of perfection in the reign of Ozymandis: his palace, or mausoleum, was adorned with painting and sculpture. In one part was displayed the variety of fruits and productions with which nature had enriched the fertile land over which he reigned; in another part of the edifice was exhibited an assembly of judges, in the midst of a great audience, attentive to their discourses; the president, surrounded by many books, wore on his breast a picture of Truth, with her eyes shut. The laws which he dis-

pensed—his works of art—his library—his fine labyrinth\*—manifest his magnificence and polished taste; in short, nothing could exceed the flourishing state of Egypt under this Pharaoh, for so were the kings called in succession.

Thoth, whom Plutarch mentions as presiding over the almanack, and whose name was given to the first month of the year, and to the planet that keeps nearest to the sun, and is usually concealed in his disc. is evidently the Joseph of the Old Testament, to whom, on account of the profundity of his knowledge, Pharaoh gave the names of Zaphnath-paaneah—i. e. “hidden face;” of whom Socrates and Plato say that he was the inventor of number, and to whom Diodorus Siculus attributes the invention of letters and the fine arts, and who was afterwards represented in the Egyptian and Greek mythologies as the god of gain, and the protector of trade, unto whom Pharaoh gave to wife Anknath, daughter of the priest of On; for before him, the Egyptians worshipped On and Joh, the sun and moon, as they did also after his death, “when there arose a king that knew not Joseph,” at which time they constantly represented their deceased with the title of Osiris; and as they worshipped as a deity him whom a little before they but honoured as a man, it is no wonder that Orymandes after his death should be adored as the divine Osiris.† and his wise counsellor Thoth the next to Osiris, as a deity.

Phthah was called the Father of the Sun, Great Architect, and Genius of Spirit; Neith was the Minerva of the Egyptians, wife of Phthah, and mother of the Sun; and Thoth, i. e. the month of March, was represented under her protection; thus they pointed at the celestial sign Virgo, in the zodiac, which was afterwards received and so celebrated by the Hindoos.

Re and Rhea signified the sun and moon—the same with On and Joh, and Osiris and Isis; and the five days, in addition to the 360 invented by Thoth, are accounted for and personified. Rhea is said to have been familiar with Chronos, (Saturn,) and also with Thoth, (for according to Plutarch, Hermes played dice with the moon;) and Re, discovering the infidelity of Rhea, condemned her to bear no offspring during the 360 days, when she gave birth to Osiris, the son of the Sun and Rhea, whose birth was on the first supplementary day; Anseris was born on the second supplementary day; Typhon, the spurious son of Rhea and Chronos, born on the third—the same

\* Whom fair-haired Rhea bore to Saturn's love” (Hesiod).—

who is compared to the earth's shadow, as causing an eclipse of the moon; Isis, the offspring of Thoth and of Rhea, was born on the fourth; and lastly, Nephthe, the spurious daughter of Rhea and of Chronos, on the fifth supplementary day.

These are the kind of personifications which formed the ground-work of the mythology of the Hindoos, of Homer,†

\* This labyrinth was copied by Minos, and introduced into Crete; from the windings of which Theseus escaped, after destroying the Minotaur.

† The Egyptians worshipped him sometimes in the character of Bacchus, because he was the introducer of wine into Egypt.

‡ “Homer travelled into Egypt, from whence he brought, (as Strabo relates,) the names of their gods, and a more improved knowledge of the arts, than what prevailed in his own country.” It was thus that he obtained machinery for the *Iliad*, wherein he stamped the characters of the Grecian and Roman gods.

and of Hesiod—founded upon the traditional account of good and evil, or the powers of darkness in contradistinction to light. But Mendes, or Pan, as the Egyptians advanced in ignorance, idolatry, and depravity, of all the gods was the most adored, as combining all that they had received by tradition with their own inventions. The soul of the universe they represented by a goat, and thought the animal itself was actuated by the divinity to whom it was sacred. Homer makes him the son of Mercury, and says he was called Pan from *παν*, *omne*, because he charmed all the gods with his pipe. He was painted with a pleasant laughter, (in allusion, possibly, to Joseph, descended from Isaac, whose name sig-

nifies laughter;) and a motley skin covered his body, (which may imply his coat was of many colours,) and as having on a time fought with Cupid, (alluding to his resisting the importunity of the wife of Potiphar.) To this idol was given all attributes—it was designed to be the symbol of the universe, —was sacrificed to, and ignorantly worshipped; but in the reign of Tiberius a supernatural voice was heard directing it to be publicly proclaimed that the great Pan was dead. The lamentation thereof was great—and the prodigy (for the worshipped idols, like the Philistine Dagon, when the ark was taken, were tumbled from their stools) is believed by Plutarch and by Chadworth.

## No. V.—POPULAR SUPERSTITIONS.

(Continued from p. 141.)

THE imagination, that most potent of all real enchanters, which can call up the sterile home of the northern mountaineer vividly before his eyes even as he journeys, fatigued, well nigh to fainting, through the arid plains of the burning East; which can cheat the most wretched into temporary rapture, and torture the happiest with temporary woe; this truly magic power plays most fantastic tricks with the wisest and firmest. In other cases absolute weakness or ignorance, imposed on by the art of man, or baffled by the mysteries of nature, firmly, and but too often indelibly, fixes superstition in the mind, and gives a worse than womanly timidity to the character. Happily, the impositions of our imagination are usually very short-lived. A mere passing sensation, which partakes rather more of wonder than of alarm, is usually the worst result of the deceptions of the imagination.

The ignorant, and therefore superstitious and timid hind, indeed, imagines every guide-post a giant; transforms the cattle who lie soberly and satisfactorily chewing the cud into Gorgons, horrid and threatening ghosts; and hears his own name pronounced, coupled with the most awful and unequivocal denunciations, in every blast of wind that moans through the ancient and umbrageous trees. But his terror has far less of imagination than of memory. He would not fancy shapes or sounds to be other than they are, did he not vividly remember and firmly believe the thousand ridiculous stories which from his childhood he has constantly heard told with emphasis, and as constantly seen received with "full credence." But the witch Imagination can work, for a brief space, upon the calm-hearted and well-informed sage as well as upon the superstitious and untaught hind. How often does it happen that a man, as free from superstition as religious reliance upon God and the fullest cultivation of his intellect can make him, awakens suddenly in the night, and hears his name uttered in the most piercing shriek of entreaty for aid or the deepest sternness of command for silence! He listens for an instant, and the rattling windows, or the *sough* of the mighty trees beside his house, informs him that he is not called indeed by woman in danger, or man in wicked wrath, but that there is, indeed, an exceedingly violent tempest raging without!

Again, in waking suddenly while the moon sheds her faint and fitful light upon our chamber, what a metamorphosis may we not, perchance, behold!—a robber bending stealthily forward, his right arm and leg extended, and his right hand grasping an exceedingly truculent-looking horse-pistol! Tush! we have left our cosy and warm bed, crossed the cold room to our great discomfort, and as the fruits of our heroism, have grasped the dressing gown we took off some

hours before, to say nothing of striking our leg much more smartly than is pleasant against an antique arm-chair!

A singular instance of the power of imagination in thus transforming the most familiar objects of sight and use, is related by Sir Walter Scott, who, we may observe *en passant*, was the hero as well as the relater of the story.

"Not long after the death of a late illustrious poet, a literary friend to whom the deceased had been well known, was engaged in the darkening twilight of an autumn evening in perusing one of the publications which professed to detail the habits and opinions of the distinguished individual who was now no more. As the reader had enjoyed the intimacy of the deceased, he was deeply interested in the publication, which contained some particulars relating to himself and other friends. A visitor was sitting in the apartment, who was also engaged in reading. Their sitting-room opened into an entrance hall, rather fantastically fitted up with articles of armour, skins of wild animals, and the like. It was when laying down his book and passing into this hall, through which the moon was beginning to shine, that the individual of whom I speak saw right before him, in a standing posture, the exact representation of his departed friend, whose recollection had been so strongly brought to his imagination. He stopped for a single moment so as to notice the wonderful accuracy with which fancy had impressed upon the bodily eye the peculiarities of dress and position of the illustrious poet. Sensible, however, of the delusion, he felt no sentiment save that of wonder at the extraordinary accuracy of the resemblance, and stepped on towards the figure, which resolved itself as he approached into the various materials of which it was composed. These were merely a screen occupied by great coats, shawls, plaids, and such other articles as are usually found in a country entrance hall. The spectator returned to the spot from which he had seen the illusion, and endeavoured with all his might to recal the image which had been so singularly vivid, but this was beyond his power. . . ."

(To be continued.)

VITAL PRINCIPLE OF SEEDS.—A small portion of the Royal Park of Bushy was broken up some time ago, for the purpose of ornamental culture, when immediately several flowers sprang up, of the kinds which are ordinarily cultivated in gardens; this led to an investigation, and it was ascertained that this identical plot had been used as a garden not later than the time of Oliver Cromwell, more than 150 years before.—*Arcana of Science.*

### THE VANDALS.

In a late number we gave a tolerably full account of this people, who, together with other hordes of "Barbarians," had so influential a part in the destruction of the once mighty Roman empire. We have there sufficiently spoken of their origin and character. In the Engraving above, our readers will see striking effigies of the fierce and hardy people, who, in common with the Alans and Huns, not

merely compelled the Romans to defend their own dominions instead of going, as of old, as plunderers into the dominions of others, but at length, in the feeble reign of Honorius, who succeeded to the empire A.D. 395, subverted the whole of the western empire, and founded various states upon the ruins of different portions of it in Germany, Italy, &c.—See p. 142.

### DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

#### No. IV.—ROMANS.

(Continued from p. 144.)

We may form some judgment of the extent to which former tyranny had succeeded in trampling upon the rights and the liberty of the Roman plebeians, by attending to the alterations which were made in the laws immediately after the expulsion of Tarquin and the abolition of the monarchy.

The plebeians were now reinvested with the right, of which they had been deprived, of holding assemblies and of voting upon public affairs. Had the reform stopped here it would indeed have been rather a nominal than a real one; for the patricians, while they restored to the populace the right of assembling and voting, had by far the greatest weight in deciding the annual election of the two consuls, as the newly-created officers were termed, in whom ub-

stantially, though not in name, the regal authority was now vested. But one of the leading men in the anti-monarchical movement, Valerius, surnamed Poplicola, not only caused the elections of consuls and other magistrates to be, at least nominally, in the hands of the people,—and even this nominal power had a strong tendency not merely to flatter the people, but also to incline the patricians to aim at popularity by good conduct, rather than to provoke odium by tyranny and extortion,—but also procured the enactment of a law, providing that no Roman should be in any wise punished without having first been legally brought to trial; and that, if any Roman were sentenced by a magistrate to be punished by fine or whipping, such punishment should not be inflicted until after the accused and sentenced person should have

appealed to the people, and had his sentence confirmed by their votes.

If this just and humane law gives us, as it inevitably must, a very high opinion of the genuine patriotism and statesman-like ability of Valerius, it no less strongly paints the degradation of the people for whose relief such an enactment was necessary. In the justice and humanity of the new law we have a terrible and graphic commentary upon the helpless condition to which the plebeians of Rome were reduced, and upon the devilish and irresponsible as well as unsparing cruelty with which they had been treated.

But though the measures which Valerius had the wisdom to devise and the influence to carry were unquestionably good, so far as they went, they by no means went far enough; for though some of the most objectionable of the practices already in force were abolished, yet, as the chief power was really in the hands of the patricians, it was inevitable that that power would be exerted to the detriment of the plebeians, whenever the interests of the two orders should become either feally or in the judgment of the patricians opposed.

Now though Tarquin and his family were expelled, they were very far from being powerless as to resources, or in despair as to the possibility of recovering the power which they had so grossly abused and so shamefully lost. Among the Latins, the bitter foemen of the Roman citizens, the Tarquins found numerous and zealous adherents; and for a long series of years the Romans were involved in desperate and exceedingly expensive struggles against their expelled tyrants and their mercenary allies. Such a state of things necessarily involved a vast increase in the taxation; and the patricians, regardless of the fact, that they were infinitely more concerned than the plebeians in the issue of the strife, caused the chief burthen of the war to fall upon precisely that portion of the population which, by reason of its poverty, was the worst qualified to bear it. The consequence was, that the poor got involved in debt, and as the inhuman laws of Rome, as regarded insolvency, gave the creditor an almost unlimited power over the liberty and person of his debtor, empowering even the use of chains and the scourge, the great majority of the plebeians were in a state of the most galling and terrible slavery.

About twelve years after the expulsion of Tarquin, and the substitution of the consular for the monarchical government, the miseries of the people had become too dreadful to be any longer submitted to without resistance. The plebeians of Rome were, in fact, at this period in precisely the same trampled and wretched condition as the populace of Athens were when the virtuous Solon made his appearance as a lawgiver. Burthened with debts, which it was utterly impossible for them to pay, and subjected, consequently, to the most injurious and cruel treatment at the hands of the wretches who made a trade of lending money at usury, they had no longer any care about the issue of the war with Tarquin; being by this time but too sensible that, to all practical purposes, it was the same thing to them whether they were trampled upon by Tarquin, or by the usurers who held them in bondage.

At this very time, Tarquin, having raised up a confederacy of many cities of the Latins, was upon the eve of making a new effort to regain his authority in Rome. The patricians, greatly alarmed at the imposing attitude and active preparations of Tarquin, commenced a new levy for the purpose of resisting him; but when the people were called upon to enrol themselves for this new expedition, they flatly refused to do so, unless on condition of a law being first enacted to free them from their onerous debts, and the terrible cruelties

exercised upon them by their creditors. All persuasions to induce them to depart from this sensible and just determination being found unavailing, the senate, seriously alarmed for the consequences, met to discuss the affair, and to endeavour to find some means of warding off the threatened mischief.

On this occasion, as formerly, Valerius Poplicola humanely and wisely sided with the oppressed people; but he was fiercely and strongly opposed by Appius Claudius, and other haughty patricians, and instead of the debts being cancelled, the senate merely ordered that they should not be sued for until the termination of the war. And lest this very partial step should not induce the people to arm against Tarquin, the senate enacted that for six months an officer under the title of dictator should rule with absolute and irresponsible authority; thus evading that wise and just law which Valerius had originated for preventing the punishment of Romans previous to the confirmation of the magistrate's sentence by the votes of the people.

The people were now fairly vanquished; and Lartius, one of the consuls, who was named as the new dictator, found no difficulty in raising a powerful and well-appointed army. At the head of this force he took the field, and so successfully used his great ability, that he induced the Latins to conclude a truce for a year. To his immortal honour, as soon as he had thus warded off immediate danger, he returned to Rome and laid down his vast authority without having in any single instance exerted it to the injury of even the poorest Roman.

At the expiration of the truce, the Latins again took the field on behalf of the Tarquins. On this occasion, Aulus Posthumus was created dictator, and took the field at the head of a very fine army, with which he totally defeated the enemy, near the Lake Regillus. Sextus Tarquin, whose infamous misconduct towards Lucretia had caused so much injury to both his own family and the Roman people, was slain in this battle; and Tarquin himself, now well stricken in years, died very shortly afterwards, partly of bodily disease, and partly of blighted hopes and disappointed ambition.

We have seen that even when Tarquin and his Latin allies were in so threatening an attitude, the Roman patricians could not be induced to comply with the just demands of the populace for release from the debts with which they had been loaded, solely through the iniquitous unfairness with which the chief portion of the expenses of the war had been thrown upon those who had the smallest means of paying them. And now that they were no longer threatened from without, they showed themselves still less inclined to be either just or humane. The discontent of the people became daily more manifest and more alarming, and the patrician party, in the hope of diverting the storm, proposed war against the Volscians. Again the people refused to enrol themselves; and even after this war, which they were at length with much difficulty induced to prosecute, was at an end, the patricians remained as obstinately opposed as ever to the just demand of the suffering and insulted people. Soon afterwards, the Sabines were preparing to invade Rome, and new commotion arose; the people now, as formerly, insisting upon the abolition of the debts as a preliminary to their enrolling themselves to oppose the threatened invasion. In this strait, the dictatorship was revived, and Manlius Valerius, brother to the humane Poplicola, was made dictator. On assuming this high authority, Manlius gave orders that no one should be sued for debt during his administration, and solemnly pledged his word to the people that at the close of the war the senate should grant them all



the relief they could fairly demand. This wise and just course had all the good effect the dictator could desire. The people presented themselves in crowds to be enrolled, and he took the field at the head of a fine army, and made a most successful and glorious campaign.

On his return, the dictator did not prove unmindful of the promise he had made to the people; but moved the senate to take the matter into serious consideration, with a view to putting an end to the evils by which the plebeians had now been so long and so terribly oppressed. The patrician party, untaught by their past dangers, and unmoved by the scenes of wretchedness of which they were daily the witnesses, still resisted. The most alarming commotions ensued; the people in vast crowds armed themselves and encamped without the city, and there seemed to be but little probability of avoiding a terrible and obstinate civil war. In this threatening state of affairs the more moderate of the patricians at length saw the necessity of yielding, and in despite of the opposition of their more violent colleagues,

empowered an embassy to assure the people that their demand for the adjustment of their pecuniary difficulties should be complied with.

Lucius Junius Brutus, well knowing the propensity of the patricians to break the promises which danger induced them to make to the people, insisted that on this occasion the people should have granted to them the power of annually electing certain of their own body as tribunes of the people, who should be vested with ample power to protect the rights, liberties, property, and lives of their constituents. Great opposition was, as will easily be believed, made by the patricians of the more violent sort to so efficient a measure for the relief and security of the people; but it was now no longer possible to resist, and they were reluctantly obliged to consent to the law creating this new power, and making the persons of those who held it sacred. From the time of the enactment of this law it is that we may justly date the actual liberty of the Roman people.

(To be continued.)

## NO. II.—SELF-INSTRUCTOR IN BIOGRAPHY,

*Exemplifying what can be done by Self-tuition.*

MR. WILLIAM GIFFORD.

NUMEROUS and wonderful as are the instances of almost sublime perseverance in the "pursuit of knowledge under difficulties," we doubt if there is a single instance on record of greater or more successful perseverance than that of the late eminent author and critic whose name heads this article. His father was for some years engaged in the sea service, and contrived to amass a little money, with which he established himself in the business of a painter and glazier at the little town of Ashburton, in Devonshire. Unfortunately he had acquired the habit, once so lamentably prevalent among seamen, of indulging in the disgraceful and injurious vice of intoxication; and after a progress of wasteful and dissipated folly he sunk into the grave.

At this time, William, the subject of our paper, was only twelve years old, and his brother barely two. To support these, their mother,—of whose affectionate and painful efforts to save her children from the ruin to which their father's vices had exposed them, her subsequently eminent and wealthy son made enthusiastic and honourable mention,—determined to endeavour to carry on the business of her deceased husband. The result was such as might have been anticipated. Knowing literally nothing of the details of the trade, and the very nature of it preventing her from personally superintending it, she was mercilessly plundered by her journey-men, until, after a year of constant misery and anxiety, she, too, departed for that land "where the wicked cease from troubling, and the weary are at rest."

Gifford says of her, in his truly admirable and instructive autobiography,—"She was an excellent woman; bore my father's terrible moral infirmities with patience and good humour; loved her children dearly; and died, at last, exhausted with anxiety and grief, more on their account than on her own."

At the time when death thus deprived our subject of his last and best parent, he was not quite thirteen years of age. The little wreck of property left by his mother was seized upon by his godfather, a heartless fellow named Carlile, under the pretence that he had a claim upon it for money advanced to poor Mrs. Gifford. William was taken home

by this man, who, however, sent the other little boy to the workhouse.

For a very few months, Carlile enabled his unfortunate godson to attend a school; but just as he began to make some progress, took him away in the hope of making him useful as a plough-boy, for which employment the poor child was soon found to be wholly unfit, in consequence of a pectoral complaint contracted some years previously.

After some vain attempts at sending the lad out to Newfoundland to assist in a storehouse—which attempts were rendered unavailing by his diminutive stature and weak health—Carlile at length put him on board a coasting vessel belonging to Brixham. In this situation, so peculiarly ill-fitted for a boy in weak health, he seems to have suffered much. He says, "It will be easily conceived that my life was now a life of hardship: I was not only a ship-boy on the 'high and giddy mast,' but likewise in the cabin, where, as a matter of course, every menial office fell to the share of 'the boy.' Yet if at this time I was restless and discontented, I can safely say that I was chiefly so from being precluded from the possibility of reading; as my master did not possess, nor do I recollect seeing during the whole time of my staying with him, a single book of any description excepting the 'Coasting Pilot.'"

If his hard and selfish godfather hoped, in putting him on board the coasting craft, to lose sight of him altogether, he was notably disappointed; for the women of Brixham, who were in the habit of carrying fish weekly to Ashburton, took so many opportunities of speaking of the ragged and friendless condition of little Gifford, that quite a sensation was created, and his godfather found himself so severely blamed for his abandonment of the orphan, after having seized upon the little all that had been left by his mother, that he at length thought it prudent to take him from his hard employment.

For a short time the godfather behaved tolerably well, and the boy made such good use of the schooling which was afforded him that he speedily arrived at the head of the school, and even earned an occasional trifle of money

by aiding his master in the tuition of the younger scholars.

Such progress naturally elated a mere boy of fifteen years old, and, with a very commendable pride and forethought, he now began to consider of a mean of rendering the industry and ability which he was conscious of possessing sufficiently profitable to release him from his painful dependence upon the grudging charity of his godfather. The plan he proposed to himself was to engage as an assistant to his master, and to eke out whatever scanty remuneration he might receive, by taking a few evening pupils on his own account. But on his mentioning his views and wishes to Carlile, that ill-conditioned person treated him with utter scorn; and conceiving that he had now received quite enough schooling, forthwith apprenticed him to a shoemaker.

By way of parenthesis, we may take this occasion to remark that the business of shoemaking, so commonly selected as the fitting occupation of weakly lads, is nearly as bad a one as the most ingenious malice could select for them, from the whole range of sedentary, and therefore hurtful occupations. Some sedentary occupation, it is true, must of necessity be found for weakly or deformed lads; but it would seem that those who have the decision of the line of life to be pursued by such lads, leave wholly out of consideration the important facts, that youths are seldom decidedly weakly without having some disease or mal-conformation of the lungs or chest; and are never very greatly and injuriously deformed, unless merely in the limbs, without some disease or mal-conformation of the spine. Now the business of shoemaking is not only a sedentary business, but which is infinitely worse, during the whole of the long time the young cordwainer is at work, he works in a constrained posture, and in precisely that posture which is most likely to cause disease of the spine and compression of the lungs in the healthy, and grievously and permanently to aggravate them in the case of those who are already afflicted. We have been led to make these brief remarks by our belief that a want of knowledge upon this subject causes many really humane people to be guilty of great, though quite unintentional cruelty, and many unhappy lads to be subjected to a long course of hopeless torture.

But, to return to our proper subject. Carlile, it seems, had a cousin who was a shoemaker, and who was willing to receive young Gifford as an apprentice, without the usual premium; a fact which, probably, had far greater influence with the poor boy's "godfather," than any consideration about the fitness of the trade for the health and constitution of the boy. He, of course, felt any thing but pleasure at seeing his destiny fixed so wide of the mark at which his young and not blameworthy ambition had aimed; and he touchingly paints his desolate and cheerless feelings in these few words:—"I was so shocked at the intelligence that I did not remonstrate; but went sullenly and in silence to my new master, to whom, on the first of January, 1772, I was bound until I should attain the age of twenty-one."

As he himself tells us, he hated his new business with a perfect hatred; and of course made but little progress in learning it, spending every hour that he could snatch from the menial drudgeries to which alone his master thought him competent, in endeavouring to preserve and extend his little store of learning. To extend it, in good truth, was no very easy matter; for the only book he possessed was a treatise on Algebra, which, ignorant as he was of simple equations, was, in his own words, "a treasure locked up." His master's son, however, had a "Fenning's Introduction," and all his jealous and ungenerous care to keep it concealed could not prevent young Gifford from ultimately discovering

its hiding-place. On doing so, he sat up "for the greatest part of several nights successively; and that before he suspected that his treatise was discovered, I had completely mastered it, and was prepared to enter upon my own." But a new difficulty now occurred—and, probably, in all the histories of self-taught men there is not a more striking instance of stern resolution in the pursuit of knowledge than that which is given in the next few lines, which are the last our limits will allow of our quoting from the exceedingly simply written, yet singularly touching autobiography of a man, who from poverty, sickness, and all but utter destitution of the means of mental improvement, rose to be one of the best of the translators, satirists, commentators, and critics of his time and country—rich as they were in highly-gifted gentlemen in all those departments.

"I had," says he, "not a farthing on earth, nor a friend to give me one. Pen, ink, and paper, therefore, (in despite of the flippant remark of Lord Orford,\*) were for the most part as completely out of my reach as a crown and sceptre. There was, indeed, a resource; but the utmost secrecy and caution were necessary in applying it. I beat out pieces of leather as smooth as possible, and wrought my problems upon them with a blunted awl; for the rest, my memory was tenacious, and I could multiply and divide by it to a great extent."

That one sentence ought to put to the blush every young man who, having the free use of books and writing materials, is yet grovelling and indolent being enough to begrudge the labour necessary to rendering himself intelligent.

While our enthusiastic student was thus steadily and sternly combatting difficulties which would have absolutely appalled any one not truly determined to learn, he from time to time composed satirical and occasional verses, which though of a quite sufficiently doggerel order, obtained considerable notice and acceptance in the little neighbourhood. Though his verse-making was, unquestionably, the least praiseworthy portion of his unaided efforts, it was the means of taking him from his obscure misery.

A Mr. Cookesley, a surgeon, and a man of large humanity, though of very limited pecuniary means, met with some of these verses, and sought out their author. On hearing the singular and pathetic history of the young student, Mr. Cookesley so perseveringly and strenuously exerted himself among his friends and patients, that a sum was raised sufficient in the first instance to purchase the cancelling of young Gifford's indentures, and subsequently to give him two years of schooling. The application and progress of the befriended youth so well justified both the judgment and the kindness of his friends, that it was determined that from school he should proceed to college. Mr. Cookesley accordingly exerted himself till he procured a sizarship at Oxford for his *protégé*, and did all that lay in his power to render his pecuniary means adequate to his support there.

At college, as at school, Gifford was literally untiring and Herculean in study. His friend Mr. Cookesley died ere his benevolent anticipations of Gifford's success were fully realised. But in Lord Grosvenor, the translator of "Juvenal," he found a friend as enthusiastic as Mr. Cookesley, and as wealthy as that benevolent man was poor. His lordship first sent Gifford abroad as travelling tutor to Lord Belgrave, and subsequently settled upon him a very handsome annuity. Hitherto we have seen him only untiring and gifted in obtaining knowledge; but he subsequently proved himself equally untiring and gifted in using it.

On returning from his travels with Lord Belgrave, he

\* Horace Walpole.

settled in London, determined to distinguish himself as a literary man, and happily exempted by the liberality of Lord Grosvenor from any fear of wanting the necessaries of life. His first work was a translation of the "Satires of Juvenal," written while at college, but not published until after his return from abroad. He subsequently published the "Baviad" and "Mæviad," powerful, but very bitter satires on literary and dramatic errors. These obtained him very great reputation, and in 1797 he became editor of the "Antijacobin," that powerful journal in which some of the ablest gentlemen in England made efforts as successful as strenuous to rouse up a general and just feeling of detestation of the principles which some bad and discontented men were endeavouring to impose for truth upon the minds of the English people.

Though his connexion with this very important and influential work must have greatly taxed his time and attention, he published splendid editions of the dramatic works of Massinger, Ben Jonson, Lord, and Shirley—with biographies and annotations of singular acuteness as to thought, and felicity as to language. In 1809, he was so universally known as a fine critic, and equally admirable and bold writer, that he was selected as the fittest person to edit the "Quarterly Review;" to which work, besides superintending it, he largely contributed until the year 1824, when his utterly broken health compelled him to resign a duty in which he had proved himself one of the ablest critics, and one of the firmest and wisest friends to both the Church and the Crown, who have combated wickedness and error during a period of singular peril and excitement. Having no family, Mr. Gifford accumulated a rather considerable fortune; and his last will showed the thorough soundness of his principles. His first patron, Mr. Cookesley, died very poor; and Gifford left to the son of that patron nearly the whole of his property. He died in December 1826; and in January 1827 was interred, as his merits richly entitled him to be, in Westminster Abbey.

### THE TRUE END OF STUDY.

It cannot be too frequently impressed upon the minds of the youthful, that though learning is very greatly to be desired for its own sake, and for the intellectual pleasures and powers which it confers upon its possessor, it is still farther and more passionately to be sought after as a means than as an end. We may ransack all the store-houses of thought; we may garner up in our minds all the facts which those store-houses contain; we may become very oracles of mere facts; and yet, speaking with reference to the grand end of all intellectual acquirement, we may be as ignorant as though we were utterly destitute of even the mere rudiments of scholastic learning. The *heart* must be cultivated as well as the *head*, if we would be really and efficiently well-educated. No mere catalogue of names and dates; no mere remembrance of events; no mere and unappreciated sorites of reasonings; no merely intellectual acquisition; can compensate for a want of sound *moral* culture.

We repeat, that parents and tutors cannot too frequently or too forcibly impress this upon the minds of the young; for the very universality of the taste for study, and the universal accessibility of the opportunities of gratifying that taste, render it but too probable that the means may, in numerous instances, be mistaken for the end; and that the moral improvement of our population may consequently be very fir

less striking and rapid than its intellectual improvement; and whenever that is the case, there must necessarily be something faulty either in the tuition or in the taught. We confess that we have high and inspiring hopes of our kind; we look with a feeling little short of rapture upon the grand advances which all ranks of our compatriots are making in the acquisition of knowledge. But highly as we prize intellectual acquirement, and certain as we are that even when merely made *for its own sake*, that acquirement usually has a powerful effect in rendering men happy, industrious, honest, and peaceable; we should be very loth to see any neglect in making moral and religious improvement the *avowed*, the direct, and the *chief end* of all study, and not the merely casual, and insensible effect of it. Rightly directed, the universal and passionate love of reading which marks the present time may be made the instrument of good, unlimited both as to amount and duration; but the very knowledge that it *may* be rendered thus valuable, is of itself cause sufficient to make every zealous well-wisher of mankind painfully anxious that such a powerful weapon as our literature, and we particularly allude to our cheap periodicals, may neither by writer nor by readers be otherwise used than wisely, worthily, and to the fullest possible extent.

### THE AFRICAN SLAVE-TRADE.

As far as England is concerned, the slave-trade is at an end for ever; it has become, as to this country, merely a matter of history, and it is as such that we shall give some brief notices of it, partly as an interesting subject, and partly as one upon which, more than upon almost any topic as generally discussed, there is a vast deal of misapprehension.

Perfectly agreeing in all that is said in reprobation of the horrid practice of buying and selling human beings, as though they were beasts of burthen, and of afterwards treating them infinitely worse than, in this country at least, any man would be suffered to treat even a beast, we yet think that too little account has been taken of the share which Africa herself had in keeping up so vile a traffic.

All causes, however excellent in themselves, are occasionally disgraced by unworthy or incapable advocates; and when the question of the abolition of slavery was as yet unsettled in this country, it was quite a fashion among mere declaimers to put the question as lying entirely between the tyrant white man, and the insulted and trampled negro. If this were true, it would, of course, be not merely right to dwell upon it, but, in fact, it would be the duty of the advocate of abolition to put it forward as one of the strongest possible arguments for the instant and vigorous interposition of national power, to put an end to the miseries inflicted by individual cupidity and tyranny. In such a case the honest advocate would feel bound to say, "But for the accursed lust of gain on the part of the white man, the negro would escape the horrors of being torn from his country and connexions, and compelled to shorten as well as agonize his whole life in the performance of hard, unwilling, and ill-remunerated labours. If, therefore, *you* as a people do not prevent, as far as in you lies, the savage incursions of white men, *you*, in fact, are guilty of wilfully causing to be committed all the villany which makes us blush for our common nature as we read of it, and makes the very name of white man horrible and hateful to every native of Africa." But the case was not as mere declaimers thought fit, with a most nauseous pertinacity, to represent it. We have done wisely and

humanely in doing our utmost towards putting down the infamous traffic in human blood; in so doing, we have obeyed the dictates equally of reason, morality, and religion. But though we have acted thus wisely and well in doing all that was in our power towards *diminishing* so truly detestable a traffic, and towards a proportional diminution of the manifold and disgusting enormities to which such a traffic invariably gives birth, the declaimers to whom we have alluded acted most dishonestly in pretending that the slave-trade solely, or even to any considerable proportional extent, depended upon the concurrence, wicked as that most undoubtedly was, of the whites; for in point of fact, the slave-trade of the whites was a consequence, and not a cause, of unhappy Africans being sold like beasts of burthen; and as to praiseworthy alterations, we have rather wiped away a foul blot from our own Christianity and manhood, than afforded any considerable or sensible relief to that unfortunate race, whom old Fuller so quaintly and characteristically terms—"The images of God, carved in ebony." A short notice of the actual slave-trade of Africa will suffice to show our readers how much the English public has been deceived by mere declamation, originating, we fear, quite as frequently in political quackery as in positive ignorance.

Mungo Park has very distinctly shown that slavery is the common custom of Africa, and that the European and American demand for slaves is in fact very trivial compared with the demand upon the continent of Africa itself; and his statements, be it remembered, are fully borne out by all subsequent explorers of that continent, not excepting the intrepid and persevering Landers.

Park describes the slaves of Africa as consisting of two classes—the first comprising those who have been slaves from their birth; the second, those who were born free, but have subsequently lost their freedom from some one of the several causes which, after him, we shall proceed to notice.

Prisoners taken in battle become, *ipso facto*, slaves; and Mr. Park was of opinion that by far the greater number of those who had once enjoyed liberty, but subsequently became slaves, had lost their freedom in this manner. Swarming as the African continent does with population split into innumerable tribes under the government of as many petty kings and chiefs, wars are necessarily very frequent; and the weapons and mode of warfare of the Africans make the capture of the vanquished combatants an infinitely more common event than their death. Vast numbers thus become slaves to their victors, who compel them to toil just as the Spartans compelled the unfortunate and trampled Helots. Slavery is, of course, and especially in such a climate as Africa, very unfavourable to the duration of human life; and thus the more powerful and successful chiefs readily find a market for so many of their prisoners as they do not need for their own immediate employment.

It would be a disingenuousness almost equal to that of the shallow declamation which we desire to refute, to pretend that the resort of Europeans and Americans to the African coast for the purchase of slaves, has not in very numerous instances encouraged African chiefs to make war upon their neighbours. It is a fact of which there is direct evidence, and which, indeed, common sense would cause us to believe, even were there no such evidence. But when the whole number of slaves annually purchased by both Americans and Europeans is compared with the actual myriads of Africans who are slaves in Africa, though far, hopelessly far, from their birth-place and the residence of all their connexions, common sense and common honesty will smile, in very scorn, at the ridiculous pretence of African slavery depending, except in the most (arithmetically, not morally,)

petty proportion, upon the villains, whether American or English, who buy slaves to bring them from Africa. Nor is the condition of the slave in Africa at all more tolerable than that of the slave who has been dragged for ever from that his native quarter of the globe. Leaving, however, that point for future consideration, we will now recur to the causes of slavery.

War, as we have seen, is an exceedingly prolific cause; a scarcely less prolific one is insolvency. No people on the face of the earth are more addicted to speculative trading than the negroes. In the course of their trade they, of course, very frequently contract debts, in the hope of not only making enough to discharge those debts, but also to make large profit. Supposing them to fail in making good their engagements, their creditors may seize, firstly, whatever property is possessed by the insolvents; and secondly, if the property be not sufficient to cover the demand, the insolvent himself, or any members of his family.

Another cause of slavery is conviction of certain offences—such as murder, adultery, and witchcraft.

When any man has become a slave, from whichever of the above-mentioned causes, he usually continues to be so during the whole remainder of his life; and all children born to him subsequent to his becoming a slave are "born slaves."

Now when we consider the vastness and the wonderful populousness of Africa; and when we further consider, that in some of the petty kingdoms visited by the Landers, those intrepid travellers found the number of slaves to that of freemen to be in the proportion of four to one, it will at once be seen that the total abolition of the purchase of Africans by both Americans and Europeans will scarcely make any perceptible difference in the number of Africans annually consigned to misery and unrewarded toil. Very true it is that what has been done in this matter is good as far as it goes; but it is sheer cant to speak of that good as being, as to amount, any thing more than very inconsiderable in comparison to the mighty mass of evil which still remains in full force, and which will remain unremedied until European civilisation, and, above all, until Christianity shall be diffused throughout the whole of that vast, interesting, but most benighted and suffering land.

We will now present our readers with some very interesting details of the actual state of slavery in Africa.

Besides the immense number of slaves which the petty chiefs and kings of Africa retain in their own immediate power, a further large number has annually been taken into the Barbary States, where their lot is infinitely worse than in America or the West Indies; and so far does the continuance of slavery seem to depend upon the guilty concurrence of either America or Europe, that, in the Journal of the Brothers Lander, we find those intelligent and intrepid travellers saying, "The Sheikh of Bornou has recently issued a proclamation that no slaves shall be sent from the interior for sale farther west than Wowow; so that none will be sent in future from thence to the sea side." And again they say: "The greatest and most profitable market for slaves is at Timbuctoo, whither their owners at present transport them to sell to the Arabs, who take them over the deserts of Zahara and Lybia, to resell them in the Barbary States."

With such facts incontrovertibly before us, it surely is something worse than merely idle to speak of the share which America and England have had in this disgusting and disgraceful traffic, as having any thing more than a very small share of influence in causing that traffic to be continued. The truth is, that nothing short of the complete civilisation of all the more powerful tribes of Africa will have

the truly desirable effect of putting an end to the horrors of slavery; and it is chiefly as a first step toward this important end that we consider the recent Abolition Act of England valuable. While we were aiding and abetting in the foul trade in human flesh, it would have been idle indeed to hope that precepts hourly contradicted by our example would have any good effect upon the avaricious African chiefs, who are excited to make war upon their neighbours by their mere desire to obtain slaves, whether for labour or sale. But we may now interfere with good effect. The researches of Park, Denham, Clapperton, and the Landers, have done much towards removing our utter ignorance of the interior of Africa; and there seems to be no good reason to doubt that a succession of commercial and religious missions may at a period by no means distant bring the now oppressed people of Africa and their equally ignorant oppressors fairly within the pale of civilisation. Assuredly if any thing can prevent a consummation so desirable, it will be the at once silly and wicked cant of speaking of that as the abolition of African slavery, which is in point of fact only the very first requisite step towards it.

#### A PERSIAN DOCTOR AND THE ELECTRIC MACHINE.

At Ispahan, all were delighted with the electric machine, except one renowned doctor and lecturer of the college, who, envious of the popularity gained by this display of superior science, contended publicly, that the effects produced were moral, not physical,—that it was the mummery we practised, and the state of nervous agitation we excited, which produced an ideal shock; but he expressed his conviction, that a man of true firmness of mind would stand unmoved by all we could produce out of our glass bottle, as he scoffingly termed our machine. He was invited to the experiment, and declared his readiness to attend at the next visit the Begler-Beg paid the Elchee.

The day appointed soon arrived. The Begler-Beg attended with a numerous retinue, and amongst them the doctor, whom we used to call "Red-Stockings," from his wearing scarlet hose. The philosopher, notwithstanding various warnings, came boldly up, took hold of the chain with both hands, planted his feet firmly, shut his teeth, and evidently called forth all resolution to resist the shock; it was given, and poor "Red-Stockings" dropt on the floor as if he had been shot. The good-natured philosopher took no offence; he muttered something about the reaction of the feelings after being over-strained, but admitted there was more in the glass bottle than he anticipated.

#### THE ELEPHANT.

In all times, and by all nations to which he has been known, this truly magnificent animal has been greatly and justly admired. It is not his vast bulk or his aspect—the latter of which, indeed, is rather stupid and unattractive than otherwise,—but his singular intelligence, that has won him this admiration; an intelligence so great, so nearly approaching to that of the human race, that there is not the poet's ordinary exaggeration in the well-known phrase of the "half-reasoning elephant."

Though possessed of vast strength, and though, while

in a state of nature, exceedingly wild, he is, when subjected to the dominion of man, as docile as any of the weaker animals, and not only learns to obey, but even, to a considerable extent, also to love his keeper. But he must be gently treated, and above all, singular as the assertion may sound—no promise made to him must be broken; for he is possessed of a very tenacious memory, and is also very much addicted to revenge. In some cases, his revenge is terrible; but when the offence to his dignity has been of a slight character, his revenge is usually both ludicrous and appropriate. Of this latter kind of revenge there are some very curious instances on record; of which we select the following. Williamson, in his "Oriental Field Sports," states that there was an elephant employed in transporting baggage for the Anglo-Indian army, that was of so sluggish and heavy a nature that he obtained the not very flattering *sobriquet* of "the fool." On all occasions he was disinclined to doing his fair share of work; and on one occasion he was so sulky and obstinate, that a quarter-master became so enraged as to throw a tent pin at his head. He took no notice of the affront at the time; but in a few days after he took an opportunity to seize the quarter-master, and lifted him on the top of a large tamarind tree, where he left him to make his way down as he best might.

Lieutenant Shipp, a well known writer, and military officer, who served many years in India, relates, in his amusing "Memoirs," that he once tried an experiment, in order to ascertain how long an elephant would bear an affront in remembrance. For this purpose, he put a quantity of Cayenne pepper in some gingerbread, and gave it to an elephant, to which he was frequently in the habit of giving trifles. For six weeks from that time he did not see the elephant; but when he again saw it, and, in his own phrase, "tried to scrape acquaintance" with it, the elephant, after very quietly and demurely allowing the Lieutenant to caress it for some time, suddenly reminded him of the former dealings between them by drenching him from head to foot with exceedingly dirty water.

But if the elephant is a little apt to remember any ill turn that is done to him, not less is he inclined to remember, and, to the best of his ability, repay any kindness which may at any time have been shown to him; and if there are but too many terrible instances of the unsparing nature of his wrath when once it is really and thoroughly aroused, so, on the other hand, there are some singular and touching instances of his generosity to the unfortunate, as well in the case of mankind as in that of his own species—and of the heroism of his gratitude and affection.

Of these qualities we shall in a future paper give some striking instances; and we doubt not that our readers will be induced by them to agree with us in calling the intelligence of the elephant second only to that of man himself.

#### ABSENCE OF MIND.

The Rev. George Harvest, author of an elaborate Treatise on Subscription to Articles of Faith, and a volume of excellent Sermons, was a most extraordinary character. A friend and he walking together in the Temple Gardens one evening, previous to the meeting of the club called the Beef-steak Club, in Ivy-lane, to which they were going, and to which Smollett, Johnson, and others belonged, Mr. Harvest picked up a small pebble of so odd a make, that he said he would present it to Lord Bate, who was an eminent virtuoso. After they had walked some time, his friend asked him what

o'clock it was, to which, pulling out his watch, he answered, that they had some minutes good. Accordingly, they took a turn or two more, when, to his friend's astonishment, he threw his watch into the Thames, and with great sedateness put the pebble into his pocket.

Mr. Harvest being once in company with Mr. Onslow in a boat, began to read a favourite Greek author with such strange theatrical gestures that his wig fell into the water; and so impatient was he to get it that he jumped into the river to fetch it out, and was with difficulty fished out himself.

When Lord Sandwich was canvassing the University of Cambridge for the Chancellorship, Mr. Harvest, who had been his school-fellow at Eaton, went down to give him his vote. Being at dinner there in a large company, he suddenly said—"Apropos! whence do you, my Lord, derive your name of Jemmy Twitcher?" "Why," answered his lordship, "from some foolish fellow." "No," replied Harvest, "it is not from some, but every body calls you so." On which his lordship, to end the disagreeable conversation, put a large slice of pudding on his plate, which effectually stopped his mouth for that time.

On another occasion, having accompanied the same nobleman to Calais, they walked on the ramparts, musing on some abstract proposition. Harvest lost his company; and as he could not speak French, he was at a loss to find his way to the inn, but recollecting that the sign was the Silver Lion, he put a shilling in his mouth, and set himself in the attitude of a lion rampant. After exciting much admiration, he was led back to the inn by a soldier, who thought he was a maniac escaped from his keepers.

Having to preach before the clergy at a visitation, he provided himself with three sermons for the purpose. Some wags of his brethren, to whom he mentioned the circumstance, contrived to get the sermons from his pocket, and having separated the leaves, sewed them all up without any regard to order. The doctor began his sermon, but soon lost the thread of his discourse; he became confused, but still went on, and actually preached out, first the archdeacon and clergy, next the churchwardens, and lastly the congregation; nor would he have concluded, if the sexton had not informed him that all the pews were empty.

#### ARRAGON.

THIS province of Spain, which was formerly an independent and wealthy kingdom, was anciently occupied by the Celtiberians, who were subjected, first by the Romans, and then by the Goths. Subsequently the Moors established themselves in this fertile portion of the Peninsula, but after a long series of wars, of the most desperate fierceness, they were driven out in the year 1118.

The power of the kings of Arragon was limited by that of an officer called the High Justiciary, whose office it was to arbitrate between the king and his people. In the year 1467, this in some respects importantly useful office of High Justiciary was abolished by Philip II., who put the functionary to death, and refused to allow any successor to him to be appointed. At the death of Ferdinand, the last king of Arragon, that kingdom was united for ever to Castile under one sovereignty.

The burial place represented in our engraving is of very great antiquity, and is said to contain the mortal remains of all the kings of Arragon.

It is not, however, to its antiquities, or to the fact of its having formerly been an independent kingdom, that Arragon solely owes its historical interest. The siege of its principal town, Saragossa, by the French troops, in the year 1808, was productive of such heroism as will make the gallant defenders immortal in history. The encroachments of Napoleon were even more detested in Arragon than in any other part of Spain, and a regular force of Arragonese, to the number of about 900, garrisoned Saragossa.

On June 14, 1808, the French having arrived within sixteen miles of Saragossa, the Arragonese determined upon advancing upon the enemy instead of awaiting his arrival before the town. They advanced accordingly, and a short but sanguinary action took place, in which, unhappily, the Spaniards were defeated. The French, following up their advantage, advanced upon Saragossa, and endeavoured to carry the walls by storm, but were received with such murderous fire that they were obliged to abandon the attempt. They now took possession of heights commanding the city, and commenced a regular and sustained bombardment. The shot and shells told dreadfully upon the place; and upon one occasion a shell struck upon a powder maga-

zine, which blew up, and besides destroying a vast quantity of private property, utterly destroyed the Foundling Hospital, which was crowded at the time with the wounded. Even this terrible event did not dismay the brave Arragonese, who redoubled their efforts to defend their city against the insolent and rapacious invaders. Deep trenches were dug behind each of the nine gates, and bags were piled up, such artillery as they possessed was admirably served, and sorties were from time to time ventured upon, and usually with great success.

Nor was the courage of the defenders of Saragossa confined to the sterner sex. The women of the city formed themselves into companies, bore off the wounded from the walls, made and carried cartridges, and as husband, son, or lover, fell beneath the enemy's fire, took his place at the gun, and avenged his death instead of weeping for it. A dreadful, and yet a sublime sight must have been presented when women, reared in luxury and tenderness, and who in happier times would have fainted at the very sight of blood, could not merely witness, but daily participate in scenes of bloodshed and destruction, with tearless eyes and unblenching cheeks!

The gallantry of the women of Saragossa, chief of whom were the Countess of Burita, and Agustina, subsequently surnamed Saragossa, the heroic maiden of whom Byron makes such enthusiastic mention in *Childe Harold*, could not fail to confirm the gallant resolution of the men. By degrees, however, the enemy destroyed the walls of the city; and one of their shells having set fire to the Convent of St. Eugracia, the confusion into which this accident threw the besieged enabled the besiegers to rush over the ruins of the walls and possess themselves of one half of the city. Under these circumstances the sternest courage might have been expected to quail; but the people of Saragossa knew no fear: deprived of the defence of their walls, and with one half of their city possessed by the foe, they now prepared to combat hand to hand, and literally to make every street a battle-ground, and every house a fortress. Batteries were hastily thrown up in the streets, women as well as men defending them, and monks and even children were employed in making cartridges, and conveying them to the different posts at which they happened to be needed. So terrible was



*Tomb of the Kings of Arragon.*

the slaughter, that the heaps of dead bodies already beginning to corrupt, threatened to add the horrors of pestilence to the horrors of war. As the defenders could neither spare the requisite number of men to bury the dead, nor attempt the necessary office under the murderous fire of the enemy, they obliged the French prisoners to do it, who of course were safe from the fire of their own countrymen.

From the commencement of this struggle until the fifth of August, the people of Saragossa gallantly maintained themselves under circumstances of unexampled difficulty and horror; and on that day, to their great joy, they were strengthened by a reinforcement of 3000 well armed men. If they had formerly fought with desperation, they now fought literally with the ferocity of enraged tigers. The fight "raged from street to street, from house to house, and even from room to room;"\* and this state of things continued for eleven days and nights, during which time the Spaniards drove the French out of full seven-eighths of the moiety of the city of which they had at one time contrived to possess themselves. On the sixteenth of August the edifices still occupied by the French were set on fire; and on the following morning the baffled and beaten invaders commenced their retreat, leaving the Arragonese in possession of victory, earned by a courage and endurance which never have been, and probably never will be surpassed.

The province of Arragon generally has been described as a fertile, and to travellers, an interesting country. Its trade is not great, and is chiefly confined to neighbouring states. Near Albarracin is the extraordinary fountain, called Cella, at an elevation of 3700 feet above the level of the sea.

There are several patriotic societies in this district of Spain. One of them supplies poor husbandmen with temporary loans of money to recover their harvests and replace cattle that happen to die. The greatest public work of Arragon is its famous canal, which was to stretch across all Spain, from the bay of Biscay to the shores of the Mediterranean, a distance of 250 miles. This undertaking was commenced nearly three centuries ago, and is far from being completed yet; frequent intestine commotions having materially retarded the progress of this immense work. In 1786 Spain gave a lesson in political economy that might be followed, even now, with great advantage, by nations very near home. Two thousand soldiers were employed on the canal of Arragon, for which they received a trifling addition to that pay they would otherwise have had, it being a time of peace, for doing nothing.

The present condition of Arragon is flourishing, notwithstanding the civil war, not being occupied by either of the contending parties.

---

**ESSAY ON THE GREEK LANGUAGE.**

No language has been longer preserved entire than the Greek, though no country has undergone more or greater revolutions than that in which it was originally spoken. By the Greek language, we mean that which was written by the ancient profane authors, Homer and Hesiod, Sophocles and Euripides, Plato and Aristotle, Demosthenes and Isocrates. That it has, however, suffered some changes from time to time, especially by the removal of the seat of

---

\* *Vide* Vaughan's Account of the Siege of Saragossa.



empire to Constantinople, in the fourth century, must be confessed; but it will also be acknowledged that, at first, the analogy of the tongue, the construction, inflections, &c. were but slowly and trivially effected. The chief alterations consisted in its acquisition of *new words*, new terms of art, and the names of such dignities and offices as were then and there in use. No language has a greater *copia* or more varied stock of words, than that of which we are now speaking. The inflections of the other European languages are not more remarkable for their simplicity, than are those of the Greek for their diversity. It has three numbers—the singular, dual, and the plural. The tenses, through which its verbs are conjugated, are abundant; and these advantages, which afford the means of extraordinary varieties of style, while they prevent a certain dryness of expression which the poverty of any language naturally compels, give it a peculiar fitness for passionate and poetic declamation. To these advantageous peculiarities are also to be added those of the participles, *sortus* preterite, together with the words in which the latter abounds, and from which it derives so much force and brevity. At these distinguished features of verbal and grammatical excellence, we shall not be surprised, if we consider that the ancient Greeks were not only a polite but a scientific people. We owe it, indeed, to the cultivation of the science, that we can enrich the living languages with so many terms of art, and so readily give appropriate names to our new inventions. It is remarkable, that since the Turkish conquest, there have been but few works written in a language which all the learned agree in calling the most rich and sonorous in existence; the fact indeed is, that they have been chiefly confined to catechisms or such productions, composed or translated into the vulgar Greek by the Latin missionaries; the barbarous policy of the Turks not allowing any of the subjects of their estates to study or promote the arts and sciences! The native Greeks of the present day are content to speak the language, without giving it any studious attention or entertaining any idea of its further cultivation; yet has the ancient language been so far preserved among them in its purity, that it is by no means easy to distinguish it from the present vulgar tongue. The chief difference between the two is in the terminations of the nouns, pronouns, verbs, and other parts of speech, which produce a variation which may be compared to that between some of the dialects of the Spanish and Italian languages, which we instance as better known than the Hebrew and Slavonic dialects; or, to many others which we might have referred. It is also to be observed of the modern Greek, that it often curtails words, runs them insensibly into one another, in the manner of the Italian lan-

guage, and adds to them a sort of enclitick particles. It sometimes confounds certain of the articles and of the diphthongs. Furthermore, we find in the living Greek a considerable variety of words borrowed from the European and other neighbouring languages; of these, the greater part are participles, which appear as expletives, and which are introduced to characterise certain tenses of verbs and other expressions which would have conveyed the same sense without such particles, and for their omission, both in writing and speech, only require that custom should dispense with their introduction. The new or auxiliary words introduced into the Greek language, serve to mark it in three distinct epochs; the first of which ends at the time when Constantinople became the seat of the Roman empire; the second, at the taking of that city by the Turks, which event may also be said to have commenced the third era. There were, however, several books, especially by the fathers of the church, written with great purity of style after the first age of the Greek language; and its change or decline from that purity must be principally attributed to the necessity for new expressions, induced by religion, law, and polity, both civil and military. Another advantage remains to be mentioned in favour of the richness and extended comprehension of the ancient Greek, in its various dialects, as they existed in the different parts of the greatest philosophers and poets. Each of these, as its accents differed from those of others, or possessed a greater portion of vowels or consonants, was employed in its turn, by the father of Grecian poetry, to lend greater smoothness or force to the expression of his ideas.

The superior sweetness of the fluent and uncontracted Ionic; the boldness, strength, and compression of the Attic; the noble expansion or breadth of the Doric, and comparatively feeble and unaspirated Æolic; these afford him the means of commanding that diversified harmony which no less distinguishes his versification than his invention and his fire, and raise his poetry above that of all other ancient writers. These are the properties—these the perfections of the Greek language. The Romans felt, and their authors acknowledged, their superiority over their own. And Lucretius, in explaining to his countrymen the mystery of the Epicurean philosophy, loudly laments the difficulties under which his muse labours, from the deficiency of the Latin language:—

"But, ah! the weakness of the Roman tongue  
Bends 'neath the burthen of my copious song:  
On precepts new, new diction I explore,  
And lack the riches of the Grecian store."

## DEMOCRACY ILLUSTRATED, OR THE RISE AND FALL OF THE ANCIENT REPUBLICS.

### No. IV.—ROME.

(Continued from p. 155.)

THE creation of the tribunitial power was a real and extensive revolution in the political state of Rome; for, vested as the tribunes of the people were, with a vast power, and with a sacred character, they could at all times exert their power so as to render the patricians incapable of exercising any undue influence over the fate of the people, beyond that which rank and wealth always have exercised, and in all human probability ever will.

The very struggles which took place between the senate and the tribunes of the people, in the memorable subject of the Agrarian law, show us how real and vast the tribunitial

power was. It is true that there is but too much reason to believe that the turbulent and seditious tempers of some tribunes caused dissensions between the senate and the people, which, had the tribunitial power not been in existence, would most probably never have been kindled. But this is no more than to say, that a good institution was sometimes abused—and of what merely human institution may not, nay, must not, the very same censure be pronounced? But, if bad use of the tribunitial power was in some instances productive of injury, how much more frequently was its proper exertion the cause of sparing the plebeian multitude from the oppressions of

the powerful, and from civil strife among themselves? Moreover, we are not too implicitly to believe all that is alleged, even against individual tribunes. The institution, striking as it did at the very root of patrician power, *so far as concerned a tyrannous use of it*, could not but be to the last degree hateful to the proud, the cruel, the extortionate, and the inordinately ambitious among the patricians; and we may be sure that the honest and bold exercise of that power, in defence of the people, was not at all calculated to make the tribune so using it agreeable to those whose power it sternly restricted within its legitimate bounds. And it is not merely from reasoning that we may draw this conclusion, as to the usefulness of the tribunitial power, to those for whose benefit it was called into existence, and of its hatefulness to the bad and the bold among the patricians; for we have irrefragable proof of this, in the fact that the tyrant Sylla spared no pains to clip and reduce a power which he knew to be the people's best and strongest protection, while the scheming Augustus and his successors took care to join the tribunitial to the imperial dignity as the surest and safest way of effectually, though not nominally, enslaving the people.

As Rome grew more and more powerful abroad, her liberties became more and more endangered at home. Wealth, luxury, avarice, corruption—these grew, as Rome grew, more and more powerful; and, when once the plebeians had learned to be venal—when once they had learned to prefer their own individual gratification to the common interests of their order—it was in the very nature of things that the ruin of their liberties should be close at hand.

It is perfectly futile to attribute to this or that faction or factions the chief production of the ruin of the popular liberty and power of Rome; the chief producers of that ruin were the people of Rome themselves. They had power, but they had not the virtue or the wisdom which are necessary to render power either useful or permanent; the command of armies, the government of colonies, and in fact all the chief posts of the state were in the gift of the people; and had that people been virtuous and wise their power could not have been shaken. But luxury was more desirable to the poor Roman than the preservation of his own and his order's best interests; and, consequently, instead of ability and virtue being the sole recommendations to high and lucrative situations, the character of the candidate was not the object of inquiry, but what largesses he would distribute, and with what spectacles would he delight the agape and sight-loving people. Wealth, consequently, could always purchase supporters; and whenever, as was very frequently the case, the candidates ran a neck and neck race of extravagance in bribery, and the numbers they were respectively supported by were thus rendered tolerably equal, the election was usually decided by force of arms; and it was not uncommon for the candidate to quit the forum, to assume his office over the dead bodies of his supporters and opponents. Nor did the evil rest here: knowing that they could only rely upon popular favour so long as they could profusely pander to the popular venality, the generals and governors of provinces were guilty of the most atrocious cruelties in fleeing those who were subjected to them, and as long as they were successful in obtaining the power of ministering to the people's avarice they could always be the tyrants of the people, at the people's own election!

While the shameful luxury of the Romans caused the plebeians to be unblushingly ready to sell their suffrages to the highest bidders, the immense expense of thus securing popular support rendered the successful candidates for high office even more ferocious and extortionate in their abuse of

power than, perhaps, they otherwise would have been. Cicero's fervid invectives against Verres for his detestable treatment of the Sicilians—even after we shall have made all fair allowance for the zeal and eloquence of the pleader—furnish us with but too much proof of the vile and unsparing cruelty with which the great officers of state contrived to repay themselves the vast sums they were obliged to disburse in order to procure their election.

The luxury imported from the conquered provinces of Asia had begun to produce great and dangerous deterioration of the Roman character long before the destruction of Carthage. But, while that powerful rival was as yet unsubdued, the dread of danger from that quarter kept the Romans, (as we learn from Sallust,) somewhat within the bounds of order and decency. But when they no longer had to fear the once dreaded power of Carthage, corruption sprang at one fell bound into rank and riotous strength; the rich, desiring to be richer, shrank from no vileness and from no sacrifice to obtain the power which alone was capable of enabling them to gratify their tyranny and avarice; while the poor, far from looking up to the virtuous among the patricians, only sought to discover which candidate for any of the great offices had at once the greatest amount of money, and the greatest willingness to squander it upon those who would support him.

The only palliation that can at all plausibly be alleged for the baseness with which they literally offered themselves for sale to the highest bidder, is that of their ignorance. And even this plea, though, in fact, it often has been made, is infinitely more plausible than sound. For, though it is undoubtedly true that the Roman people were utterly destitute of that adviser which the people of this country have—the periodical press—yet it is not very easy to understand that a people, exercising a vast direct power, could be ignorant of the injury which every man did to the community who knowingly voted for a bad or incapable man on the mere condition of receiving certain benefits from him. A people so keenly alive to the base profits of corruption could not have been so destitute of judgment as the admission of this plea would demand us to suppose them. And the best interests of society demand that we should attribute the vile conduct of the Roman people, rather to the luxury, avarice, and other vices which are obvious in their whole conduct, than the “ignorance” which theorists have invented for them. That ignorance, no doubt, existed to a certain extent, and a very considerable one; but it was in morals, literature, and science, that the Roman populace was uninformed. In politics they were not ignorant, but wilfully and vilely traitors to the rights and the liberties of their own class, and to the greatness and permanence of the whole nation.

The really virtuous among the Romans, saw and deplored the fatal vices of their compatriots; and, from time to time, energetic efforts were made to arrest the growing evil ere it should grow utterly irremediable. But the people were too far gone in shameless selfishness to be brought back to the pristine vigour and virtue of their great forefathers. The satirist and the moralist in vain endeavoured to incite them to virtue; and the lawgiver in vain tried the force of his sumptuary edicts to restrain the headlong lust of luxury. Not only did the people continue their fatal course, but they even resented all efforts to restrain them, as though those exertions had been gross violations of some hallowed and indefeasible right, and looked upon their truest and wisest friends as their worst and most insane enemies. The treatment of Cato is a striking case in point. Seeing that the people would always be at the mercy of the very worst and most desperate of the ambitious and rapacious part of

the patrician order, as long as votes could be purchased, Cato wisely proposed a severe law against bribery and corruption at elections; and he proposed, too, to add the sanctity of an oath to the severe penalty denounced by the law. It is but too probable, indeed, that the desperate wickedness of both the bribing patricians and the bribed plebeians, would have caused the oath to be violated almost continually, and thus the crime of perjury would have been added to the crime of corruption. But we do not find that any oath was administered, which, under the circumstances was, perhaps, seen by Cato and his friends to be rather dangerous than useful to the public morals. But the mere proposal of a law to prevent them from the scandalous sale of their votes, was so thoroughly unpalatable to the degenerate Romans, that while the wealthy, conscious that their superior wealth was their sole title to high and lucrative office, looked askant and hostilely upon his wise and patriotic endeavours; the poor, for whose benefit, after all, the law was chiefly calculated, were roused to such a pitch of rage, that they actually committed personal violence upon him.

For a people thus heartless, degraded, and yet glorying in their own shame, there was obviously no hope. Ever ready to sell themselves, they became the tools now of a

Catiline, now of a Caesar; the only difference being, that the one was only their temporary scourge, while the other rivetted their chains during his own life, and left them chained and hopeless to a long list of successors.

A mighty moral lesson does the fate of Rome afford to both nations and individuals—namely, that as virtue is its own reward, so vice is its own punishment. Brave and virtuous Rome made its own territory invulnerable, and the territories of the despots of the East indefensible. But in the wealth of the East lay the fated destroyer of Roman virtue. From the love of luxury sprang corruption; from corruption, faction; from faction, the alternate triumph of a few tyrants, to terminate in the iron rule of a single despot. Caesar indeed was slain—but the smooth subtlety of Augustus was not to be so conquered; and by degrees we see the senate which, in the time of Pyrrhus, had appeared an assemblage of mighty princes, so sunk in dotage and terror, as to assemble in trembling simulation of utmost anxiety, to advise Domitian how to order the dressing of his turbot!

A worthy termination of such a course ensued; a people who would not be saved by the wise and the good, were worthily punished by being helplessly subjected to the mocking, and yet sanguinary dominion of the brainless and the bad.

### No. III.—SELF-INSTRUCTOR IN BIOGRAPHY.

#### PETER THE GREAT.

We do not propose usually to give more than a brief sketch of the biographies to which we have occasion to point the attention of our readers; but, in the case of our present subject, we feel inclined to enter somewhat more into detail, partly on account of the really wonderful nature of the man, and partly on account of the difficulty of meeting elsewhere with any thing like an adequate description of his career, except in ponderous and expensive histories of the Russian empire.

Of the very early history of Russia, it will suffice for our present purpose to remark, that it is like the very early history of nearly all the nations of the earth; viz. so overlaid with tradition and fable, that it is utterly impossible for a conscientious historian to do more than lay the substance of the tale, as he finds it, before his readers, and then honestly assure them that he cannot recommend them to believe more than a twentieth part of it. The original name of the proper Russia was Muscovy, and it is supposed that the name of Russia is derived from *Rossa*, which signifies, *collected together*; a name significant of the country having been peopled by a union of people of various tribes. And this tallies well with the earliest descriptions of the Russians, who are spoken of as a variety of rude and fierce tribes, each governed by its own ruler, and just as commonly at war as at peace with each other. In fact, the descriptions given of our own British ancestors, as they were at the first landing of Julius Caesar, would probably be perfectly applicable to the early Russians—due allowance being made for different habits produced by difference of climate.

In the tenth century, all the various tribes of Russians were united under the government of Waladimir, who assumed the title of grand duke. At his death, his sons quarrelled about the succession; the people became again divided into separate tribes, and, during the confusion of their intestine warfare, they were invaded and subdued by a numerous horde of Tartars, whose yoke they suffered under until the very end of the fourteenth century, when duke John, after a long series of sanguinary and obstinate conflicts, succeeded in

expelling the Tartars, and in uniting all the Russians under his own rule. In his son's reign a code of laws was, for the first time, given to the people; but for above a century afterwards, those laws were of little practical utility, the reign of every succeeding sovereign, until the accession of Peter, being so stormy as to render any great social improvement impracticable.

The nominal conversion of the Russians to Christianity took place as early as the year 804; but, for far more than a century after that date, the great body of the Russians continued in their heathen superstitions, and even sacrificed human victims. Still, though the progress of Christianity was slow among the Russians, it was not the less sure; and, as it did progress, it inevitably softened down the worst and most prominent asperities in the character of its new believers.

The chief change in the manners and customs of the Russians, of course, took place in the immediate vicinity of the court; and though the more obscure parts of the empire—to which duke John had added part of Livonia—and several Persian provinces on the shore of the Caspian sea, still remained in a state of almost extreme barbarism, the court had attained to tolerable refinement, when, at the early age of ten years, Peter Alexiowitz, subsequently surnamed "the Great," succeeded his brother Theodore on the throne of Russia.

Peter was proclaimed czar in 1682, but his title was immediately disputed by his sister Sophia, on behalf of their elder brother John. This prince had, in fact, been excluded from the throne on the ground of mental imbecility—the very quality which made the princess Sophia desire to see him on the throne, as she felt that she could govern him, but that Peter had too vigorous and proud a mind to be otherwise than governor of all with whom he came in contact. By her intrigues she caused a fierce revolt, and a sanguinary though short civil war, which terminated in both the princes being placed upon the throne.

If Sophia hoped that this arrangement would secure to her

the power she ardently desired to wield, she was not long in discovering the error of her anticipation. For, though she studiously caused his education to be most shamefully neglected, every day afforded new proof that his mind possessed a native and untameable vigour, which would infallibly render him conspicuous among princes. Enraged at every new bound that Peter made towards mental improvement, and dreading the arrival of a time when he would possess the power, not merely to thwart, but also to punish her unnatural and disloyal conduct, Sophia at length incited and headed a conspiracy, not merely against her brother's throne, but also against his life. Happily this most shameful plot was discovered, the accomplices of Sophia were capitally punished, and she herself was condemned to perpetual confinement in a monastery.

On attaining his eighteenth year, Peter, who, though still nominally sharing the throne with his brother, was virtually the sole czar, was married to Ottohessa Federoioina; and he now became daily more and more popular and powerful.

Before we proceed to give a detailed account of the reforms by which Peter so marvellously improved the condition of his people, and exalted the character and influence of his empire, we may advantageously give an anecdote of his early life, which very strikingly shews the determination not to be conquered, which was so potent an element of his success.

While quite an infant he was awakened, while riding in a carriage, by the roar of a tremendous cataract. The sudden fright threw him into a violent fever, and had the still further ill effect of giving him a perfect horror of approaching running water. This antipathy, which would have been of incalculable detriment to him in his busy and locomotive career, he was induced to overcome by prince Gallizen, who pointed out to him the absurdity of fearing water, rode repeatedly through a narrow brook in his presence, and caused some of the people to even walk through it. Ashamed to be alarmed at what he saw other persons do, as the merest and most trivial matter of course, the young czar at length mustered courage to cross the brook himself, and from that time forth took every possible opportunity to familiarise himself with water, until he not merely got rid of his ridiculous antipathy, but even became remarkably partial to aquatic occupations and diversions. A similar spirit of determination it was that made him capable of so greatly improving his empire; and it is in this spirit of determination that we chiefly would have our readers take this remarkable man for their exemplar.

Just at the time when Peter had obtained the real mastery of the country he was subsequently so wonderfully to raise in the scale of nations, he was fortunate enough to have in his confidence a young Swiss named Le Fort. This gentleman was a travelled man as well as a man of genius and a scholar; and to his advice Peter was indebted for some of the earliest improvements he ventured upon making; especially as regarded the discipline and the equipment of his troops. Indeed, there is no doubt that to the advice of this intelligent gentleman Peter owed much of the ardour for improvement, which at length ripened into an absolute passion. In saying this, however, we must very distinctly and entirely repudiate any wish to detract from the czar's own fine native genius; but, fine as that was, it may very fairly be presumed that the success which his earlier and more 'limited' reforms met with, on account of the aid afforded by the advice and information of Le Fort, greatly tended to increase his confidence in the practicability of his subsequent and more gigantic attempts.

Having improved both the discipline and the equipment

of the Russian army, Peter next turned his attention to the more important as well as more difficult task, not of *improving* but of absolutely *creating* a Russian navy.

We have shown, that when he became convinced of the groundlessness of his early antipathy to, and dread of the water, he so sternly addressed himself to the task of overcoming his dislike to that element, that he not only succeeded in doing that, but even in acquiring a great fondness for aquatic amusements. In pursuing this kind of amusement, he was led to reflect upon the very great benefit his dominions would derive from the possession of a navy; and he determined, in despite of the real difficulty and seeming impossibility of the achievement, that he would secure this benefit in addition to those he had already secured.

The mere abstract determination was, under all the circumstances, indicative of a high and commanding genius; for, to ordinary men, the task of giving Russia a navy, would have seemed as impossible as that of colonizing the moon. For there was only the white sea open to his ships, even if he could build them; and he had neither the *materiel* nor the artists requisite for building them. But Peter saw that Russia *ought* to have a fleet; and that fact was quite sufficient to make him determine that she should have one. And, in pursuance of this determination, he forthwith made preparation for visiting the chief maritime states of Europe, in order that he might personally become acquainted with the various departments of ship-building. Previous to his departure on this truly great errand, he gave a striking proof of his capacity for ruling. Not satisfied with placing the various state offices in the hands of the persons upon whom he could best depend for loyalty to himself, and for justice to his subjects, he took the further politic precaution of sending abroad all the young and ambitious of his nobles—at once rendering it impossible for them to raise rebellions during his absence—and rendering it certain, that, after his and their returns, the habits and the knowledge they would infallibly import, would be of important service in promoting the refinement of Russia. To render the positive good to result from their travels the more certain, he sent them to various countries, charged each of them with the acquisition of some particular branch of knowledge, and allowed each a sufficient annual sum to defray all his reasonable expenses.

Having taken all possible precaution against injury to his authority during his absence, he left Russia in May, 1697. In order that public recognition of his rank might not interfere with his desire to acquire useful knowledge, he travelled *incognito* in the suit of an embassy—of which Le Fort was the ostensible chief—charged with messages of compliment and proposals of commerce, to all courts which he desired to visit. The route he determined upon for this novel embassy, was, through Prussia, thence to Holland, thence to England, back again to Holland, thence to Vienna, and thence to Venice. When stopping at any seaport, he used to assume the rough garb of the skipper of a merchant vessel, and thus go unnoticed and undisturbed from dock to dock, obtaining that information of which he was so laudably desirous.

But merely theoretical information, valuable as that undoubtedly was, would by no means satisfy Peter; who, on his second visit to Holland, departed privately from the Hague, proceeded to Amsterdam, and there entered himself in a dock-yard, as a common shipwright, under the name of Peter Michaeloff. And such was his ardour for improvement, that he is said to have worked infinitely harder than any of the peasant-born men with whom he thus nobly associated himself.

William the Third, king of England, was in Holland while Peter was thus laudably labouring for the future benefit of his subjects; and the two monarchs became so partial to each other, that the czar received and accepted an invitation to visit London, where he spent nearly three months; during which time his incessant curiosity put him in possession of much valuable information.

We may remark here, that with all the czar's great and genuine desire to raise his subjects from their semi-barbarism, he appears to have retained a good spice of the semi-barbarism in his own person. As he was known to be exceedingly anxious to study every thing connected with the art of ship-building, the residence of Mr. Evelyn, Saye's Court, Deptford, was hired for him and his suite, and a doorway made so that he could pass from the garden into Deptford dock-yard. The garden, upon which the gifted author of the "*Sylva*" set so much store, contained a beautiful holly hedge; and one of the czar's favourite diversions was the trundling a wheelbarrow through the hedge, and over the adjacent flower-beds, by way of wholesome morning exercise.

In poor Mr. Evelyn's "diary," we find his servant writing to him "There is a house full of people *right nasty*;" and in the "*Sylva*," he himself says, bitterly, "Is there under the heavens a more glorious and refreshing object of this kind, than an impregnable hedge of about four hundred feet in length, five in diameter, and nine in height, which I can still show in my ruined garden at Saye's Court—thanks to the czar of Muscovy!"

When in London, too, his amusement was principally the not very refined one of smoking tobacco, and drinking brandy and beer, at a petty public house near Tower Hill.

After quitting England, Peter visited several parts of Germany, and was just about to proceed to Venice, when he received information that forty thousand of his subjects had revolted; and he hurried home on the instant. His presence and his vigorous measures soon restored public order; and he then proceeded to make the reforms which his experience in foreign countries had taught him to believe at once desirable and practicable. Of these reforms, our limits will allow us to describe only the principal ones, and even those but very briefly.

Though Peter's chief object in travelling had been to obtain insight into the best means of raising and maintaining an efficient naval force, his inquisitive and shrewd mind could not fail to perceive numerous other points upon which his subjects were lamentably inferior to the more civilized and polished nations of Europe. In fact, he seems to have travelled with a determination to see every thing that was to be seen; and to reflect upon, and to turn to practical account, every thing that he saw. From the most important fiscal arrangements, to the shape or material of a garment, nothing seems to have escaped his eagle glance; and, with the truest practical wisdom, he seems to have considered that nothing was *trifling*, except in the eyes of idle triflers, to whom nothing but veritable trifles are important.

Peter was master, it is true, of a vast territory, and of a numerous people; but his people were a mere horde of semi-barbarians, too indolent even to aim at an improvement in their squalid and straitened condition. Nor was the exceeding indolence of his subjects the most difficult obstacle which Peter had to surmount, in attempting to bring about their moral regeneration; for they were at once too ignorant to be effectually addressed by mere reasoning, and too bold and turbulent to shrink from breaking out into an open revolt when severer measures of reform were resorted to.

Peter added to all his other high qualities, an indomitable firmness of purpose; and, having once commenced his reforms, he steadily followed them up to their conclusion.

We have seen that Peter, while travelling, turned his attention towards both the higher branches of politics, and the lower ones of mere manners. Among the former, he had carefully studied the mode in which the other monarchs of Europe collected their revenue; and a shrewd mind like his could scarcely study this subject without seeing that the fiscal regulations of Russia would admit of very great improvement. Hitherto the nobles of Russia had been entrusted with the collection of the revenue; and so little check upon them was there, that while they had shamefully oppressed and pillaged the people, they had also invariably defrauded the crown, and kept "the lion's share" of their vast collections for their own use. To this state of things Peter at once put an end, by embodying the necessary number of official collectors of the revenue, and making each of them responsible for the punctual and honest performance of his duty.

Peter next turned his attention to the inconvenient and ungraceful garment which was at that time almost universally worn in Russia, viz. a long cloak gathered in plaits at the hips, but hanging loosely and voluminously down to the feet. This national garb Peter ordered to be set aside in favour of clothes in the English fashion, specimens of which he caused to be exhibited at each of the gates of the city of Moscow. To make the change more rapid, he ordered that every one, who, after a certain day, should continue to adhere to the old and prohibited garment, should kneel down and have the skirts of it cut off, or pay a fine (amounting to about two shillings English,) to the officers appointed to carry this edict into execution. Similar changes were ordered in the apparel of the ladies, and the changes thus wrought in the capital easily and spontaneously extended themselves to the provinces; and though the men made bitter complaints at being compelled to part with their cherished beards, they gradually learned not only to comply with Peter's regulations, but even to approve of them. These measures were only the preludes to reforms upon points of far greater importance. The patriarch of the Russian church not only enjoyed vast revenues, but also had a very great power, which was not always exerted favourably to the head of the state; and Peter took the opportunity of the patriarch's decease, to notify that no other should be elected, he himself assuming the office of head and protector of the church. In the marriages, the literature, and in many of the customs of the Russians, Peter made divers reforms; and he not only gave to his army a perfect discipline, but also called a navy into existence and activity. But in his desire for a powerful navy originated the most serious stain that rests upon his otherwise truly great character; for, urged on by his fervent desire to obtain possession of harbours and a line of sea-coast, he proclaimed a war against Charles XII. of Sweden; and for twenty years the two nations were alternately scourged by war, pestilence, and famine.

Among the various places which the czar obtained possession of during this most unjust war, was Nottburg, about a mile below which, at the mouth of the Neva, he observed several lone muddy islands. Here he determined to build a city, whence he might command the navigation of the Baltic; and in spite of inundation and pestilence—in spite of the natural defects of the situation, and the all but brutal ignorance of his workmen, the muddy islands were converted into the city of Petersburg, and its harbour filled with vessels in the short space of three years, from the time when Peter first commenced his gigantic task.

It is scarcely requisite, we hope, to point out to our readers that we do not by any means hold up the character of Peter as one to be admired or imitated as a whole. His war with Sweden was flagrantly unjust; and the miseries his injustice inflicted upon both Swedes and Russians are not to be even thought of without horror and loathing. But his activity, his firmness of purpose, and his wonderful industry—these are well worthy of admiration and imitation on the part of those who desire to be useful or successful, no matter what may be their line of life.

Peter died in the year 1725, in the fifty-fourth year of his age.

### ASTROLOGY.

THE impudent and impious practice of pretending to foretell events by the knowledge of the stars, is a disgraceful relic of the ignorance which existed in darker ages, when mankind were easily made the dupes of designing men, who pretended to a knowledge of that which is utterly beyond the powers of the human mind—the nature of future events, and the mysterious influences by which they were regulated. To call astrology a science, would be an insult to common sense; and it is truly disgraceful that, even in the present enlightened age, there should be found persons weak-minded enough to countenance the attempts of certain artful men, who, like our quacks in medicine, reap a rich harvest from the credulity of their victims.

To suppose that we can gain a knowledge of future events from the motions of the heavenly bodies, is inconsistent not only with the dictates of our religion, but also with reason and common sense. We are enjoined in the divine writings, to limit our inquiries to present events. "Sufficient unto the day is the evil thereof," says our Saviour; by which he meant, that it was wrong to anticipate that which was to happen on the morrow; and, indeed, our own reason tells us that a knowledge of futurity, whether it spoke of good or ill, could only be productive of the greatest inquietude and unhappiness. With what feverish impatience do we look forward to any anticipated good fortune! How restless and unhappy we are, until the time arrives for us to enjoy it! and, on the other hand, what a continual state of dread and mental agony should we be in, were we to know, beforehand, the crosses and calamities which inevitably await us, and which the utmost extent of our mental powers could not possibly avert!

Dependence on such delusions as are held out by astrology, originated only in ages of extreme ignorance, when every thing that could not be understood was considered to be miraculous. Not only were the magnificent wonders of the heavens supposed to afford mysterious influences, but even the flight of birds, or the appearance of disgusting entrails gave, as was impiously supposed, an unerring insight into the fate of empires and kings; the priests of those days pretending, in order to gratify the designs of those whom they wished to support, that they derived their knowledge from Divine assistance.

Such were the absurdities which marked the pagan worship; and we cannot refrain from expressing our sincere regret, that, even with the light of the gospel to guide us in the exercise of our mental energies, and the extraordinary advancement which we have made in science, there should not only be known to exist in England, such a pretended science as astrology, but that people should be found ignorant or silly enough to place the slightest degree

of faith in such an impudent quackery. True it is, that some of the predictions which have been put forth have been verified by the event; but this may always be traced to the nature of the prophecy itself, and the sagacity of the person who has made it. It is, in fact, by no means a difficult matter for any person, even of common intellectual powers and some acuteness in discerning the signs of the times, to conjecture what will probably occur in the political world, and so cautiously to announce it, as not to commit himself if his prophecy fails. But we have said enough upon this subject, and should hardly have devoted so much space to the notice of it, were it not our duty to expose all ignorant pretensions to the name of science, and guard our more juvenile readers from being cheated by the catchpenny trash which is published under the title of "*Prophetic Almanacks*," and *Treatises on Astrology*," which invariably fail to prophesy the truth, except when they prophesy after the event is, humanly speaking, certain.

### ON THE PROGRESS OF HOROLOGY, FROM THE EARLIEST PERIOD, TO THE PRESENT TIME.

OUR attention has been called to this subject by a very clever little tract, by Mr. E. Henderson. It displays great reading, as well as a very perfect knowledge of every branch of the subject; and we are happy to see that so useful a work has already arrived at the somewhat rare honour of a second edition. If, as is very probable, it shall reach a third, we would suggest to its clever author the necessity of a careful revision as to mere style. What are called *pet words* and *phrases*, are, under any circumstances, productive of an unpleasant effect; but when the especial *pets* are not merely unnecessarily obtruded, but also inelegant, they should be the more especially eschewed. Our author, for instance, is very fond of the phrase—it "goes a far way;" a phrase which has surely nothing to recommend it, unless it be its exceeding barbarism. In page 20, there is a very glaring printer's error, which makes the author, when speaking of Dr. Franklin and Mr. Fergusson, say, "Their improvements in clock-work does not stand in such a high scale," &c. These blemishes being removed, the work will in every way do credit to the author, from whose learned and accurate production we give the following extracts, merely premising that our readers will find their account in consulting the work itself, in which there is the most curious and recondite information on the state of horology among the ancients.

"A clock of almost miraculous properties was constructed by a Geneva artist, named Droz, towards the end of the last century. If the account may be credited, the clock in question was so constructed as to perform the following surprising movements. "On the clock were exhibited a negro, a shepherd, and a dog; when the clock struck, the shepherd played six times on his flute, and the dog approached and fawned upon him. This clock being exhibited to the king of Spain, who was much delighted with it, M. Droz said, 'The gentleness of my dog is his least merit. If your majesty will touch one of the apples in the basket by his side, you will admire his fidelity.' The king did so, and the dog flew at his hand and barked so loudly as to be responded to by a living dog which was in the room. At this, some courtiers, not doubting that it was an affair of witchcraft, hastily crossed themselves and left the room. The minister of marine stayed behind, and M. Droz desiring him to ask the negro the time of day, he did so, but remained unanswered.



M. Droz informed him that this arose from the negro being ignorant of Spanish; upon which the minister repeated his question in French, when the negro instantly replied to him—a prodigy which so astounded the minister, that he, too, made a hasty retreat, declaring that it was the work of the devil.”

Even the Genoese, famous as they are for their skill in clock-work, are not superior to English artists. Our next, which must also be our last extract, is descriptive of two clocks made by English artists, and sent as presents from the East India Company to the emperor of China.

“These two clocks are in the form of chariots, in each of which a lady is seated, in a fine attitude, leaning her right hand on a part of the chariot, under which appears a clock of curious workmanship, little larger than a shilling, that strikes, repeats, and goes for eight days. On the lady’s finger sits a bird finely modelled, and set with diamonds and rubies, with its wings expanded as if about to fly, and which actually flutters for a considerable time on touching a diamond button. The body of the bird, in which are contained some of the wheels which animate it, is less than the sixteenth part of an inch. The lady holds in her left hand a golden tube, little thicker than a pin, on the top of

which is a small round box, to which is fixed a circular ornament, no larger than a sixpence, and set in diamonds, which goes round in three hours, in a constant regular motion. Over the lady’s head is a double umbrella, supported by a small fluted pillar not thicker than a common quill, under the cover of which a bell is fixed, at a considerable distance from the clock, with which it seems to have no connexion, but from which a communication is secretly conveyed, that regularly strikes the hour, and repeats the same at pleasure by touching a diamond button fixed to the clock below. At the feet of the lady is a golden dog, before which, from the point of the chariot, are two birds fixed on spiral springs, having their wings and feathers set with stones of various colours, and they appear as if flying away with the chariot, which, from another secret motion, is contrived to run in any direction, either straight or circular, while a boy that lays hold of the chariot behind, appears to push it forward. Above the umbrella are flowers and ornaments of precious stones, and it terminates with a flying dragon set in the same manner. The whole is of gold most curiously executed, and embellished with rubies and pearl.

## ON ECLIPSES.

### ANNULAR ECLIPSE OF THE SUN.

ONE of the vast multitude of advantages which result to us from our advance in knowledge and powers of reasoning, is that of our being able to look with delighted curiosity upon a phenomenon to which our ancestors could not turn their attention without horror and dismay. There will doubtless be a time when even the few superstitions which still remain in their former power in our land, will be the scoff and scorn of even the rauciest schoolboy. For, already, what was once so potent as to alarm the nations out of all propriety of manly and reasonable demeanour, and to enable impostors not merely to affright, but also to plunder, perfect multitudes of weak-minded and ill taught individuals, is now only regarded—even as are the untold-for and unspun-for attire of the beauteous lily, and the surpassing loveliness of the rainbow—as another and a perfectly harmless phenomenon of that nature through which we have learned humbly, thankfully, trustfully, and fearlessly to

“Look to nature’s God.”

One of the very many subjects which the increase of

knowledge has thus converted, from a source of horror and deprecation, to a subject of lively and enlightened curiosity, is that of “eclipses.” Among even the most enlightened nations of the East, an eclipse is judged to be at once the omen and the precursor of evils to come; and the unhappy people deprecate the evil by addressing the strangest supplications, alternated by equally strange imprecations, to the supposed monster whose dread shadow puts the earth, for the time, in darkness. Nor has this superstitious horror been confined to the natives of the East. Civilized and haughty Europe has been “frightened from its propriety” more than once by this equally simple, harmless, and—as the solar system is constituted—inevitable phenomenon. And England has borne her full share in this most absurd, because unreasonable and unreasoning dread. On one occasion, an approaching eclipse threw the inhabitants of London into such consternation, that artful and scheming individuals succeeded in purchasing landed and other property at a tenth of its real value—the swindlers representing, and the un-







fortunate dupes believing, that the end of the world was at hand!

To warn our readers against this superstition would be not merely a supererogation, but also an insult; and we are sure, therefore, that we need say nothing more by way of preface to the following brief paper on the

#### ANNULAR ECLIPSE OF THE SUN.

May 15th, 1836.

This great obscuration of the sun's disc will commence at Greenwich, at 51 min. 12 sec. after 1; arrive at its greatest obscuration at 19 min. 6 sec. past 3; and end 39 min. 6 sec. after 4 P.M.

At the point of greatest obscuration '863 parts of the sun's diameter will be entirely obscured; the moon first touching the sun's right limb at  $184^{\circ}$  from the vertex. (See *fig. 4.*)

This eclipse will appear annular, or ring-like, in the northern counties of England and Ireland, and in the southern parts of Scotland, *vis.* from a line passing through Stockton on Tees, Durham, and Killala, in the north of Ireland; and Dundee, Mull Isle, &c. in Scotland, as represented by a zone of about 100 miles in breadth, drawn across the map, and shaded by diagonal lines. Along the *line of central and annular appearance*, as drawn on the map, the moon will appear within the disc of the sun, surrounded by a bright ring of solar light; and, as the spectator approaches towards the southern limit of annular appearance, this splendid ring will become broader at the southern limb than at the northern, and *vice versa*, if he take his observation at the northern limit of annular appearance.

This eclipse will be visible over the whole of North America, part of Colombia, Africa, and the whole of Europe. It will be annular from  $8^{\circ}$  north lat.,  $98^{\circ}$  W. long., over the south of Cuba, in the West Indies; along the northern parts of the British Isles; Denmark, and Germany, to the Caspian Sea.

The sun and moon (when the latter is full) appear to the naked eye about the same size, though the real diameter of the sun is immensely larger than the moon, hence their diameters appear to be fluctuating quantities; sometimes one appearing larger, sometimes the other. Thus, the moon passing between the sun and earth, her shadow terminating in a point, sometimes at a greater, at others at a less distance from herself than she is from the earth; or, in other words, the extreme point of her shadow sometimes does not reach the earth, and at others extends beyond it; in the former case, the eclipse may be *annular*, but it cannot be *total*; in the latter, *total*, but not *annular*. By reference to our diagram, (*fig. 5.*) it will be seen that in this eclipse the point of termination does not reach the earth, which, with the aid of a word or two, will explain itself. Let P be the north pole of the earth, S the sun, M the moon, and G the termination of the moon's dark shadow in a point, which then becomes *penumbral*, and, expanding beyond G, will trace out a zone or band on the earth as at ABCD, along which line the eclipse will appear annular or ring-like, while in every part of the enlightened portion from E to F it will be more or less visible. *Fig. 1* is a view of the eclipse at London; *fig. 2*, at Newcastle, south of the *line of central and annular appearance*; *fig. 3*, as seen at Perth, which is north of the same line. The oblique lines drawn on the map, show the Greenwich time of beginning and ending of the eclipse at the places over which they pass. The longitude in time, as given at the top of the map, must be added to the Greenwich time, marked on the oblique lines, if easterly, but subtracted if

westerly [of Greenwich: thus, at Elgin, on the north coast of Scotland, the Greenwich time of beginning is 42 min. past 1; and as Elgin is  $3^{\circ} 25'$  west of Greenwich, and the longitude in time about  $13\frac{1}{2}$  min. west, as indicated by the top of the map, the eclipse will commence there at  $28\frac{1}{2}$  min. past 1, and end at  $17\frac{1}{2}$  min. past 4. At Norwich, the Greenwich time of commencement is 52 min. past 1; and as that place is in longitude of time 5 min. east, it will begin there at 57 min. past 1, and end at 45 min. past 4.

Our space will not allow us to treat this phenomenon of the heavens in a more dilated manner; but we will briefly observe, that so rare is a total or an annular eclipse of the sun, at any given place, that few persons can expect to witness such a pleasing sight in these islands in an ordinary lifetime.

The following time of beginning and ending of the eclipse is computed from the map.

*N.B.*—It should be observed that all the figures on the diagonal lines of the map apply to *Greenwich mean time*.

	Eclipse begins.	Eclipse ends.
Aberdeen . . . .	30 min. past 1	24 min. past 4
Barnstaple . . . .	30 — 1	18 — 4
Birmingham . . . .	40 — 1	28 — 4
Brighton . . . .	51 — 1	39 — 4
Bristol . . . .	37 — 1	25 — 4
Carlisle . . . .	33 — 1	21 — 4
Chester . . . .	34 — 1	22 — 4
Derby . . . .	42 — 1	30 — 4
Dublin . . . .	18 — 1	6 — 4
Edinburgh . . . .	32 — 1	20 — 4
Exeter . . . .	33 — 1	21 — 4
Gloucester . . . .	41 — 1	29 — 4
Hull . . . .	47 — 1	35 — 4
Ipwich . . . .	56 — 1	44 — 4
Launceston . . . .	39 — 1	12 — 4
Leeds . . . .	42 — 1	30 — 4
Lincoln . . . .	47 — 1	35 — 4
Liverpool . . . .	34 — 1	22 — 4
Manchester . . . .	37 — 1	25 — 4
Newcastle on Tyne . . . .	40 — 1	28 — 4
Nottingham . . . .	45 — 1	33 — 4
Oxford . . . .	45 — 1	33 — 4
Portsmouth . . . .	46 — 1	34 — 4
Sheffield . . . .	42 — 1	30 — 4
Taunton . . . .	36 — 1	24 — 4
Worcester . . . .	38 — 1	26 — 4
York . . . .	43 — 1	31 — 4

*Obs.*—The fractional parts of a minute are not noticed in the foregoing table of commencing and ending.

#### THE IMPORTANCE OF REGULAR INDUSTRY AND PUNCTUALITY.

We scarcely know of any other word in our language which has been so completely and so fatally misunderstood and misapplied as the word "genius." Young men too commonly suppose that genius, or in other words aptitude for a particular pursuit, conjoined to inclination for it, exempts them from aiming at any other requisite for success in it. They seem to suppose that there is something vulgar and unworthy in that steadfast application to any given pursuit, which they think proper to speak of as "plodding." And yet the history of almost every really eminent man, no matter in what pursuit he has signalised himself and served mankind, abounds with proofs, that to steady industry, fully as much as to genius, has all really great human achievements been attributable. Great scholars, for instance, have always been, not merely laborious students, but they have also studied both methodically and regularly; they have had so very portion of the day its proper and allotted study,

in no wise would they allow any one portion of time to be encroached upon by the study to which another portion was especially appropriated in their fixed plan of action. The numerous, and, considering the barbarous state of learning in his time and country, the really marvellous attainments of Alfred the Great, king of England, were won far less by any very striking and brilliant original capacity than by his herculean power of application, and by the steady resolution with which he applied the various portions of his day to the various pursuits in which he found it necessary to engage; and surely if he, the great king, the undaunted general, the (for his time) learned scholar and sound statesman—surely if he, with so many cares and such important as well as numerous claims upon his time, would thus sternly and steadily adhere to regular perseverance in his industry—surely, if he could do this, it would ill become the more humbly gifted and infinitely more humbly situated student of our own times to think industry and steadiness otherwise than necessary.

Another most important virtue which your thorough-going and inordinate admirers of the fits and starts, which they call genius and think so brilliant an acquisition, are too commonly in the habit of both thinking meanly of and speaking meanly of, is punctuality. And yet there is not a quality of much greater importance to the man who would be either useful or prosperous. Lord Nelson, that great man of whom England is so justly proud, attributed his success in life far more to his punctuality than to his genius; and yet we would suppose that even the least modest of those who affect to undervalue so old-fashioned a virtue as punctuality, would not for a moment scruple to compare themselves, as to genius, with the greatest man this country ever produced! His lordship, when about to leave England on his last glorious expedition, had occasion to order some articles of furniture for his cabin, and the tradesman to whom he gave the order promised very emphatically to be "*exact to*

*the moment.*" "Not so," replied the hero, "not so—be *twenty minutes* before the time; to being *always twenty minutes before my time I owe all that I have on earth.*"—a lesson that, which no really moral or well-inclined young man should ever for a moment lose sight of. To those who never nerved themselves to the task of being industrious and punctual, the vast, the wonderful power of being so, can scarcely be imagined; they can scarcely imagine how much may be done by even the most gentle tasks *regularly and steadily* persisted in. Peter the Great, Frederick of Prussia, Washington, Napoleon—in short, all men of very great merit and success, have been distinguished for industry and punctuality. Again, we ask, such being the case, how can any really well-disposed young man treat slightly virtues which have been held so little less than all important by such names as those we have enumerated? Yet, one other quality of vast importance, and which we too commonly find young men inclined to undervalue, is the power and regular habit of early rising. On this point, Buffon, the truly eloquent and eminent French naturalist, was so particular, that finding himself constitutionally or by habit but too much inclined to lie in bed till very late, he paid a faithful and attached servant a handsome gratuity for every time of his getting him up by a certain time in the morning. At first, Buffon was merely awakened, when he regularly turned round for "a little more sleep, and a little more slumber." "Upon this," says Buffon, "my servant at length employed force. I however begged for indulgence, bade him begone, and even threatened him with dismissal; all was of no avail, and I was compelled to comply; and he was regularly repaid for the abuse I heaped upon him by being heartily thanked and presented with a crown. And to the firmness of poor Joseph *I am indebted for ten or a dozen volumes of my works.*" And *this*, be it remarked, is the testimony of a man gifted beyond almost all of his contemporaries with that brilliant and ready aptitude which we commonly call genius!

#### [SKETCH OF THE ATTEMPTS AT FINDING A NORTH-WEST PASSAGE TO INDIA.]

To understand the importance of finding a north-west passage to India, it is only necessary to compare the difference between sixteen thousand five hundred miles, and seven hundred and seventy; the former being the distance from London to Canton, in China, by the *present* route, the latter, that of a ship if she could sail directly over the north pole. Wonderful advantages, it is needless to say, would result from so great a diminution of the distance; and, ever since the project was first entertained, a proportional anxiety has been felt to accomplish so very desirable a result. Whether the very nature of the question does or does not negative the possibility of the desired achievement, it makes no part of our present business to inquire; and we consequently shall confine our account to what actually has been done, instead of speculating upon what might have been done heretofore, or may be done in future;—though assuredly, if we were to speculate upon the latter by the knowledge we have of the fate of all the various expeditions which have hitherto been undertaken, we should be but little inclined to *hope* for success, strongly as we feel bound to *wish* for it.

The hope and the wish to find a direct western passage have been entertained almost as long as the "new" world has been known to the inhabitants of the "old." At first it was thought that diligent exploration of the eastern shores of the American continent would lead to the discovery of some strait, connecting the waters of the Atlantic with those

of the Pacific; and, for a brief space, it was thought that the gulf of Mexico would be found to afford the desired communication between the two; but the hope of this was soon terminated, by the discovery of a range of rocky mountains which completely separated the Pacific and the Atlantic. The explorations were continued with great spirit and perseverance until it was demonstrated, beyond all possibility of doubt, that the land was continuous from the Gulf of Mexico to the Arctic circle.

The hope of discovering a direct *western* passage being thus definitively negatived, the new question then suggested itself to scientific geographers and navigators—might there not be a passage found among the northern shores of the American continent? In other words, the question then arose, which even yet remains unsolved, of whether there might or might not be a possibility of discovering a "north-west passage to India?"

In accordance with her character, of the very first naval power in the world, England has spiritedly taken the lead of all other nations in making bold and costly endeavours to solve this question.

Soon after the middle of the sixteenth century, Mr. (afterwards Sir Martin,) Frobisher resolved to endeavour to discover a north-west passage to India. So little, however, was his noble and praiseworthy ambition shared by the powerful men of his day, that he was for fifteen years con-

stantly, but ineffectually, endeavouring to get the means of proceeding on his adventurous voyage. At length, in the year 1576, he succeeded in getting two small vessels, which were neither adequate in burthen nor equipment to facing the manifold and peculiar perils of an Arctic voyage. But no inadequacy of means could daunt the spirit of this gallant seaman, and he made three perilous but, unfortunately, ineffectual voyages. His vessels were dreadfully injured by the huge mountains of ice which so greatly endanger and annoy the voyagers in those high latitudes; and, after he had made three unsuccessful voyages, his patrons, small as their patronage had been, became so utterly discouraged and wearied, that they decidedly refused to advance any farther aid in any shape.

In the year 1585, the effect of Frobisher's disappointments had somewhat passed away, and a society of gentlemen subscribed the necessary means for a new expedition to the Arctic seas. The expedition thus fitted out was entrusted to the command of Mr. John Davis, a fine seaman, and a man of singular boldness and perseverance. He, like Frobisher, made three voyages, but though he discovered the vast straits which bear his name, and was very sanguine in the belief that he should ultimately achieve the desired result, his patrons got tired, as Frobisher's had previously done, and refused to furnish the means of a fourth voyage. The project was not again thought of until the year 1607, when some merchants sent out Captain Hudson. This intrepid mariner having vainly sought a passage along the north coast of Asia, attempted to find one between Spitzbergen and Nova Zembla. Again he tried the old rout by the west. Having wintered in the most southerly part of the great sea, which is called after him "Hudson's Bay," he was on the very point of again setting out on his voyage of discovery, when a villain named Green, whom Hudson had actually rescued from destruction, seduced the crew into mutiny. Poor Hudson, his son, and seven of the crew who were—

*"Faithful among the faithless found,"*

were put into a crazy boat, and turned adrift in that horribly inclement climate, and neither the captain nor any one of his unfortunate companions was ever afterwards heard of; though the majority of the dastardly mutineers arrived safely in England.

Baffin, Lucas Foxe, and others, repeated these intrepid attempts, but with no sensible improvement upon the fortune of their predecessors; and it was not until early in the present century, that the public mind became at all vividly reanimated upon the subject. The first of the expeditions of the present century was entrusted to Captain John Ross, who was not only known as a very intrepid and able officer, but was also peculiarly experienced in the difficult navigation of the northern seas. He was especially desired to make the circuit of Baffin's Bay, and to use the utmost diligence in endeavouring to find any outlet that might exist to the Pacific.

At a future time we shall give, from Captain Ross's own report, some account of the truly terrible dangers against which he and his gallant followers had to contend. For the present, we have only space to say, that though Captain Ross on this occasion displayed his usual skill and gallantry as a seaman, there was a very general impression among those who felt interest in his success, that his examination of the various inlets to which his attention had been so especially directed, was infinitely too cursory and imperfect. This was especially the case as to Lancaster Sound, which he very imperfectly explored, and which most of his officers felt inclined to look to for the much desired passage. This im-

pression was strongly felt by Captain Parry, the second in command of the expedition, and the discussion of the question in England led to the fitting out of a new expedition, for the express purpose of exploring Lancaster Sound. This expedition, consisting of two vessels, was entrusted to the command of Captain Parry, who commenced his arduous and important voyage in the month of May, 1819.

*(To be concluded in our next.)*

## ON THE RELIGION OF THE HINDOOS.

CONSIDER them in what light we may, it is impossible not to consider the Hindoos a very remarkable people; but, while we marvel at and admire the grand and the vast in their history, tradition and religion, it is not easy to forbear from smiling, partly in pity, and partly in contempt, as we view the petty and absolutely ludicrous puerilities with which even the gravest of their superstitions are so intimately commingled. But, both as a subject of amusement, and if properly considered and examined, a source of very useful instruction, the history of the religion of the Hindoos is well worthy the perusal and study of every intelligent reader. It is of course only in our power to give a mere and brief outline of a subject so extensive; but we shall endeavour to make it sufficiently full, to interest even those of our readers who have no opportunity to consult more extensive and voluminous works upon the subject.

Except the Chinese, there is not an eastern people which can compare with the Hindoos, as to the knowledge and practice of the arts of civilization, and yet the veriest savages of Africa are not more servilely superstitious as to belief, or more censurably wasteful of time spent in superstitious ceremonial. In this latter particular, indeed, it is not easy for any people, whether civilized or savage, to go beyond the lamentable absurdity of the Hindoos, who sacrifice to processions, holidays, penances, and other useless forms and ceremonies, so much of their waking time, that to that one folly an enlightened observer would attribute the chief of all the privations they ever endure as to personal comfort; while a political economist would hazard but little in pointing to the same folly as the cause why they are as yet so very far from having attained to the political importance and freedom of which they are in other respects so remarkably well worthy. Heathen as they are, in but too many respects, the Hindoos, in common with the heathen in general, (however grossly their belief upon minor points,) believe in the existence of a supreme and invisible Deity, the creator and preserver of the universe; and, it is not a little wonderful, that a people possessing this great primary truth, should be plunged as they are into the very puerility of credulity upon other points.\*

Though the Hindoos acknowledge the existence of a supreme being, whom they name Brahma, they cannot refrain from giving a fictitious and ridiculous account of him. Previous to the creation, say they, Brahma reposed continually silent and self-concentrated.† Being at length desirous to commence the great work of creation, he, by the

\* Perhaps the all but universal belief in a supreme and invisible Creator and Governor of the universe, contrasted with the wild fictions which millions of men contrive to couple with that belief, may be taken as the strongest possible proof of the injurious power of mental indolence. We shall, at no distant period, make this contrast the subject of an essay in this work.

† Here, as in other cases, superstition has embodied its own feelings: the Hindoos are remarkably indolent.

mere power of thought, created the waters in which he deposited himself in a golden egg. In this envelope, which blazed with the splendour of a myriad of suns, Brahma remained inactive for millions of years; and then, suddenly exerting the divine energy of mind, sprang forth from his concealment to be the creator of subordinate deities, and of all things contained in the mighty universe. Brahma is depicted as a golden coloured figure, having four heads and four arms. But though Brahma is the chief of the Hindoo deities, and though from him the chief caste of the Brahmins have their title, less respect is shown to him, as to ceremonial worship, offerings, festivals, and so forth, than to any of the inferior deities.

Although Brahma is nominally the first deity of the Hindoos, and the creator of the others, the deity to whom the greatest real respect is paid by these people is Vishnu, the preserver. This deity is represented to have the benevolent task of interfering to prevent any great evil or calamity which threatens mankind. Whenever this has been the case to such an extent as to demand the interposition of Vishnu, he has appeared upon earth; and the histories of his nine avatars, or comings, are representations of nine successive transformations of the deity, and deeds performed in the various shapes he successively assumed, such as surpass even the Metamorphoses of Ovid. There is to be a tenth avatar of Vishnu, when, armed with a blazing sword, and mounted on a milk-white horse, he will descend upon the earth to punish the wicked and to put an end for ever to sin and misery.\*

The third great deity of the Hindoos is Siva, the Destroyer, whose vindictiveness and skill in ill-doing, however, are by no means equal to those of his female partner Doonga or Kalee, the chief of the female deities. Like Vishnu, she has assumed many successive forms, and has been engaged in a variety of marvellous combats. Though her disposition is represented to be most sanguinary and cruel, the Hindoos, who are very far indeed from deserving either the one epithet or the other, hold her in the highest reverence, and heap the most precious gifts upon her altar. Unlike the other Hindoo deities, she requires the blood of animals to be sacrificed to her; and, though it has now happily ceased to be the case, there undoubtedly was a time when human victims were offered up to her!

Subordinate to these deities, and having their various especial offices, are minor deities, infinitely more numerous than those of the Pantheon of Old Greece; but it is not necessary to speak of them here, otherwise than generally. We now, therefore, proceed to speak of the Hindoo doctrines.

We have already shown, that in the religion of the Hindoos, the avatars, or comings, of Vishnu, are a very prominent feature; and that in those avatars the god took various successive and appropriate forms. From this portion of the religion, or rather of the superstition of the Hindoos, comes that other very prominent and important portion, the metempsychosis, i. e. the transmigration of souls.

Seeing that their gods (our young readers, we hope, need scarcely be warned that these are false gods, or idols, erected by the ignorance and superstition of paganism) were liable to change of substance and appearance, it was scarcely either unnatural or illogical for the benighted heathen to suppose that their punishments or rewards would also be, in like manner, connected with and manifested by the peculiar substance and appearance of the condemned or the approved. Accordingly, we find that that belief in a future state of rewards and punishments which is, in point of fact,

common to all mankind, (for how could so awful and magnificent a truth be hidden from that intuitive perception with which God, the true, the great, the only God, has endowed all mankind, and which, in the case of those who enjoy the peculiar blessing of living under the Christian dispensation, is confined to the *spiritual* resurrection,) is, by the Hindoos, misunderstood to include a *bodily* resurrection; and admitting their idle, or rather their benighted premises to be true, it would be difficult to deny to the poor Hindoos a very logical conclusion, in applying to themselves those rules and those processes from which they did not exempt their deities.

We suppose (for argument sake) that our readers are perfectly ignorant of Greek—we suppose them not to know A from B; we therefore premise that metempsychosis means, literally, a passing of one soul into various bodies. We have seen that the Hindoo gods are, by their deluded votaries, subjected to certain *bodily* changes; we have shown, too, that the people put *their* case and that of *their* gods on precisely the same level: they have, in fact, *incarnated* their own feelings and their own passions, and then set up those incarnations upon a pedestal, which they have worshipped as gods. Seeing that their gods, the objects now of hope and love, now of fear and detestation, had been, and still were, subjected to the metempsychosis, the ignorant Hindoos, as utterly unaware that these *gods* were the mere creations, nay, the very manufacture of mankind, supposed that the worshippers *must* be subject to the same laws to which their creators and rulers, i. e. their gods, were subject, and still must be.

The young christian reader, even admitting that he already has a due and reverential sense of the *true* God, can scarcely, without a "GUIDE," understand the amount of *temporal*, to say nothing of *eternal* mischief, which springs from this most unfounded belief. In the first place, these benighted people suppose that the reward of virtue in this life is the incarnation of the virtuous soul in a noble or enviable material body; and that the punishment of the vicious man is, that the vicious soul shall be conjoined to the loathsome reptile, the unclean bird, or the savage and mean detested beast.

From such a belief as this, young reader! consequences necessarily spring, such as your utmost ingenuity cannot compass ere we meet again to point them out to you.

(To be concluded in our next.)

## REMARKABLE CAVERNS.

CAVERNS are hollows in the solid crust of the earth, and are generally found where great volcanic action has been at work. There are very many of them in various parts of the world, and most of them are remarkable from some particular cause: some, on account of the awful gloom of their vast extent; others, by the fairy beauty of their stalactites, presenting almost every variety of figure, and sparkling in the light of the torch with a brilliancy beyond that of the costliest diamonds.

In many caverns, especially in Germany, the various divisions or rooms, brilliantly adorned with stalactites, have spread upon their floors ghastly heaps of animal bones. The discovery of this fact has caused very great curiosity and interest among geologists and other men of science; and the cause of such vast assemblages of bones of different animals—some of them of species no longer in existence, and still more of them of species no longer to be seen in the climate in which the dead bones are found—has very

\* Of one of his avatars we shall have to speak hereafter, in speaking of Buddhism, a kind of heresy from the religion of Brahma.

naturally, been much and ingeniously speculated upon by the learned.

The most probable of all the causes which ingenious speculation has suggested, are the following:—1. That the bones are the remains of animals which were indigenous to the land, and which died peaceably in the caves; 2. That they belong to animals which were swept into the caves, and destroyed by inundation; 3. That they belong to animals long enveloped in stony strata, whose solution produced the caverns, the softer parts of the animals being consumed together with the softer portion of the rocky strata in which they were enveloped.

Of all these three hypotheses, the first seems the most feasible; for if the third were the true one, the bones would have been mixed with the surrounding materials of the mountains, and of course have been coeval with the mountains themselves; whereas the state of the bones makes it certain that their origin is far more recent. And if the second hypothesis were correct, must it not be inevitable that the violence of the inundations which entombed these bones would also, to some extent, have injured their structure? Now this is so far from being the case, that even the smallest prominences of the bones are found to be in the most perfect state of preservation. It only remains, then, to suppose that these caverns were the dens of carnivorous animals, now no longer existing in the climate, and that the heaps of bones that we find in the caverns are the remains of those fierce animals, and of the prey which, in their lifetime, they had dragged in and devoured. Nor is this hypothesis at all invalidated by the seeming difficulty of accounting for the entire disappearance of whole species of animals; for fossil remains of entire animals have been found of a vastness of which the creatures of the present time furnish nothing like an example, as for instance the *Megatherium*, or *Great Monster*, which was found in South America, and is now in the possession of the Geological Society of London. Nor need we, in fact, confine our argument to the limit within which fossil remains would furnish us with proof. We need ask, Where are the *wolves* of England; which once so abounded, that their heads were paid to the crown by way of tax? Except in dens, and brought at great expense from foreign countries, not a single specimen can now be found in England of an animal whose numbers and ferocity were, comparatively speaking, very recently the curse of the country. And should Dartmoor and the other great waste lands of England be perfectly enclosed and cultivated, the heavy flying and timid bustard, the largest by far of all our birds, will also become wholly unknown here.

(To be continued.)

## EFFECTS OF INVENTIONS AND IMPROVEMENTS.

THOUGH no one would choose so far to compromise his character for common sense as to say, that the increased intellectual culture of the people, and the wonderful increase in the number and excellence of the machines used in the arts, are evils, yet it is by no means uncommon to hear this said by *implication*. Now, in truth, if morality were not increased by the growing intellectual culture of the people, and if the social condition of the people were not improved by the improved state of the arts, the praise we bestow upon both would be wholly unjustifiable—for, as we have repeatedly endeavoured to show our readers, they are means,

and it is only as means to a great and good end that we ought to consider them.

But, in truth, nothing but blindness, or the most obstinate prejudice, can allow us to be unconscious that the world has progressed in morals and comfort in precise proportion as it has progressed in literature and science.

In London, for instance, the morals of the working people are infinitely superior now to what they were during the memory of even middle-aged persons. Their demeanour is more peaceable, their pastimes and recreations unexceptionable; and even intoxication, that most obstinate gall—the merely sensual pleasure—is now practised by only a comparatively few people; those pests, the gin palaces, being visited and revisited by a comparatively limited class, instead of being, as is sometimes erroneously represented, supported by the fewer and rarer visits of the great majority of the working people. Again—the bear-baiting, dog and cock-fighting, and pugilism, which only so few years ago disgraced the metropolis, and brutalized the minds of the working people, are now very nearly, if not literally extinct; and the same class of men who formerly supported those disgraceful scenes, are now the wiser, happier, and infinitely more moral patrons of mechanics' institutions and reading rooms. With facts such as these, we surely must have a truly inveterate prejudice against intellectual culture, ere we can deny it the merit of having worked a vast improvement in the moral character of the people. And we may find new proof of the benefit thus conferred, by attending to the evidences given before a late Committee of the House of Commons, by gentlemen connected with that valuable institution, the British Museum, where we distinctly find that a vast number of working men are annually the visitants of that noble institution, and that their conduct is invariably marked by the utmost propriety and intelligence.\*

The doubts which some writers seem to entertain of the morality of the people increasing with their intellectual improvement, appear to be scarcely worse founded than the doubts which others express of the beneficial effects of improvements in the arts concerned in the production of the necessities of life. It is no uncommon thing to hear deprecations of farther improvements, and predictions of mischief to arise from our "improving too much." Even were there nothing more than mere error, in deprecation and prediction of this kind, it would not be wholly foreign to our purpose to warn our readers against being misled by them; but we deem it a very important duty to do so, when we remember that working men have not unfrequently been led into acts of equally tyrannous and senseless tyranny, not in any inherent wickedness of heart, but in their ignorance of the real effect of improvement in labour-saving machinery.

Too true it undoubtedly is, that there is, even now, but too much of real and deep distress in the world; but, to take that fact as a proof of the non-value of the manifold improvements in the arts, is to take a very partial and unjust view of the question.

The most cursory comparison of the present state of the population of England, with the statements which the historians give us of the former state of things, will warrant us in affirming that the great majority of the working men of England possess comforts which, in former times, could not be procured even by sovereigns and nobles. In the time of Alfred the Great, for instance, the houses of even the wealthy were so ill-constructed that lanterns were

\* The evidence to which we allude was recently printed in "*The Times*," and will be found well worthy the perusal of all who wish well and hope well to the onward march of human wisdom and human goodness.



invented, in consequence of the currents of air which poured through the crannies, quite commonly extinguishing lights which were not thus protected. In apparel, bedding,—in short, in all that concerns comfortable human existence, we are equally before our ancestors; and the poorest labouring man can now, for a few pence, purchase more useful and diverting reading than would have cost Alfred the Great a score of times as many pounds. But it is sometimes argued, that though inventions and improvements may benefit the consumers of any given article, they must injure the producers of it. If this could be proved, it would then become a question whether the consumers ought not to be made to compensate those of the producers whom any given invention or improvement should throw out of profitable employment. But, in truth, it is quite certain that no such evil effect takes place; there always has been, and always will be, too much desire for gain to allow of whole classes of men being so indolent or so uninventive as to be consigned to starvation rather than turn from an employment no longer in request, to one that is so. If, by the printing-machine, for instance, some of the severest labour that human beings ever exhausted their strength in performing, is in a great measure superseded, *other* labour, to ten times the value, is brought into demand. The ordinary hand-press was worked by two men and a boy; an ordinary printing-machine employs, at the fewest, five persons; viz. the machine-man, two feeders, or layers-on, and two takers-off, and the machine is made at an infinitely larger cost than the press; or, in other words, it causes more capital to be paid to labouring men—firstly, while it is being made; and secondly, as long as it is worked.

How far machinery has any tendency to diminish the demand for human labour, we may judge by comparing the productions of the copyists of the olden time with those of the printers of our own day; of which comparison it is scarcely an exaggeration to say, that the result is, that where the production of MS. books employed *one* man, that of printed books employs five hundred.

No! we must not consent to believe that aught but good can result from the mental and moral activity which so wonderfully distinguishes the present day;—the more, and the more correctly, we reflect upon it, the more glad and hopeful will be our anticipation of a time when want and immortality will be what the non-existence of means of general instruction is now—mere matter for the writer to record, and for the reader to wonder at.

### "IT'S NO BUSINESS OF MINE."

It has often, and no less truly been affirmed, that very much of the shrewd practical wisdom of men is embodied in proverbs and short idiomatical sentences: but we do not remember to have seen it any where remarked, that the folly and the hard-hearted reasonings of the world are, to an equal extent, propounded in terse, stern, biting, sentences; which obtain all the more general use and acceptance from the fact, that their point conceals their fallacy, while their brevity and roughness recommend them at once to our indolence and to our ill nature. One or two of these phrases we have already animadverted upon; such as "I don't care," and "Very satirical;"\* but the particular one, which stands at the head of this article, seems to us to be infinitely the most mischievous, as well as the least justified by sound reasoning of the whole deleterious family.

And yet, how common it is to hear this hard-hearted and leaden-headed phrase spoken with all the complacency with which the sage would pronounce a new truth, or the philanthropist's advocate a new mercy! Do we hear that the vice or folly of a distant people has reddened their fields with blood, and given their dwelling places and their once fruitful and pleasant fields to the lurid and unsparing flames of war? Mark how coolly, with what perfect self-complacency, with what an utter freedom from even imagining that he is calling himself hard-hearted, or idiotic, or both combined—mark how coolly some one will stop the expression of sympathy, and demand, with as matter-of-fact an air as if he were asking for twenty shillings in change of a sovereign, "Well, what business is it of mine?"

The imperturbable mathematician, who objected to Shakspeare's finest tragedy, that its performance was useless and uninteresting because "it proved nothing," was merely destitute of a particular quality of intellect. He lacked that union of taste, perception, and feeling which goes so far towards making up what we conventionally call "Imagination." He had been accustomed to make demonstration the test and the *το καλον* of his studies—and his contempt of Shakspeare's most poetical production was rather *odd* than censurable—no proof that he had not both heart and head, though a very decided one that he had far more qualification for comprehending Euclid than either to feel the burning beauty of the sublime poet, or to

"Give him faith and full credence,  
And hold him in all reverence."

But the man who cannot understand that what does not absolutely *hurt* him, is not to be deprecated, not to be sympathised with, not to be considered as a calamity to our common nature, and one for which our common nature ought to grieve, is really deserving of all censure, and is also a companion against whose evil and searing influence all men, and more especially the young, ought to be, as far as possible, warned and guarded.

It is not, as at first sight, merely in its actual use, and in its individual influence upon those who use it, and upon those who listen to it, that this hard-hearted and illogical phrase is injurious and to be censured. It is to the *spirit* of this phrase that wars of injustice and cruelty, tyrannous and barbarous laws, and heartless and debasing customs, have chiefly owed their evil and disgusting continuance. What every individual in the nation, guilty of any of these injustices would most probably have shuddered to inflict with his own hand, or to witness the infliction of it in his own presence, THE NATION has quite coolly perpetrated, because each individual has tacitly laid the flattering unction to his soul—"It's no business of mine."

Never, oh never, young reader, be induced to use, or be influenced by this most unfeeling and mischievous phrase. *Every* ill that befalls human beings is something to you; the same God, who graciously spares you from having to endure the particular evil in question, has created the sufferer of whom, and of whose sufferings, you hear such light and heartless mention; and, one of the most important and weighty duties enjoined upon you by that merciful and powerful Being is, to "love one another." And how is that duty performed by him, who speaks, thinks, or acts,—when the sufferings, the sorrows, the misfortunes, or even the errors, of his fellow-creature are in question—"It's no business of mine?"

If it be replied to what we have said on this point, that the phrase to which we have so strongly objected, is, after all, *only* a phrase, and that they who use it, may, not improbably, be perfectly humane and sympathising as to

\* "Guide to Knowledge," No. CCIII. &c. See INDEX.

their actions, we beg to rejoin that levity of phrase rarely fails to lead to levity of thought, first, and then to levity of act. And, moreover, to those who may feel inclined to think a mere phrase of so very little importance, we beg to say, that even if in our mouths this sort of speaking may be a mere phrase, it is most likely to be, in the hearts of those who hear it, the parent of thought.

We have all, more or less, an influence on the opinions, the feelings, and subsequently on the conduct of those with

whom we associate. The sublime gift of speech is not entrusted to us for the purpose of saying what means nothing; and that, in the most favourable view of the case, is the utmost that can be said in defence of this phrase, and those which resemble it. And, however idly and thoughtlessly such dangerous words may be used by the speaker of them, it will but too rarely happen that the hearers of them will fail to apply them practically, and to the full extent of their evil tendency.

### BAMBOROUGH CASTLE.

In the county of Northumberland, situated on a lofty hill near the sea, is what remains of the ancient, and formerly very strong castle, of which the accompanying Engraving is an accurate representation.

The precise date of the foundation of this structure it would now be but vain to endeavour to ascertain. The building is generally attributed, however, to the Romans, and it is certainly of very great antiquity; for as early as the time of the Heptarchy, we find that it was a fortress of great strength, and of considerable importance in repelling the frequent and savage incursions of the Scots.

In common with all the old castles of England, this fortress was often and hotly besieged in the domestic wars which were formerly so common, and of which, thanks to the glorious and humanizing influence of civilisation, we may now hope that there will never be a repetition. Of some few of these sieges, as being so connected and so illustrative of this venerable ruin, we proceed to give a brief account.

In the seventh century, Ofred, king of Northumberland, being at feud with one of the most powerful of his nobles, who had the audacity to aim at the authority of the young king, his tutor (for Ofred was as yet a minor) shut himself and his royal pupil up in this castle. There would be usurper set himself down before the castle with a numerous and well-disciplined army. The siege was commenced and carried on in form and with great spirit; and though the besieged defended themselves very gallantly, they were so hotly and pertinaciously assailed by their foes, that the young monarch was in imminent danger of being compelled to surrender at discretion; in which case, when we reflect upon the barbarism of the age, and the actual ferocity of its warlike usages, there is but little room to doubt that young Ofred would have furnished another illustration of the terribly true saying—that "from the prisons of dethroned kings to their graves there is but a single step." But young as Ofred was, he had already succeeded in winning the affections of his subjects; and when the stout Northum-

brians heard of the beleaguered and perilous situation of their king, they assembled in vast numbers, and hastened towards the scene of action. Their appearance speedily changed the aspect of affairs; the besiegers had to withstand at once the onslaught of the new comers and the furious sortie of the besieged. A desperate action ensued, in which the rebels were totally defeated, with a terrible amount of loss in killed and wounded. Their leader, after making attempts, as desperate as they were vain, to redeem the fortune of the day, was made prisoner, and, after summary trial, was condemned and executed as a traitor.

Penda, king of Murcia, also set himself down in form to the siege of this castle; but its vast strength bade defiance to such means as he possessed, and the besieged, securely entrenched behind their massive and lofty battlements, were enabled to make sad havoc among his troops. Enraged at the fruitlessness of his efforts, and at the losses he daily sustained, the besieger at length caused his troops to fell a vast number of trees in the adjacent forest: a large pile of fuel being thus obtained, it was arranged in the most promising situations and set on fire. The attempt at arson proved to the full as unfortunate to Penda as his attempts at escalade had been; for the wind not only prevented the flames from doing any damage to the castle, but blew them directly upon the camp of the besiegers, which they utterly destroyed; and Bamborough Castle was once again free from the presence of a foe.

In the reign of William the Conqueror this castle was vigorously besieged by Malcolm Canmore, king of Scotland, with a powerful and well-disciplined force. The task of defending it devolved upon Waltheof, earl of Northumberland, and so well did he acquit himself, that he not only compelled the Scots to raise the siege, but also captured a great many of the besiegers, including some of the principal of the Scottish nobility. It is painful to be obliged to record that Waltheof proved himself to be to the full as cruel as he was courageous, by putting the whole of his unfortunate prisoners to death, and causing their heads to be set upon poles in various parts of the country.

In the reign of William Rufus the castle was as gallantly defended as it had been by Waltheof, but by no means in so loyal a cause. Robert Mowbray, having greatly distinguished himself in the defeat of Malcolm, king of Scotland, in the sanguinary contest in which that king lost his life, either was, or imagined himself, treated with less distinction than this and other eminent services entitled him to expect. The discontent of powerful men of that day was easily converted into treason, and Mowbray, from being one of the bravest and most accomplished of the warriors of his king, now became the leader, as well as instigator, of a conspiracy against his crown and life.

So well did Mowbray and his confederates conceal their treasonable intentions, that the king received no intelligence of their traitorous proceedings until he had arrived at the very borders of Wales, whither he had marched to put down an insurrection. With a promptitude which at once merited and commanded success, he altered his route on the instant, and marched against the rebels, who had fortified themselves in Bamborough Castle. On arriving before the castle, William, sensible that there was no hope of carrying so strong a place by storm, coolly set himself down to blockade it. The vigilance of the blockade prevented the garrison from receiving any supply of provision, and the blockaded force was consequently exposed to very severe and protracted suffering. But Mowbray contrived to elude the vigilance, great as it was, of the royal force, and escaped to the convent of Tynemouth, where he was taken prisoner, after

making a desperate resistance. On being taken, Mowbray was led before the walls of Bamborough Castle, which still held out under the governance of Mowbray's brother-in-law Morell; and the latter was solemnly assured, that unless he threw open the gates within a given space of time, the prisoner's eyes should be put out. Mowbray's wife, who was still in the castle, terrified at the horrible danger in which her husband was placed, exerted herself so effectually with her brother, that she induced him to comply with the king's demand. The castle was yielded up to the king at the appointed time; and it is truly pleasing to be able to add, that William was so far from taking a sanguinary revenge for the obstinate gallantry with which Morell had opposed him, that he took that brave soldier into his especial favour, and conferred honours and commands upon him.

Of the remains of the castle our engraving will give our readers a better idea than they could derive from any verbal description. At the foot of the castle hill is the little village of Bamborough, which is remarkable chiefly for its venerable and ancient church,—an exceedingly neat building, consisting of a chancel and side aisles, and said to have been built by Ofwald, king of Northumberland; i. e. as long ago as the early part of the eighth century.

---

#### SIR ISAAC NEWTON.

To honourable minds it is painful to think ill of *any* one; but it is doubly painful to think ill of those whose genius has enlightened the world, and whose intellectual eminence seems so strangely incompatible with any moral obliquity. Truth, undoubtedly, should be the first consideration, equally of the biographer and of the critic; but nothing short of the most irrefragable proofs should induce us to think ill of those to whom the world is indebted for lessons of very precious wisdom.

During all the very long time which has elapsed since the death of Sir Isaac Newton, his moral character has been uniformly represented and believed to have been upon a level with his intellectual character; and upon mere humanity it would not be easy to pass any higher encomium. The kindness, the meekness, the singular suavity and simplicity of this great man, have been praised in a thousand biographical works; most of which, especially those intended for juvenile perusal, have contained anecdotes, placing one or more of these qualities very strikingly on record. Rarely, indeed, has any great man passed through a long life so free from the strife and bitterness of controversy, as did the illustrious Newton; and we should almost as soon have anticipated his return from the grave as his being subjected to charges of mean, malevolent, and envious spitefulness. Such charges, however, are now for the first time brought forward, and it becomes all lovers of learning seriously and anxiously to examine how far those charges are founded in fact.

Mr. Baily, an eminent astronomer, has just published a *Memoir of Flamsteed*, the father and founder of English practical Astronomy.\* From papers found in the Royal Observatory at Greenwich, and from a long series of letters between Flamsteed and two of his friends, a very interesting book has been made by Mr. Baily; and though we decidedly dissent from the view which this volume tends to give us of the character of Newton, we are in merest justice bound to admit that Mr. Baily has strictly confined himself to his duty as a biographer.

---

\* The volume is printed at the public charge, and distributed gratis among the learned Societies.

Flamsteed's early life we need take little notice of, as it does not bear upon our present subject; it will suffice to say, that after completing his education at Cambridge, he took holy orders, and was presented to the living of Burstow, in Surrey. Even while quite a youth he had attained to so great a skill in astronomy as to make some exceedingly difficult and valuable discoveries; and when the Observatory of Greenwich was founded, Flamsteed was appointed to the important office of Astronomer Royal. His salary was low, and he was much straitened for want of proper instruments; but it must be remembered that he had the revenue of his clerical, as well as of his lay appointment; and the manner in which he complains of his situation at the Observatory shows him to have been a man sadly wanting both in dignity and mildness of temper; and to this point we would beg very particularly to direct the reader's attention.

In 1654, Newton solicited the use of some of Flamsteed's observations on the moon's phases, to aid the completion of "Newton's Theory of the Moon's Motion, as derived from Gravitation." Flamsteed, who had been very considerably aided by Newton, complied with this request, but stipulated that they should not be shown to any one. Soon afterward he accused Newton of having shown them to Halley; and though Newton mildly, but positively, and with dignity denied having done so, Flamsteed urged the charge with as much bitterness and rudeness as though he had full assurance of its truth; and from this time he seems to have hated Halley, who, as a practical astronomer, was only and scarcely his inferior, and to have thought every word spoken in praise of Newton an insult offered to himself. This truly unhappy and pitiable state of mind makes its appearance in almost every one of his letters; *and surely that alone ought to go very far towards discrediting his charges against that great man, in whose dispraise no one else has ever spoken.*

He speaks continually of Newton unjustly treating him, yet he still corresponded with him; and though he was obviously dissatisfied with his situation at Greenwich, he clung to it with a fierce tenacity, lest Halley should be appointed to be his successor. And it is pretty evident that the abuse which Flamsteed lavishes upon Newton was far more due to Halley, who, as a practical man of the world, and of science, could very easily exert an influence over a retired and unworldly man like Newton.

To enter into a detailed statement of the real and imaginary grievances of Flamsteed would demand more space than we can spare; but we may say, in general terms, first, that we think Flamsteed had very great reason to complain of the treatment he received; secondly, that we are persuaded, nevertheless, that his impracticable temper was a very chief cause of his vexations; and thirdly, that even on Flamsteed's own showing, Sir Isaac Newton was not the instigator or a deviser of the proceedings of which Flamsteed complains.

To those of our readers who wish to enter more particularly into the question, we would strongly recommend a pamphlet written in defence of Newton, by the Rev. W. Whewell. The character of so great a man as Newton is national property; and as there will be but too many writers glad to seize upon any allegations against him, it is of importance, at the least, to warn against misrepresentation.

### THE LATE ECLIPSE.

We are happy to know, that to even more than our usual very large number of readers, our illustrated article gave the needful preparatory information to enable them to enjoy this truly magnificent phenomenon. Upon one point only do our inquiries in numerous directions, and among persons

of all ranks and ages, teach us that our article left any room for doubt or difficulty, viz. as to the degree of darkness. We find, that instead of the lurid and deep gloom which commonly heralds in the thunder-storm, it was expected that there would be a pitchy darkness over the land, as dense as that of a November night. Under this impression divine service was, we understand, very generally postponed; and on our way home from attending the morning service we heard some very amusing expressions of juvenile and feminine anxiety to be home "before it gets dark."

The smoke-canopied atmosphere of London no doubt made a considerable difference in the apparent splendour of the eclipse; but, even with this drawback, it was a sight so grand, that we need scarcely wonder that ignorant and heathen people have been driven to the utmost pitch of terrified agony by the occurrence of such a phenomenon.

All the villages situated on eminences, within ten or twelve miles of London, were, we are told, literally crowded with persons anxious to see the eclipse through the most favourable medium possible.

### GOOD TEMPER IN CONVERSATION.

THE merely frivolous in conversation is bad enough, and it is, unfortunately, but too common. A tithe of the time expended upon triviality, and what is called small talk, would, if properly applied to a real and zealous endeavour at self-improvement, enable any young man of average intellect to make himself master of the rudiments, at least of two or three languages or sciences. The certainty that this is the case makes us look with very great dislike upon all unnecessary devotion of time to mere trifling: we say to all unnecessary devotion of time, because, heartily favourable as we are to zealous study, we perfectly well know that those who live in society must occasionally comply with the customs of society; nor do we think that brief and unfrequent recreation will either wean the mind from a real love of study, or cause study to be less keenly and successfully pursued.

But if we hold all mere trifling in conversation to be both contemptible and injurious, we deem a passion for sharp disputation, where the love of display, and not the love of truth, is the motive, to be equally contemptible and infinitely more injurious.

An ill-tempered style of talking is a sure mark of a very imperfectly cultivated mind. No matter what store of classical or scientific attainment such style may display; no matter how completely and crushingly triumphant may be the victory; the victor, nevertheless, is an *ill educated* man; he has not learned that his knowledge has higher uses than the use of being the weapon of a waspish temper and an unfeeling heart. The more truly, the more variously accomplished the scholar, the milder and more forbearing should be the tones and the demeanour of the man. Is it for him to endeavour to show that learning is

— "harsh and crabbed, as dull fools suppose?"

What! has he "shunned delights, and lived laborious days" in the pursuit of knowledge? Does he pride himself upon the glorious, the invaluable acquisitions he has made by dint of arduous and sustained study, and does now lay himself out to encourage the dull in their inglorious sloth, and to discourage the nobler-minded, who are just commencing their career, by showing that knowledge may consist with want of manners, want of feeling, and an utter destitution of all real desire to put knowledge to its proper use? No! let no such

man receive the ennobled and ennobling name of scholar ! He is but a very tyro in the best of all studies ; and he turns the medicament and healing balm of the soul into corroding bitterness, instead of imitating the chemist, who turns the deadliest bodily poisons into the potent medicine that saves the bodily life.

Nothing is more contemptibly easy than to display the kind of captious and disputatious temper to which we allude. It is surely no difficult matter to make the eye flash, and to raise the voice as though we were endeavouring to outbawl the tempest ; and it is as surely very easy to interrupt our interlocutors at their every third word, contradict the most authentic facts they bring forward, and stoutly maintain our own opinions, without condescending to particulars, or supporting our opinions by proof, or even argument. All this is perfectly easy ; and if our opponent be a very timid and bashful man, and our other auditors be very weak and ill-judging people, it is quite possible that the victory may for the time be with us. Even in that extreme case, what defeat could be more shameful to us than such a victory ?

What have we succeeded in proving ?—simply that we are unworthy of the knowledge we boast of possessing ! Our opponent, though silenced by our insolent violence, is very far indeed from being converted from his own opinion, or to ours ; and if any of the auditors have bestowed the applause of eye or tongue, so dear to our petty and low vanity, that applause is itself the sign and the instrument of our condemnation ; for the approbation of fools is equivalent to the censure of the wise ; and (supposing that we have any of the

sense we so much pride ourselves upon) we cannot but be conscious that none but fools could have tolerated, far less praised, our want of sense, of feeling, and of politeness.

No rank, station, age, or eminence in literature or science, can make the kind of conduct of which we have been speaking any otherwise than exceedingly disgusting and unscholarly ; but in those who are the most liable to be guilty of it, *viz.* young, inexperienced, and—even as to scholastic matters—only half-taught men, it is more dangerous. The former sort of men may possibly be so far beyond all dependence upon the opinion of others, that their conduct is reprehensible only on account of its insolent tyranny ; but the case is very different with the latter ; they not only insult others, but they also are guilty of most sottish and inexcusable injury to themselves ; they prejudice all reasonable and wise men against them ; they render all such men reluctant to give them advice or information, lest the return should be insult ; and they never *unfairly* put down an opponent without making an *enemy* ; and he who begins to make enemies in his youth is tolerably sure to be destitute of friends long enough before he becomes old.

Even wit is a dangerous, nay, very often, a fatal gift ; but the disputatious temper to which we have alluded is so hostile to all the best interests, and so incompatible with all the best feelings of the young, that even had we no other argument than their mere self-interest, we should call upon our readers to crush the very first symptoms of an indication to such a temper, even as they would crush a young, but a most deadly serpent.

## No. II.—SELF-INSTRUCTOR IN ENGLISH COMPOSITION.

### HINTS ON COMPOSITION.

ALTHOUGH it is not necessary, or even desirable, that every one should be, in the usual acceptance of the term, an author, there are in almost every one's lifetime certain occasions upon which it is of importance to have the power of lucidly and neatly writing his thoughts. While, therefore, it will be distinctly understood that we by no means wish to encourage precocious authorship, while, indeed, we would strenuously dissuade from authorship as a profession,\* we think it necessary to point out the propriety of obtaining the power of writing a correct and lucid English style.

To insist upon the necessity of speaking correct English would be deemed superfluous ; this is so obvious that the injunction would be a mere supererogation. But many who are quite aware of the necessity of speaking good English are perhaps not so well aware that to write good English is to speak it ; only with this difference (and this advantage, too,) that in writing we speak to the eyes of those who are too far off to be audibly addressed.

Washington Irving, himself, as a writer of pure English, scarcely inferior to the great Addison, humorously describes, or rather makes the sage Linkum Fidelius describe " style " as being, in fact, " style ; " or in other words he hints, though of course only in jest, that attention to style is, in fact, mere labour in vain. As a jest this may pass current without injury to any one ; but speaking seriously of style, we must view it as any thing but an unimportant matter. Style, in point of fact, concerns both the matter and manner of our composition, and is to composition what diction,

tone, and gesture are to speech. Scarcely any one, we imagine, needs to be told how different an effect words of the very same sense may be made to produce by the manner and tone in which they are spoken. We are obliged to exert not a little of that self-control which forms so important a part of good-breeding, when we are addressed by a person who draws out his words and diverges from subject to subject, expending far more time upon utterly irrelevant episodes than he bestows upon the proper matter of his discourse. A person of this sort not merely wearies us, but he also conveys his meaning to us so obscurely and indistinctly, that our distracted and wearied attention cannot do any thing like justice to his information. No one will deny that this fault, or any fault productive of similar pain to one party, and of possible injury to both parties, is a fault so grave that very great pains would be well bestowed in getting rid of it. Now composition may be obscure and involved, tortuous and difficult, just as far as oral language may be ; moreover as the mass of mankind rarely have any occasion to write at all except when the occasion is of very great importance, the chances are greatly on the side of bad composition being even more mischievous than bad speaking.

Excepting when used by well practised and tasteful writers, long sentences are almost invariably bad sentences. Member is added to member, until the writer becomes confused ; and the instant that he has thus lost sight of the sense of his own words he is pretty sure to put it utterly beyond the power of his readers to find it. Short sentences, therefore, we would very particularly recommend to our readers as a great end to clear writing.

\* In this discussion we are countenanced by the practice of many modern authors of great ability, and by the impressive precepts of one of the greatest of them—the late S. T. Coleridge.

As anciently as the time of Horace the use of hard words, which that writer in his *Art of Poetry* calls *sesqui pedalia verba*, was affected by inexperienced or unskilful writers. And the unnecessary use of such words is to be avoided even when writing for the press; but in business communications they more especially ought not to be employed, as they are almost certain to be misunderstood by persons of merely ordinary scholastic attainments. The short words which are commonly used in speaking, and which are for the most part derived from that simple and beautiful language, the Saxon, should, in the sort of writing to which in this brief paper we exclusively refer, be invariably preferred to words of foreign or classical etymology. With plain words and short sentences the young writer needs little to fear that he will be misunderstood, and to be understood, no matter what the subject of his letter may be, is after all the main object.

Many writers on grammar and style, (and among the number is the late Mr. Cobbett,) profess to dislike the use of abbreviations—such as &c., and they ask with an air of triumph—why use these? what is the use of writing &c. when the words “and the like” or “and so forth” are meant? Cobbett thus expresses himself upon the subject:—“Instead of the word *and*, you often see people put &, for what reason I should like to know. But to this & is sometimes added *c*: *and* is in Latin *et*, and *c* is the first letter of the Latin word *cætera*, which means ‘the like’ or ‘so on;’ therefore this &c. means ‘and the like,’ or ‘and so on.’ If you mean to say, ‘and the like,’ or, ‘and so on,’ or, ‘and so forth,’ why not say it?”

With all due deference to Mr. Cobbett, and those who coincide with his funny theory, it could not be very easy for a gentleman addicted to book-making to write more complete nonsense than is contained in the very triumphant and hypercritical passage we have just quoted. Let us consider the matter; and briefly as we shall do so, we shall be able to show our readers that the dogmatical style may not impossibly be combined with utter erroneousness of reasoning.

When Mr. Cobbett, and those who agree with him, ask us why not write *and* instead of &, they substantially, though not in terms, demand why we should not wilfully waste time. They know as well as we that the sign is more speedily written than the word, and when they object to our using the quickly written sign of *and*, which speaks to the mind just as well as the word itself, instead of the less quickly and more laboriously written triad of letters, they ought for consistency sake to censure *short hand* as a barbarous substitute for writing at length, and the latter as a very objectional innovation upon the pristine practice of hieroglyphical representation! But the junction of the *c* to the & is a still farther offence! We again reply that &c. is more quickly written than “and so on,” or, “and so forth;” and if we might venture to take so great a liberty with the implicit copyists of Mr. Cobbett’s wrong-headed dogmata, we would respectfully suggest that the Latin word *cætera* means neither “so on” nor “so forth,” but simply “others.” In writing &c. we say “and others;” and in thus saying, we by the brief act of writing &c. save ourselves the trouble of writing and our readers the trouble of reading, “and others, of which it is not necessary for us to make any detailed mention;” and surely such a saving of time and labour is not to be censured! Those, and they are the majority of mankind, who have no occasion for any other than epistolary composition, need little or no advice beyond what we have given above. Of the essentials of the higher kinds of writing we will take an opportunity to speak at some length in a future number.

## ON THE RELIGION OF THE HINDOOS.

(Concluded from page 174.)

THOUGH upon very numerous points the Hindoos are in a most pitiable state of superstitious ignorance, they have one good quality in which it were to be wished that all mankind would endeavour to imitate them. The quality to which we allude is their tolerance: though they are most strongly attached to their own faith, they hold all other faiths in the most perfect respect, believing that all religions virtuously followed are good. And as on the one hand they forbear from persecution, so on the other hand they equally forbear from all attempts at proselytizing; in fact, we believe there is not a single instance on record of a foreigner being even *allowed* to embrace the religion of Brahma. Upon this subject the universal opinion of the Hindoos is well and briefly expressed in a letter of one of their princes, who says,—“To degrade the religion and customs of another is to thwart the will and power of the Almighty, in whose sight all men are equal.”

Like most other superstitious people, the Hindoos have implicit faith in the predictions of pretended sorcerers; and they also place great reliance in the efficiency of amulets and charms, which they wear fastened round the arms, necks, and waists. To reason with them upon the egregious folly of putting any faith in such powerless trumpery is a mere waste of time—nay, the attempt to rouse their reason has no other effect than that of exciting their pity towards yourself, they as firmly believing in your ignorance as you possibly can in theirs.

Their *Genii Locorum* are as various and as numerous as those of old Greece; every important lake, mountain, and forest, having its genii, who are for the most part remarkable for malignity. In this particular it is most probable that the difference between the Hindoos and the Greeks arises from the former having their climate infested with malignant and venomous reptiles, the early injuries inflicted by which have most probably been attributed to the supposed *genii*.

Another of the obstinate superstitions of the Hindoos, is their belief in *lucky* and *unlucky* days. This belief is carefully fostered by the Brahmins, to whom it is as great a source of profit as it is of vexation and loss of time to the simple laity; for before the latter will venture to commence a journey or any other important enterprise they must fee and consult the Brahmins. If those solemn impostors affirm that the day proposed for the commencement of the particular business is a *lucky* one, the fiercest tempest will not prevent the deluded Hindoo from departing at the very hour named by the Brahmins; while, on the other hand, no degree of risk and anxiety would induce him to stir in the matter at a time which the Brahminical oracle has pronounced to be *unlucky*. At first sight our young readers may suppose that this superstition is a merely foolish one; but it is, in fact, not merely foolish, it is also productive of vast injury and loss. In order to keep up their credit with their dupes, the Brahmins are obliged to pronounce the *unlucky* sentence of pretty nearly half the days in the year; the consequence is that the Hindoos are taught by their superstition to become even more indolent and vacillating than their enervating climate would induce them to be; and to this single cause may no doubt be traced the great majority of the social evils which afflict a people who are by nature among the most ingenious of mankind.

Another most injurious waste of time arises from the frequency and length of the Hindoo fasts, which are held to be most important and indispensable rites of their religion. The whole of the month of December, for instance, is a fast



time universally, while to make the matter still worse each individual keeps private fasts in addition to those which are publicly enjoined and enforced by the Brahminical authority.

Among the numerous ceremonials enjoined by the Hindoo religion, that of ablution is undoubtedly one of the most useful. The Hindoos, indeed, in their ignorance, believe that ablution of the body has the effect of purifying the soul; but there is little doubt that the founder of the Brahminical creed inculcated this ridiculous notion only the more certainly and effectually to ensure that frequent ablution which, in the burning climate of Hindoostan, is so essential to cleanliness, and ultimately to health and longevity.

In our former paper we named and explained the Hindoo doctrine, called the metempsychosis; that namely of the souls of men and brutes being of like nature, and being also equally eternal, the diversity arising wholly from the difference between the bodies they inhabit. Accordingly the souls of wicked men pass successively through the bodies of animals more or less base, in proportion to the guilt of the soul while tenanted its human body, and it is only after this expiation that it can again appear in our nature. Believing that all animals are the depositories of souls of deceased men, they have an absolute horror and loathing of animal food. None but the *Pariahs*, who are the mere scum and outcasts of the Hindoos, will eat any thing in the shape of animal food; and the more pious and respectable Hindoos would not crush even the most loathsome insect lest he should be injuring some deceased relation!

Mankind are rarely, if ever, consistent in their follies; the Hindoos, who reject animal food lest they should devour some portion of the body containing a deceased fellow-creature's soul, have no scruple of conscience about feeding heartily upon vegetables; and yet their doctrine of metempsychosis, if pushed to the full extent, ought to make them shudder to do that too, inasmuch as souls are said to pass into plants as well as into animals. Moreover, even were that not the case, there must be some fine casuistry of conscience about the men who would not crush a single insect, and yet cook and eat vegetables and drink water which contains them by whole myriads! However, if it have no other advantage, and there is little reason to doubt that in such a climate the mere abstinence from animal food is an advantage, the doctrine of the metempsychosis has the effect of making the Hindoos singularly benevolent, not merely to such animals as are domesticated, but to every visible thing that has life.

Of the remarkable Hindoo sect, the Buddhists, we shall give some account in a separate article.

## CASTLE BUILDING;

### OR, THE PLEASURES OF IMAGINATION.

THERE is infinitely more justice than the young are generally disposed to admit, in the dislike which many able writers have expressed of allowing youth to have a too free access to works of fiction. Doubtless there are many "Pleasures of Imagination," and they are among the purest and best of all our pleasures; but too great an indulgence of this propensity invariably tends to weaken the more important power of judgment; the mind becomes too enervated to be capable of stern and vigorous grappling with subjects that demand deep and continuous investigation.

The power of too great an indulgence of the imagination to weaken the judgment is very strikingly shown in the imprudent, not to say immoral, life which has been led by many of the poets. Their biographers have done them not

a little injustice in omitting to lay sufficient stress upon this fact; for, unaware of the weakening influence to which their minds have been subjected, people are too apt to suppose that these poets were deliberately wicked, when, in point of fact, they were merely weak in judgment.

If our whole life were a mere affair of holiday-making, the exclusive, or nearly exclusive cultivation of the imaginative power would be, perhaps, as wise a course as could be adopted by men wishing to live at once delightfully and innocently; but we have many duties to perform, even if circumstances exempt us from the general lot of being compelled to labour for our daily bread; and from the mightiest monarch to the poorest hind, every one has occasion to exert a vigorous and prompt judgment, if he would perform his duty either to society, or to himself and his immediate dependants. Now, if we do not give fair play to our judgment, if we put it in abeyance by an undue preference of imagination, we are perpetually in danger of injuring all whose interests are in any degree committed to our guardianship. Even this single consideration would of itself suffice to render it necessary to be very chary of indulging in the perusal of works of fiction; but there is still another reason. Living as we do in a "working-day" world, in which the vast majority of us have but too difficult a task to obtain due employment and remuneration, it is very unjust to ourselves to pamper our imaginations with high-coloured pictures, such as nearly all works of fiction abound with, of excellence and delight, but which, in our weary and difficult pilgrimage through the actual world, it is impossible, utterly impossible, that we shall ever be able to realize. For in this intoxicating and delusive indulgence we not only unfit ourselves for our highest and most imperative duties, but we also render ourselves terribly sensitive to imaginary evils. Having set up an ideal standard of excellence, which as we have already remarked has no actual existence, we find annoyance and disgust in a thousand circumstances to which more happily constituted or more sternly educated men are wholly and fortunately insensible. On every side we find room for disgust and complaint; and thus having commenced by thinking our fellows infinitely better than they are, we gradually progress to a gloomy dissatisfaction and misanthropy; and after having cheated ourselves with imagined goodness, we wrong our fellow-creatures by the imputation of equally imaginary evil. Nor is it even here that the ill effect of too much imagination has its limit: tired with the everlasting disappointment of the silly hopes and anticipations we have indulged in, we at length build up to ourselves a new world within ourselves, and commence that idle dreaming which is so appropriately named "building castles in the air." Woe to our prospects of eminence or profit when we commence this very absurd practice! Every thing that tends to withdraw us from our waking dreams becomes absolutely hateful to us; we live in the cloudy world of our own minds, and while we are thus dreaming of crowns, sceptres, principalities, and powers, our wiser competitors are steadily exerting their common sense and industry, and winning to themselves the means of happiness and ease in that season of life, which for us can have only poverty, suffering, and contempt.

We are far from intending to undervalue the legitimate uses of works of fiction; contrariwise we are quite aware that some of the finest intellects of our time and country have been engaged in their production, and that some of the most laborious and astute statesmen have found in works of this nature their most favoured and refreshing recreation after the overtaking of both mind and body in sterner and more wearing, as well as more important studies.



But we would strongly urge both upon youth and their friends the propriety of wholly interdicting the perusal of all works of fiction until the judgment has become so matured and disciplined that there is no danger of the reader confounding the mere pictures of the fiction with the harsh and inevitable realities of actual life; nay, the more graphic and excellent the fiction the more sternly would we exclude it from the juvenile library; for the young mind too readily seizes upon the alluring without inquiring into the other side of the picture; and we dare aver that the life-like tale\* of Defoe has caused many a lad to become an indifferent and unhappy sailor who would have made a very unexceptionable shopman or mechanic.

### THE ELEPHANT.

(Concluded from page 159.)

Those who have lived in the East tell many striking tales of the marvellous sagacity and docility of the trained elephant. Thus in the *Library of Entertaining Knowledge*, a lady relates, that "when she was staying in a house near the fort of Travancore, she was astonished one morning, at observing an elephant, quite unattended, walk into the court yard, carrying with his trunk an apparently very heavy box. He deposited this, and shortly afterwards returned with a similar box; and this operation he continued until he had deposited a very large pile of boxes, arranged in the most exact order, no one in any wise directing or controlling him, after he had commenced his work, in obedience to the first command of his driver!"

Another singular instance of the elephant's docility is related in the same work. When the train of battering artillery was on its way to the but too celebrated siege of Seringapatam, an artilleryman who was seated on the tumbril of one of the guns, accidentally fell off. The hinder wheel was on the very point of crushing the soldier, when an elephant spontaneously seized the wheel with his trunk, and kept it suspended, until the gun was beyond the possibility of doing the man any injury.

The elephant is also capable of showing a very high degree of affection, combined with its wonderful sagacity. Bruce, the well-known traveller, relates that he was present at an elephant hunt, when a female and her calf were attacked. The latter was allowed to escape, but on its mother being wounded, made its appearance, and gallantly defended its parent, seeming quite reckless of its own pain and peril. Bruce very truly remarks—"Here is an example of a beast, and a very young one too, possessing abstract sentiments, to a very high degree." By its flight on the first appearance of the hunters, it is plain, that it was conscious of its own danger; it also reflected upon the danger of its mother, which was the cause of its returning to her assistance.

The trunk being the most important organ of the elephant, he is always very anxious about preserving it from injury. When encountering the lion or tiger, he carefully rolls up his trunk, and defends himself only with his tusks; and in the case of an elephant which was burned to death in Dublin, some time ago, it was found that the poor animal had been so anxious to preserve its trunk from the devouring element, that he had actually thrust it to the depth of two feet in the hard ground of his place of confinement.

The chief value of the elephant is, as our readers of course are aware, in his tusks, which are ivory; and it is said that the demand for this beautiful article in England alone causes not fewer than three thousand elephants to be killed every year.

In Asia, the elephant is found as far as thirty degrees north latitude; in Africa he is found only south of the Great Desert, though formerly he was found in all parts of that continent. The African elephant, however, is generally superior in size to the elephant of Asia.

### ABSENCE OF MIND.

A HABIT of inattention to what we are apparently engaged in; or to matters that occur immediately within our scope of observation, is a certain characteristic of a weak and trifling mind, and places its possessor in constant danger of committing some extraordinary absurdity, which will, at least, expose him to the ridicule of others, if it does not entail upon him serious misfortune. We remember an acquaintance of ours making himself the laughing-stock of his servants, by returning home one day with a gold-lace band round the hat he wore—he had been calling upon a friend, on his road home, and had unconsciously taken the footman's hat from off the hall table, instead of his own. The same person nearly lost his life, in consequence of his absent-mindedness, by walking deliberately out of his house at Islington, which faced the New River, and, instead of turning to the right, obliquely going straight forward, and stepping into the water. Fortunately, he was dragged out in time by a neighbour who witnessed the occurrence, otherwise, being somewhat of a corpulent habit, and no swimmer, he would inevitably have lost his life, and a coroner's jury would have graced, or rather disgraced his memory, by a verdict of self-destruction, "being at the time in a fit of insanity."

Luckily, this gentleman was not dependent on any mercantile or other employment for pecuniary support, otherwise it is by no means improbable that he would have cost his employers a few hundreds, by lighting his candle with a bank note, or bill of exchange, if, indeed, he chanced to omit the casualty of thrusting a bundle of bank notes into the grate, in order to revive the expiring embers.

We pledge our veracity for the correctness of the foregoing anecdotes, however exaggerated they may appear; and we ask our readers whether there can be a stronger proof of mental weakness, than in the display of such gross absurdities? The fact is, that persons of absent minds either have not the power of retaining two ideas at once, or they are in such a dreamy state of existence, that it almost amounts to actual idiocy. They often do not know even their oldest acquaintance; their answers are exactly the reverse of what they ought to be; for, if you speak to them upon one subject, it is most likely they will reply as if you were talking upon another,—they forget what they said last, and never join in conversation except by fits and starts, as if they had awoke from a dream; and by these absurdities are continually guilty of treating others with extreme rudeness, and making themselves the objects of ridicule in every company they happen to mix with. Surely, if there are any useless people in society, these are the most so, for they never can tell you even what was said or done in their presence, and much less are they able to fix their minds upon the study of any subject, from which themselves or others might derive and disseminate useful or amusing information. If they make the attempt, their ideas are frivolous, crude, and undigested, fit only to amuse the young and lead them

\* Robinson Crusoe.

into the grossest errors. Such men are worse than blanks in society; but we thank God that the spirit of emulation which has been aroused in the rising generation by the progress of knowledge, bids fair to exterminate the few remaining specimens of those idle and ridiculous dreamers.

It is true that men of genius and talent have been conspicuous for possessing this glaring absurdity, and the intenseness of thought with which they were commonly wrapped up in the investigation of some important inquiry may perhaps be pleaded with some show of justice, as an apology for their absence of mind; but really, even with such men as Sir Isaac Newton and Mr. Locke, it could not have been considered as any other than a blemish in their social character, and certainly must have made them extremely disagreeable companions. It is related of one of them, that, having invited a friend of a somewhat keen appetite to dinner, he kept him waiting so long at the table after the repast was served up, that the hungry gentleman, finding messages utterly useless, at last incontinently set to and demolished nearly all that was on the board before the philosopher made his appearance; and that when the latter entered the room, and saw the havoc which had been made, he apologized to his friend for forgetting that *they* had dined, and politely joined him in emptying the decanters. Whether this apology was genuine, or intended to be sarcastic, we do not pretend to say, but we certainly think that the incontinent gentleman was perfectly justified in satisfying his hunger when he found that his repeated messages were received with such rude neglect. The philosopher should have remembered that "there is a time for every thing," and have abandoned his studies when he knew that his guest had a claim upon his attentions.

The sole cause of absence of mind is a want of proper discipline, exertion, and business-like direction of the mental powers,—choosing a fit time for certain occupations and amusements—keeping our thoughts fixed upon that which we are at the time engaged in, and abstracting them entirely from every other object. This may seem to some a difficult task at first, but habit will gradually render it perfectly easy, and the time will be found to have been passed, not only more pleasantly, but also to more substantial and permanent advantage. There is something to be learnt, by young men in particular, every where, and at every moment of their lives—at home, abroad, in the lecture room, the theatre, or the ball-room; let them attend to all that passes, let them study the characters of the company they are in, and attend to the subjects of their conversation; let them listen to every thing that is said, see every thing that is done, and *think of it*; for they may rest assured that oftentimes the knowledge which they will thus gain will prove of much more value to them, in their intercourse with the world, than any information which books can bestow. What else, indeed, have they to do on these occasions, but to attend to what is said or done in their presence, for the purpose of gaining knowledge of some kind? Amusement, perhaps, will be the answer. True—and what higher or more profitable amusement can you have, during the intervals of the one which has led you into company, than studying the manners, habits, and subjects of conversation of those around you? We confidently tell you—none.

The above remarks are intended particularly to expose the folly and absurdity of inattention, or absent-mindedness in all matters of personal conduct, as they more especially affect the individual himself in the common every-day intercourse which exists between him and his fellow-creatures; but, in the smaller circles of society, where we are either personally known to every one present, or are unavoidably brought into acquaintance with them, for even only a few

hours, it is our duty, an imperative social duty, exclusively to devote our attention and talents to every thing which is said or done, in order that we may, if possible, contribute our quota, either in word or deed, to the sociality and enjoyment of all who are present. Absence of mind, under such circumstances, is perfectly unpardonable, because it implies a declaration that those we are in company with are unworthy of our attention, and that we have no desire to please or be pleased by them,—an inference which they must necessarily draw from our conduct, and than which nothing can hardly be more affronting. We therefore earnestly entreat our youthful readers, if they have reason to suppose the company they are invited into will prove uncongenial to their tastes, rather to decline the invitation, than accept it and show the least dislike to those who are present. Having once joined them, it is our duty to appear pleased; and we ought to do all we can to please them, as if we were really enjoying their society. Even supposing their conversation to be trifling, we have no right to hurt their feelings by showing our consciousness of the fact; but, as a matter both of good feeling and policy, it is best to fall in with their weakness, however painful it may be to do so. By this means many young persons have made sincere friends of really kind-hearted and amiable people, whose valuable good qualities were more than atonement for their mental deficiencies; and who, at some time or other, proved of most material service to their protégés in matters of worldly moment. At all events, our young friends may rest assured that they will never make their way handsomely through the world, if they once give themselves up to a habit of absent-mindedness, which is only to be checked by proper discipline and exertion, so as to keep their mental powers in full vigour, and enable them to fix their attention abstractedly upon any one given object, either of notice or inquiry.

---

#### SKETCH OF THE ATTEMPTS AT FINDING A NORTH-WEST PASSAGE TO INDIA.

(Continued from p. 173.)

WHEN Captain Parry set out on his second voyage, another expedition was dispatched under the command of Captain Franklin, to coast along the northern shores of America. Captain Franklin accordingly wintered on the northern lakes of America, and early in the following spring passed down the Coppermine river to the Arctic ocean, which bounds North America. His enterprise, however, may be very briefly described as an utter failure in every respect, except as proving his own great skill and spirit, and the indomitable hardihood of English naval officers and seamen. The difficulties he encountered, and the sufferings he endured ere he resigned all hope of fulfilling the whole of his intentions, were terrible. In one part of his narrative the gallant captain says: "As the afternoon wore away, gloomy clouds gathered in the north-west, and at six a violent squall came from that quarter, attended with snow and sleet. The gale increased with rapidity; in less than ten minutes the sea was white with foam, and such waves were raised as I had never before been exposed to in a boat. The spray and sea broke over us incessantly, and it was with difficulty that we could keep free by bailing. Our little vessels went through the water with great velocity under a close-reefed sail, twisted about three feet up the mainmast, and proved themselves to be very buoyant. Their small size, however, and the nature of their construction, necessarily adapted for the navigation

of shallow rivers, unfitting them for withstanding the sea when running, we were in imminent danger of foundering. I therefore resolved on making the shore, as the only means of saving the party, although I was aware that in so doing I incurred the hazard of staving the boats, there being few places on this part of the coast where there was sufficient beach under the broken cliffs. The wind blowing along the land, we could not venture on exposing the boats' sides to the sea by hauling directly in; but edging away with the wind in that quarter, we most providentially took the ground in a favourable spot. The boats were instantly filled with the surf, but they were unloaded and dragged up without having sustained any material damage. Impressed with a sense of gratitude for the signal deliverance we had experienced on this and many other occasions, we assembled in the evening to offer up praise and thanksgiving to the Almighty."

A new expedition was now determined on, which, under the command of Captain Parry, was to make direct for the North Pole, sailing as far as he could possibly penetrate; and then proceeding with a few picked men, remarkable for their hardihood, on foot, carrying with them two sledge boats so constructed as to be fit to sail on water, and yet sufficiently light to be dragged over the ice. Early in the year Captain

Parry sailed from England in the Hecla, and in June, he brought his vessel to anchor in a bay on the northern coast of Spitzbergen, and set out with his two boats upon, his daring excursion.

In order to avoid the painful disorder of the eyes called "snow-blindness," which is caused by the glare of the snow during the sun's action upon it, Captain Parry determined upon travelling by night, and halting for rest and refreshment by day. This plan also gave them the advantage of travelling while the snow was more solid under their feet than it otherwise would have been; an advantage which entirely outweighed the somewhat frequent fogs they had to encounter, as well as the amusing perplexity of the men, who gravely declared that this sort of travelling prevented them from knowing night from day!

On rising in the morning the party took off their fur sleeping dresses, and put on their travelling attire, even to the boots and stockings, still wet from the previous day's exposure. Putting these on, indeed, was merely a matter of the first unpleasantness, for even dry boots and stockings were sure to get thoroughly soaked in the first ten minutes of their travelling, while, on the other hand, it was of surpassing importance to preserve completely dry clothes for sleeping in.

(To be continued.)

### COLCHESTER CASTLE.

The city of Colchester was an important and wealthy place in very ancient times. Tacitus, who calls it Colonia, makes very frequent mention of it as the scene of important events during the stay of the Romans in Britain; and innumerable remains of Roman buildings are from time to time discovered by people digging in the vicinity of the city.

No. 233.

Roman coins, also, have been found here in great number; and there is no doubt that it was a place of great resort with the Romans, who, in compliance with their usual policy, no doubt, fortified it with walls and a moat, of which former, indeed, fragments are perpetually being unearthed. Helena, the wife of Constantius, and mother of the Emperor

Constantine, was a native of this town, and was married to Constantius, while he resided here as pro-consul of Britain.

When the Romans finally withdrew from Britain, Colchester still continued to be a place of great strength and importance until the ravaging Danes had subdued the neighbouring country, when they attacked Colchester, and very nearly rased it to the ground. When, or by whom, Colchester was restored, we have no account; but that it was before the invasion under William the Conqueror, is quite evident, as on that occasion the castle was bestowed upon a gallant follower of William's, named Eudo Dapifer. By this powerful and wealthy baron, a mitred abbey was founded for Benedictine monks: its abbot sitting as a lord in parliament, and its affairs being exempted from episcopal interference. This wealthy establishment continued in its prosperity until the reign of Henry VIII. when the visitors appointed by that king to inquire into monastic affairs being resisted by John Beach, the abbot, he was tried, condemned, and executed for high treason; only one instance of very many of the arbitrary and sanguinary manner in which king Henry was wont to resent any resistance to his sovereign will and pleasure.

The castle of Colchester will be ever memorable in history for its gallant defence, on behalf of King Charles I. during the civil war. The parliamentary forces in the first instance

besieged the castle, and several times endeavoured to carry it by storm; but their fiercest efforts were baffled by the steady and sustained valour of the defenders; they at length turned the siege into a blockade, and deliberately set themselves down to starve this important place into submission. Even the prospect of starvation could not induce the gallant garrison to surrender, until they had been reduced to the most horrible state of suffering, even the wealthiest among the besieged being obliged to feed upon cats and dogs. Devoted as the besieged were to their king, their condition at length became so hopeless that farther resistance would have partaken less of warlike courage than of positively suicidal insanity, and it was consequently resolved that this stronghold of loyalty should at last be surrendered to the puritanical and sanguinary foe. That foe proved his title to the epithet of sanguinary by as base an act of murder as ever was committed by wretches disgracing the name of soldiers. Sir George Lisle and Sir Charles Lucas, the two gallant officers who had so nobly commanded the besieged, instead of being admired for their gallantry—as by a noble foe they would have been—were tried by a so-called court-martial, and, contrary alike to the laws of war and the articles of the surrender, savagely shot to death beneath the walls of the city.

Of this ancient and venerable edifice our readers have an accurate view in the accompanying engraving.

#### NOTES ON PERSIA.—No. 1.

THE oriental name of this beautiful and fertile country is *Iran*; it is an extremely ancient monarchy, and, from its position with respect to Russia and our eastern possessions, one in which it is impossible for England not to take a very strong interest. It is not, however, in a political point of view that we design to speak of Persia; but contrariwise, merely to describe some of the peculiarities of its customs, laws, &c.

The king, or in the language of the country, the Shah or Padishah, of Persia, is an absolute monarch; in other words, he has despotic power, unless some daring and unprincipled person shall think fit to aim at his authority and deprive him of his life; and this kind of limitation of absolutism has been quite frequently enough put into force in Persia to render every succeeding Persian monarch alive to the possibility of both his tyranny and his life being abruptly and effectually terminated. And on this account the king of Persia, like his fellow sovereign the Sultan of Turkey, is extremely jealous not only of his ministers and courtiers, but also of the princes of the blood royal. These latter, indeed, are entrusted with considerable appanages in the way of vicereencies; but their conduct is carefully espied upon by the viziers, who are nominally appointed to aid them in the labours of government, but who, in reality, are bound to watch them with the utmost vigilance, and to report upon their conduct, and even their conversation, to the shah himself. This is one illustration of the evil that arises from a despotic form of government. Such a government cannot possibly subsist without the aid of espionage, and the very occupation of a spy is so debasing that he must be espied upon by others, and thus the whole community becomes so distrustful, each believing the other to have both the will and the power to injure him, that the despot finds his safety and power in the alarms and dissensions of the whole of his people.

Who live in such perfect freedom, and under the

administration of laws which know no distinction between the king and his humblest subjects, can scarcely be made adequately to understand the terrors, the almost idolatrous awe, which the subjects of despotic governments feel for their rulers.\*

A striking proof of the servile awe which the people of Persia feel of their shah is given whenever the inmates of his harem have occasion to travel. Five or six hours before they are to commence their journey, public notice is given of the route they are to pursue, and all men are warned to retire so far from it as to be unable to see the cavalcade; and if it is to pass through a village, the inhabitants are even compelled to leave their habitations, on pain of the severest punishment.

A body of out-riders, mounted on fleet horses, precedes the horses and litters on which the fair inmates of the harem are borne. These out-riders shout at the top of their voices, *Coorook!* which signifies *Beware!* or *It is prohibited!* Soon after these horsemen come up a body of mounted eunuchs, armed with very heavy sticks, with which they bestow the most murderous blows upon any unhappy person who may have been unlucky or imprudent enough to disregard the *Coorook!* of the out-riders. No excuse will avail, and the luckless wretch, bruised and battered from head to foot, may esteem himself fortunate, if his tormentors allow him to drag himself from their path even in that miserable condition.

That exceedingly able writer, Mr. Morier, who was for a long time resident in Persia, gives an account of an instance

\* A case occurs to our memory in which the king of England, George III. unwittingly infringed upon the premises of a tradesman, who saved his majesty and gained his cause! The tradesman was John Horne, a poulterer, and son of the afterwards celebrated John Horne Tooke.

of the severity with which they who disobey the arbitrary *Coorack* are liable to be treated.

The ladies of Persia not unfrequently travel on horse-back, riding in the style of men, but very distinguished ladies more commonly travel in a kind of litter called a *takhtirezan*, which is borne on the backs of two camels. Lady Ousley, wife of Sir Gore Ousley, the English ambassador to the court of Persia, was one day taking an airing in her litter when a Persian servant of the mehmandar to the embassy imprudently ventured near the litter. The mehmandar struck the unfortunate fellow violently with his sword, and then ordered his attendants to fall upon him *en masse*, and he was accordingly knocked down and beaten, and kicked with the most ferocious and unsparing severity.

The *Coorack* applies to every male above the age of seven years, and it is productive of inconvenience and suffering such as could not for a single week be inflicted in a free country without a repeal of so absurd a regulation, or the utter ruin of the government that should venture to uphold it.

## INTOXICATION.

THE BANE OF ALL IMPROVEMENT AND ADVANCEMENT.

Our readers, we rejoice to believe, will bear us witness that we are hopeful of our kind, as well as truly desirous for their welfare. On every side we see cause to hope and to anticipate that "better times are coming;" times, when the moral and the intellectual will keep the merely animal in subjection, and when men will be happier because wiser, and more prosperous because more virtuous. But though we are thus hopeful,—though we are thus alive to all that promises good to humanity,—we are not blind to the difficulties which lie in the way of the forward march of the intellect, the morality, and the happiness of mankind.

But is it because there are obstacles in the way that we are not to strive to advance? Surely not. Our duty is to adopt the good old Scottish proverb,—“Ready, aye ready!” to admit the existence and the power of all the obstacles which oppose us, but to be sternly resolved to encounter them in that spirit which must prove sooner or later successful.

Chief among the various circumstances which retard the march of improvement, is the all but infernal prevalence of that most destructive of habits—the habit of intoxication. Unhappily it is—let us neither question nor blink the fact—out too commonly indulged in, and that too by precisely the kind of people whose pecuniary means are least calculated to allow them to practise it, without dreadful injury to both themselves and the helpless persons who are unhappy enough to depend upon them for support and protection. But the very fact, that there is such an enemy to the onward march of mankind; the very fact, that there are all sorts of reductions placed in the way of the unreasoning poor, by people who are so vile, as to think no means too bad by which to gain the end of their own and their families' aggrandizement;—these very facts are, in themselves, sufficient reason why those who love intellect, and abhor as well as dread vice, should “up and be doing.”

That the legislature both ought to interfere and will interfere in this matter, we have no doubt; but we, as our readers well know, are precluded from entering into any details upon this part of the subject. But our wishes and our hopes,—nay, our duty too,—demand that we shall lose no legal opportunity of doing what is in our power towards

abating the moral pestilence which stalks through the land.

Thank heaven! if there are many venal and heartless people who are willing to destroy the bodies, ruin the fortunes, brutalize the minds, and peril the souls of their fellow-creatures for the sake of pecuniary gain to themselves; so, on the other hand, there are able, right-minded, and disinterested men, who think no sacrifice of time, labour, or money, too great to aid in putting down vice, and aiding the cause of virtue and wisdom. By one excellent person of this latter kind we have been favoured with a copy of a pamphlet, which redounds to the credit equally of his head and heart, and which we point to the attention of the public, not by way of doing a favour to the author, but by that of conferring a real and great benefit on the public. Written throughout in eloquent and argumentative style, this pamphlet has the additional merit of not merely and vaguely censuring the evil, but of suggesting a remedy. From this part of the work we take the following passage; and we, at the same time, very earnestly recommend to our readers to consult the work itself, and to make it known to all persons with whom they are acquainted.\*

“How I wish that I could prevail on some of you to make a personal inspection of these hourly increasing horrors, which hurry human beings in countless masses to their untimely graves; for you can have no idea of the wholesale misery and ruin dealt out to thousands of your fellow-creatures.

“You would then see the blanched cheeks and the pallid brow, the deadly eye and the ghastly countenance, that momentarily come in contact in these nurseries to crime, and these stepping-stones to transportation; you would contemplate with fearful verity the degrading spectacle, and be convinced of the moral obligation you owe mankind to put down these hundred-headed monsters, which rear their carcases in liveries of dazzling and appalling splendour, as if in mockery of the rags they house.

“My Lords and Gentlemen, it is not perhaps for an unknown voice to suggest a remedy to those whose peculiar and particular province it becomes to legislate for their fellow-subjects; but conceived, as is the proposition, in the most profound profession of respect, it is thrown out for your best consideration, whether the sale might not be altogether prevented in small quantities, and be prohibited from being consumed at all on the premises. Among those in society who had reason and moderation to temper their inclination, the revenue would not suffer; and those whose time and attendance is sacrificed at present in procuring it by stealth away from their families, it is apprehended the demand would materially diminish. Another mode suggests itself for your attention,—whether it would not be of easy practice, with the most beneficial results, to put a heavier licence on, as a necessary check to the sale of the present small modicum, and proportionably reduce the duty in the sale of larger quantities; by this means, an effectual remedy would result, by throwing overboard the smuggling argument, while the sale of such small quantities under a proportionate drawback in the price paid for the license, and the reduced cost of the larger quantum, would both conduce to the abolition of private stills.

“A yet greater field for improvement would be opened by the removal of the duty on coffee and teas, and turning the demand for drink to those at least sober establishments,

\* “Gin! the Skeleton, Spirit, and Demon of Depravity,” by the Author of the “Golden Rules of Life,” &c. &c.

reading-rooms and coffee-shops, to which it is pleasant to turn, and scan the scale of intellect and thirsting knowledge which manifests itself at the one, and the appalling degree of idiocy reeking in the other, where the spirit of gin takes precedence of, and fearfully contrasts itself with the spirit of literature distinguishable at the former.

"As, my Lords and Gentlemen, you are aware other questions are oftentimes conceived from partial views and limited ideas; but the present subject is wholly free from party trammels. Not one among you is there who could not handle it with credit to his own order, and meet with an honourable support from that portion of the Two Houses, which, on other matters, might as honourably hold themselves ready to become their avowed opponents. When you are told herein, that which can be verified before a committee of your members, that on the morning of the Sabbath, a guinea a minute is an average of the receipts at one establishment alone, you will, perhaps, think it fitting matter for immediate investigation before such a tribunal, and acquit of any and every intention to play the saint, the humble aspirant who has laboured herein briefly, but earnestly, to raise up the spirit of one among you to bring forward the matter, in the hope of all ultimately uniting to stem the current of depravity, and thus entitle yourselves to another claim on the lasting gratitude of your country, for your praiseworthy and proper protection of the best and dearest interests of mankind.

"You can have no idea of the growing feelings which pervade the respectable portion of the community—of the paramount necessity there prevails for an immediate investigation of the evils which arise from the continuance of the impunity.

"The members of both your Legislative Assemblies are accustomed to judge of the pressure from without, more by the number of petitions placed upon your tables, than any other

indication; but it must not be expected in a commercial empire like our own, that pounds, shillings, and pence, will yield to a sense of the necessity for moral improvement; and therefore it is, that the silence which reigns at present is no assurance of apathy on the subject.

"Can it be that ye are ignorant of the cause of crime, and the dreadful deeds which tread upon the heels of drunkenness; or are ye callous to the better feelings of human nature? A thousand records of your well-spent labours rise up in judgment against so base a thought; and charity would fain suppose the former, but that the police reports daily go forth upon the wings of the metropolitan press to give the lie to such a plausible interpretation. For the sad effects of drunkenness, let the magistracy of England be appealed to, and you will find in their evidence food enough for reflection.

"Would ye desire to know some only of the immediate results which spring therefrom, pursue the method which alone can furnish them, and before a committee of your members, examine at length the coroners of the three kingdoms.

"The remoter results of this deadly sin may be arrived at by a conference with the governors and directors of our gaols and our prisons; our houses of correction; our Magdalens and our Penitentiaries; for they could throw a light upon the subject far too frightful to contemplate with contentment; and if aught after can possibly be wanting to confirm the pestilential curse, the hospitals may furnish it.

"Hearken to the evidence of our mad-house keepers, and the proprietors of private lunatic establishments. Confirm it by the frightful and fatal facts that could be furnished by the faculty alone; and many a deed of blood will stain your journals, of souls once comparatively free from sin, that have gone down to their graves unknown and unlamented."

### No. III.—SELF-INSTRUCTOR IN MORALITY.

#### CHOICE OF COMPANY.

ONE of the most important duties which can be inculcated on young minds is, the choice of company, which should always consist of those who are their superiors, either in talent, birth, rank, or fashion, and who are the accredited good company of the place in which, for the time, they may be either visiting or residing. It certainly may happen, that persons possessing none of these qualifications will occasionally intrude themselves into good company, under the protection of some considerable personage; but, in general, no one either of mean rank or decidedly infamous character can gain admission there.

Fashionable good company is the only one in which the most refined manners and politest language can possibly be learnt; because there, and there alone, are to be found the individuals who have been taught these manners and language, and who pride themselves on making them their peculiar study.

It may be imagined that we have not always the power of gaining admission into good company, but we may rely upon it that no one who was really deserving of it, and who was in circumstances which enabled him to live and appear in the style of a gentleman, ever found the slightest difficulty. Having once gained a footing in the circle we desire to enter, knowledge, modesty, and good-breeding

will ingratiate us with all those whose acquaintance we may covet; but let us remember, that politeness is the principal quality on which we have to rely; and that, without it, our other qualifications, however inestimable they may be, will prove entirely unavailing. Without it, the scholar is no better than a pedant; nor indeed can any man, let him possess what merit he may, be considered in any other light than that of a mere clown.

We would by no means recommend our young friends to devote themselves too much to the society of men of learning; for although it is highly to be valued, as a means of improving the mind, there is, generally, nothing to be learnt from such persons on the score of manners; because they live, for the most part, out of the world, and cannot possibly have that easy manner and address, the importance of which we are so anxious to inculcate. An occasional intercourse with such company is certainly advisable, and in many respects advantageous, but it should by no means entirely engross our attention.

Of all others, the company which our young friends should most carefully avoid is that of those persons who are really low either in rank, parts, or manners;—their manners and meannesses are unconsciously caught, and they think it such an honour to be seen in company with their superiors, that

no folly or vice is too gross to form the subject of their flattery if they conceive that, by so noticing it, they can ensure you as their companion.

Young persons may imagine that the disgust excited by such company will, of itself, protect them from it; but when their vanity is artfully appealed to by making them the head of the company,—when they are applauded and admired as beings of a superior order,—and their pride is thus worked up to the highest possible pitch, the delight they experience becomes perfectly irresistible, and the disgust which was at first so strongly felt gradually diminishes, and often gives place to a friendly intimacy, which ends in the degradation and ruin of the unfortunate victims. Low company may be generally considered as vicious, for ignorance is here sure to be met with, and vice is its natural companion; but good company is generally exempt from this evil; and even if we do hear of such things as fashionable vices, we may rest assured that the unfortunate possessors are by no means so much respected or esteemed as they would be without them, which is a great deal more than can be said for the low company of which we have been speaking, where some particular vice itself often forms the subject of admiration or esteem among the individuals who compose it.

We earnestly, therefore, advise our young friends to shun low company as the first step to mental pollution. Let them copy the politeness and easy manners of well-bred people, remembering, if they should perchance discover any vices, to consider them only as blemishes, which it would be as ridiculous to imitate as it would be to deform our personal appearance because some very learned man was remarkable for the desired peculiarity.

### ASSOCIATION OF IDEAS. §

WITHOUT going more deeply into metaphysical inquiries than is requisite, we may obtain both improvement and delight by turning our attention, from time to time, to the nature of the operations of our minds; and these it is the power of every one, however humble as to social circumstances, to examine carefully, and at his leisure. And independent of all other recommendations of this sort of study, it is very desirable as a counterbalance to the exclusively utilitarian and bargain-driving tone which the employments and habits of a mercantile and highly-civilized country have so strong a tendency to give to our feelings; for though it is undoubtedly true that our duty to God, to society, to our dependants, and to ourselves, demands that we should steadily and completely "do our duty in that state of life unto which it has pleased God to call us," yet there are to all of us times and seasons when our secular duties leave us free to perform the not less important duty of improving the intellect with which we are endowed, and which assuredly was not entrusted to us, that we might allow it to rust in slothfulness, or employ it in mere and profitless frivolities.

Among the most interesting, and at the same time, among the most obvious of the laws of mind, is that which metaphysical writers term "association of ideas;" that wonderful connexion among our thoughts, by means of which the (at first sight) seemingly most incongruous, respectively introduce and follow each other. If it happens that any one of our readers is so wholly unused to metaphysical study, as to have been until now incurious about the process by which he arrives at what seems, and only seems, instantaneous and merely accidental thought of any given character, he will find it no uninteresting or uninstrucive employment suddenly

to arrest the course of his thoughts, and trace his ideas from the point at which he has thus stopped. He will almost invariably find that his thoughts have passed through a complete series of less and less precisely similars; and he will invariably find—if he trace his thoughts fairly through every link, and to the utmost extremity of the chain—that he has never accidentally fallen upon any given subject of meditation, but that all such subjects have been suggested by a chain, longer or shorter, of mental links, more or less closely connected.

But, in truth, few, if any of our readers can have failed at some time to have had their attention aroused to this most important law of mind. There is far more probability that no practical use has been made of the knowledge of it; though a very important practical use can be and should be made of that knowledge. For example, nearly all disputes upon mere matters of what is called taste arise from inattention to the fact, that pleasant associations may give beauty in the eyes of one person to what another person may deem, at the very best, a very homely and trumpery matter, while to a third party, the very same thing that is the cause of rapture to one person, and of mere contemptuous indifference to another, may, from some terrible associations, be the cause of mental horror so great, as even to terminate in bodily syncope.

A further consideration of this subject will serve to show that the power of association in giving the tone to our thoughts, is by no means confined to mere matters of what is called taste. On the contrary, we shall frequently find, if we make the requisite investigation, that the opinions upon which we the most confidently and warmly dogmatise, have been taken up by us, not on their own intrinsic merits, but in blind and implicit obedience to the law of association; and after ascertaining this fact in a few seemingly dissimilar cases, we must be incurably ignorant, or insufferably tyrannous and insolent, if we do not acquire humility as to our own opinions, and tolerance as to the opinions of others; for who would venture to boast himself or censure another on account of a difference of opinion resulting simply from the adventitious circumstances in which two disputants have, at some former time, been placed?

The leading principles of mental association are termed Similarity, Contrast, Cause and Effect.

There seems to be no good reason to doubt that the most frequent as well as certain cause of an association of ideas is *similarity*, but some writers have, we think, gone too far when they affirm that even *contrast* is to be brought under this head. Thus, a clever American writer says, that the sight of a dwarf calls to our mind a giant whom we have formerly seen, and that the intense cold of a bitter winter's day calls up to our memory the sultry fervour of the hottest of the dog-days. So far we can perfectly agree with him; but when he goes on to add that the principle upon which our association of ideas depends in these cases, is similarity, and not contrast, we feel bound to withhold our assent from so startling a proposition. True it is, that the writer in question endeavours to make out his case; but he only does so by a mere play upon words; for answering the imaginary, but obviously very reasonable question, "How are tallness and shortness, and heat and cold similar?" he replies, "In the circumstance that they are *remarkable*;" a ground of similarity certainly, but one which ought to make the thought of either the one or the other creative of thoughts of all other remarkable things, if the principle of this association were what the writer to whom we have alluded imagines it to be. Every one who will take the trouble to analyse his own feelings, carefully, and continuously to watch



and ponder upon the operations of his own mind, will find that contrast is a separate and distinct, though rather less frequent principle of association of ideas, than similarity.

Another very powerful principle of such association is *cause and effect*. For instance, between an oak and an acorn there is no comparison as to size and appearance, and yet no one who has any acquaintance with the oak ever looks upon that stately tree without thinking of the insignificant little acorn, nor upon the latter without immediately associating it in his mind with the mighty monarch of the forest.

There is yet another principle of association of ideas, to which it is by no means easy to give at once a brief and fully descriptive name. Perhaps we may say that the principle can scarcely be better described than by the words *casual connexion*; for in order to this kind of association of ideas, neither similarity nor contrast is requisite, nor has it the slightest dependance upon cause and effect. For instance, between a plaything and a little child there is no sort of likeness,—but ask any mother who has endured the misery of losing any of her children, and she will tell you that even when time had begun to shed its healing balm upon her bruised and suffering spirit, the accidental meeting with the pultriest article that had in former days belonged to her child has amply sufficed to call up all her sorrow afresh, to put the dead child visibly before her eyes, as he was ere the stroke of the spoiler Death descended upon him, and to make her feel once again that awful heart-heaviness which was inflicted upon her, as the dull weight of the descending clouds told her that he, her beloved one, had indeed returned, “earth to earth, ashes to ashes, and dust to dust.”

To this same principle it is, that we owe what we may term our arbitrary and artificial memory. Good might just as well mean bad, and port wine might as well mean verjuice, as otherwise. What connexion is there between the roundness and the sound of the letter *o*? Or between the crooked form of *s* and its serpent-like sound? In the latter case, the veriest tyro will surely at once see that in *century*, &c. the little letter *c* has precisely the same sound as *s*. But certain words have been shown to us in connexion with certain ideas, and by this arbitrary and fortuitous connexion they have become to us inseparable from each other, whence the exceeding difficulty of composing really idiomatically and rapidly in a foreign or dead language.

Thus far it may have appeared to our readers that though it is undoubtedly worth while to understand the laws of mind, yet there can surely be no great practical usefulness in an acquaintance with the laws of mental association. Certainly, if this were true, we should not occupy so much of the space of our readers upon the subject; but, in point of fact, there is very great and very important practical use to be made of this kind of knowledge. In many papers in this work, we have pointed out to the notice of our readers the vast influence of *habits* in the formation of character. We have by no means exaggerated that influence, and we are quite convinced that of all our habits, those which have the strongest influence upon us are our habits of association, of which we shall in a future paper give our readers as full and graphic an account as may consist with the requisite brevity.

## NOTES ON THE NIGER.

SCARCELY any locality has caused so much or such permanent controversy as the river Niger in Africa. Several thousand miles in length, and traversing numerous countries of which so little is known, geographers and travellers, adventurous men of science and mere tarry-at-home scholars, have found in this celebrated river a subject equally excitative of curiosity and fertile in conjecture. Scarcely any two travellers have agreed in their account of its course, while its source has been a still more fruitful subject of error and of controversy; and the discoveries which have at length, and only recently, been made, are a complete feature in the literature of our time.

The first mention made of this great river, which waters so many rich lands, and has bid defiance to the researches of so many gifted and adventurous men, occurs in the African Geography of Herodotus. That ancient writer states that some Nasamonians, a people located in the northern parts of Africa, and on the border of the Mediterranean, travelled in a westerly course from Egypt, until they arrived at a great river, flowing towards the east, and full of crocodiles. He adds that these adventurous travellers were conducted by some of the natives to a great city situated on the banks of this great river. It is above two thousand three hundred years since the travellers thus spoken of were so conducted to a “great city,” and modern travellers are of opinion that the city of Timbuctoo, only so (comparatively speaking) recently known to modern travellers, was the city visited and written of at that very distant period. Both Herodotus and Pliny, as well as the eminent geographer Mela, imagined the river thus spoken of to be the Nile, but Ptolemy of Egypt distinguished between the two rivers, though he gave but a very

obscure idea of what course he imagined the Niger—as distinguished from the Egyptian Nile—to take.

Abulfeda and Edrisi, the most famous of the Arabian geographers, subsequent to the fall of the Roman empire, seemed to have imagined the Nile of Egypt and the Nile of the Negroes—as the river Niger was sometimes called—to have been vast arms of the same mighty river, the former running north into the Mediterranean Sea, and the other running west until it emptied itself into the “sea of darkness,” now called the Atlantic Ocean.

A short time before the important discovery of the vast continent of America, the Portuguese in the course of their mercantile enterprises had frequent occasion to touch upon the western coast of Africa, in making their way by the Cape of Good Hope to India. Several settlements were in consequence made in Africa, when various expeditions were sent towards the interior of that continent, but no very important discovery was made as to the Niger, of which the erroneous opinion of the Arabian geographers, giving it a westerly course, continued to be in most general acceptance; nor was it repudiated even by the eminent French geographers, who wrote upon the subject in the early part of the last century.

It was reserved for England to supersede controversy and speculation by ascertained fact; and the determined perseverance of the friends of discovery at home was fitly matched by the gallant spirit displayed by the various enterprising individuals, whom their liberality both courted and enabled to make the indispensable researches in the interior of Africa.

In the year 1788, some scientific and wealthy gentlemen

joined themselves into a body, under the title of the African Society, for the express purposes of promoting discovery in the interior of Africa; and they provided funds for the assistance of travellers, as well as of affording a handsome reward to whoever should achieve the discovery of the true course and source of the Niger.

The first intrepid missionary in the cause of science and civilisation who offered himself to the notice of this liberal association, was John Ledyard, an American by birth, and a man of great courage, personal strength, and love of the peril and excitement of travel in strange lands. He had already distinguished himself by accompanying the famous Captain Cook round the world, and by a pedestrian journey in Asia, scarcely, if at all, paralleled in the records of the adventurousness of individual travellers. His character was well known to the Society, and his proposals were at once agreed to; and surely his own account of himself, well known as it was to be literally true, was an all-sufficient justification of the Society's consent. "I am," said this extraordinary individual, "a man well accustomed to hardships. I have known both hunger and nakedness to the utmost extremity of human suffering. I have known what it was to have food given to me in charity as to a matchman; and I have not seldom been obliged to shelter myself under the miseries of that character in order to avoid calamities still greater and more perilous."

Considering the mission upon which he was now to proceed, a finer training than that described in the above transcript of his own words could not very easily be conceived by the most imaginative; and the best hopes as well as the best wishes of his employers attended him in his departure from England.

Ledyard was instructed by his liberal and public-spirited employers, to enter Africa by the way of Egypt, and thence to make for the interior, in the latitude of the Niger. He arrived at Grand Cairo in the month of August 1788. It unfortunately happened that there was a considerable delay in the arrival of the caravan with which he intended to travel, and his eager spirit was so fretted and mortified that he was attacked with a fever, which speedily terminated his career.

The untimely and disastrous fate of John Ledyard prevented the Society from sending out any other missionary for some years afterward. At length, in the year 1795, Mungo Park, a spirited and accomplished Scotch gentleman, offered his services to the Society, by whom they were promptly and gladly accepted. To the other requisites for his momentous task, Mr. Park added a knowledge of medicine and botany; the former an invaluable weapon in the hands of a traveller among barbarous people, by whom skill in medicine is held in all but reverential admiration; and the latter well calculated to make his travels, even should he not accomplish all that was hoped as to the discoveries connected with the Niger, of great value in a scientific point of view. Making his way up the Gambia, as far as Medina, he at that place took a more northerly course, crossed the Senegal, and proceeded to Jarra, where he took a south-east course, and after numberless and severe hardships and perils, arrived at the Niger, and beheld it flowing from west to east. He continued to course along the banks of the Niger, until he reached Silla, which he states to be upwards of two hundred miles from Timbuctoo. From Silla, being much weakened by the trials and sufferings he had endured, he took the most direct route to the Gambia, whence he made his way to England, where he arrived towards the close of the year 1797.

Much had now been done, but still more remained to be accomplished. Several travellers sought to improve upon

his discoveries. The accomplished geographer and traveller, Major Rennell, was of opinion that the Niger, after flowing a thousand miles east of the city of Timbuctoo, would be found to terminate in a swamp called Wangura; while Reichard, a gifted German, contended that instead of terminating in that swamp, the Niger would be found to flow through it, and pass by a south-easterly course into the gulf of Guinea. It will hereafter be seen that Reichard was, as to a part of his merely speculative opinion, quite correct. Hornemann and Roentgen, two other travellers who were sent out by the Association early in the present century, have never since been heard of; and there is little doubt that they perished in their adventurous attempts.

The African Society, vast as its losses had been both in money and in the brave lives which no money could compensate for, determined to send out a new expedition. Its conduct was committed to Park. Six seamen and thirty soldiers were put under his orders, and the liberal sum of five thousand pounds was advanced by the government for the efficient equipment of the party.

Park and his party arrived in Africa safely, and he even arrived on the banks of the Niger, and accomplished the difficult task of building the vessel in which he determined to explore that river. The climate dreadfully weakened his party; so much so that when he dispatched a messenger to England, he had but five Europeans surviving. Not even this terrible extent of calamity, however, could damp or damp his wonderful daring and confidence. "Though," says he, in one of the last letters he sent to England,—"though all the Europeans who are with me should die, and though myself should be half dead, I would still persevere; and if I could not succeed in the object of my journey, I would at least die in the Niger."

Fatally prophetic were those memorable words! Again and again he had stood by the death couch of his less enduring companions; again and again had even his iron constitution reeled beneath the attacks of the deadly climate. Through all danger and all suffering he was preserved; the pestilential breath of the climate; fatal to so many, had vainly blown upon him, and though on his passage up the Niger from Sansanding he was frequently attacked by the natives, he had invariably succeeded in beating them off. But on arriving at Boossà, he was once more attacked by the natives and driven into the Niger, where he perished! Several subsequent travellers endeavoured to explore the Niger to its termination; but nothing really efficient was done even by the gallant efforts of Clapperton, Laing, and Denham; and it was reserved for an attendant of the first-named of these illustrious travellers to solve the difficulties which had cost so much of treasure and of life.

In 1829, Richard Lander, a young man of humble birth and limited education, but of great courage and natural ability, and one who had greatly distinguished himself by his zeal and fidelity as one of the attendants of Clapperton, was selected as the fittest person to undertake the command of a new expedition. Accompanied by his brother John, he proceeded as far as Badagry, at which point they engaged several natives as guides and servants. Leaving Badagry at the end of March, they arrived at Boossà, on the 17th of June following. This is a large city, but consists of mere huts, and stands on the banks of the Niger; and indeed though cities are frequently spoken of in the journal of the Landers, we must not for a moment suppose that the cities of the Africans at all correspond with those of the Europeans. Frequently, indeed, they are of very vast extent, and very densely populated, but they are generally ill-built, and most offensively wanting in cleanliness.

"Cleanliness and order," say the Landers, "may contribute to the superiority of one place over another, which may likewise have the advantages of a rich soil and pleasant neighbourhood, and be ornamented with fine spreading and shady trees, but the form of the houses and squares is every where the same. Irregular and badly built clay walls, ragged looking thatched tops, and floors of mud polished with cow-dung, form the habitations of the chief part of the natives of Yarriba,\* compared to most of which a common English barn is a palace. The only difference between the residence of a chief, and those of his subjects, lies in the number, and not in the superiority of his court-yards, and these are for the most part tenanted by women and slaves, together with flocks of sheep and goats, and abundance of pigs and poultry, mixed together indiscriminately."

Perhaps nothing can give the untravelled reader a more vivid notion of the manners and condition of the people among whom the Landers travelled, than a few extracts from their life-like description of a horse-race at a city called Kidma.

"When we arrived the king had not made his appearance, but his absence was fully compensated by watching the anxious countenances of the animated multitude. Manchester cloths of inferior quality, but of the most showy patterns, and dresses made of common English bed-furniture, were fastened round the waists of several sooty maidens, who, for the sake of fluttering for a short hour in the gaze of their countrymen, had sacrificed the earnings of a twelvemonth's labour. The distant sound of drums at length gave notice of the approach of the king, and every eye was immediately turned in that direction. The king rode onwards, followed by a number of handsome-looking men on fine steeds; and the cavalcade halted in front of his house. This we thought the proper time to give the first salute, so we accordingly fired three rounds, and our example was followed by two soldiers with muskets, at least a century and a half old. Preparations had in the meantime been going on for the race. The men were dressed in caps and loose robes, and trousers of every colour; boots of red morocco leather, and turbans of blue and white cotton. The horses were gaily caparisoned, the Arab saddle and stirrup were in general use, and the whole group presented an imposing appearance. The signal for starting being given, the impatient animals sprang forward, and set off at full gallop. The riders brandished their spears, the little boys flourished their cow-tails, and the chief himself mounted on the finest horse on the ground, watched the progress of the race, while tears of delight were starting from his eyes. The race was animated and well-contested, and only terminated by the horses being thoroughly fatigued and out of breath; but though every one was emulous to outstrip his companion, honour and fame were the only reward of the competitors."

From all that is stated by our enterprising travellers the Landers, there seems to be no good reason to doubt that the Niger may be traversed safely by English trading-vessels, if there be but care taken to prevent abandoned characters injuring our national character by acting dishonestly or insolently. The soil of central Africa is wonderfully fertile, and we could draw from that country a vast amount of natural productions, in exchange for our manufactures. And what a boon would this be to our swarming artisans of Sheffield, of Manchester, of Birmingham, of Paisley, and of Glasgow! And right little difficulty will our adventurous capitalists experience in establishing commercial connexions

with the natives. By the majority of them white men are liked, and among them all trade is a perfect passion. When we reflect upon the number of millions of human beings who will thus be gradually civilized, when we consider how vast an influence the trading expeditions up the Niger may have upon the diffusion of Christianity, as well as of civilisation, it is really astonishing that among the numberless and various speculations which have excited public attention, there has never yet been a Company formed for the purpose of navigating the Niger, and trading with the natives of central Africa.

### QUARRELLING.

THE readers of "The Guide," we anticipate, will be not a little astonished on finding that we are about to give them directions for Quarrelling! They will think that we are strangely inconsistent; but a few words of application will suffice to show them that such is really not the case.

We have often thought that if mankind could only be persuaded and enabled to define their *terms*, many a folly, aye and many a sin, too! would remain uncommitted, by which shame and sorrow are produced. And certainly could this very desirable practice and power be introduced, controversies and bitter logomachies would become scarcer and scarcer every day until they were utterly banished from the face of the smiling and peaceful earth. In our own particular case, something more than a mere definition is necessary for our vindication from the charge of inconsistency to which, at first sight, the title of your present article *may* appear to render us liable. And, therefore, before we proceed to say what we mean by "Quarrelling," we will say a few words about what we do not mean by that term.

Angry and dyslogistic language can never be used without more injury to the person who uses it than to the person to whom it is applied; and besides all the other reasons why it should be most sedulously avoided, there is that of its extreme and inevitable pettiness. Even where the offensive sin of using what is emphatically called *bad language* is not committed—and we would fain hope that that disgusting vice is to be met with only among the very dregs of ignorance and crime—there is something indescribably mean about the crimination and recrimination in which weak-minded people indulge, when they receive, or, which is quite as often the case, fancy that they receive, any cause of offence. Petty bickering of every description must be avoided by every one who aims at any thing like real dignity and respectability of character and conduct; it is painful enough to witness its indulgence among children and uneducated people, but it is really terrible to find such want of good sense and right feeling among men who claim to be of sane mind and good education.

But though we thus entirely repudiate all intention of ever so indirectly encouraging the contemptible practice of wordy squabbling and strife, we hold that there are certain occasions when what we call quarrelling becomes a positive and very important duty.

Great, indeed, should be the care exercised in choosing companions; but,

"Neither men nor angels can discern  
Hypocrisy;"

and it is unfortunately but too often the case that the most vicious people can assume the most winning aspect. The wisest and purest are liable to be deceived by first appear-

\* A kingdom of the Interior.

ances, but sooner or later vice will show itself in its true colours, and then comes the hour for stern and vigorous resolve.

It is to such cases as this that our brief essay refers. The instant that you discover that the character of your companion is, upon any really important point, such as to render him an unfit companion for one who seeks to keep himself free from every description of vice, determine to part from him. Bestow not a single thought upon his wit, his learning, or any one of those better qualities for which you originally admired him ;

think only of his vice. What ! because the stream leaps brightly and sparkling into day, would you drink of it knowing it to be impregnated with a deadly poison at its source ? Oh, no. And so with an accomplished, but vicious man ; fly from him at once and for ever : no petty bickering, no useless explanations, no compromise between duty and inclination,—from the moment you discover your companion to be vicious, from that moment remember that he is unworthy to be your companion, unless you are prepared to be the companion of the vicious.

*View of the Gate of Barcelona.*

#### BARCELONA.

Our engraving represents the gate or principal entrance to Barcelona, the capital of the province of Catalonia, and formerly, in commercial importance, the chief city in the whole of Spain. It was the *Barcinona* of the Romans, and is situated on the Mediterranean, between the rivers Bezós and Llobregat, in a beautiful and fruitful country, which forms an oblong irregular plain, encircled with hills on one side, and bordered by the sea on the other.

Like most of the large cities of the Peninsula, Barcelona has seen many revolutions, and suffered much by every change. Its earliest records state that about two centuries before Christ it was founded by Hamilcar Barca, father to the great Hannibal, from whom it derives its name. When the Saracens overran Spain, Barcelona shared the common

fate, and yielded to the dominion of Mahomet ; but in the ninth century it was recovered by Louis le Débonnaire, son and successor of Charlemagne, who erected it into a county, vesting it in the family of a French noble named Bernard. The counts of Barcelona continued to yield allegiance to the French crown until its sovereignty was voluntarily relinquished in the thirteenth century. The county afterwards became annexed to Arragon by marriage, as the latter subsequently blended itself with Castile, to form the present Spanish monarchy, whose kings still use the title of counts of Barcelona.

The whole city of Barcelona is divided into five districts or wards, over each of which presides an *Alcude del Cremen* ; beside these are various inferior officers and magistrates, who



take cognizance of minor transgressions. The civil and charitable institutions of the city are numerous, and conducted with every regard to liberality and extensive usefulness, especially the hospital for the sick and wounded, which supports a separate establishment for the exclusive reception of those who may not have sufficiently recovered from their maladies to pursue their daily avocations.

The former prosperity and present depression of this beautiful city are well described in a very clever book of travels published in 1831, entitled "A Year in Spain, by a Young American," from which we shall take leave to make one or two extracts.

Though Barcelona remained inconsiderable under the Romans, it made a distinguished figure in the days of returning civilisation. From the Jews, who took refuge in it when driven from their houses, it derived that spirit of frugal and persevering industry which still characterises its inhabitants. The Catalans became enterprising traders, and the Mediterranean, which lay so convenient for commercial pursuits, was soon covered with their ships. Nor was the valour of these people inferior to their enterprise and industry; they fitted out piratical expeditions, with which they annoyed the trade of the Saracens. One fact, recorded by Mariana,\* will be sufficient to show the bravery and warlike resources of the principality. In the beginning of the fourteenth century, when the Turks, led on by Othman, began to extend their conquests to the neighbourhood of Constantinople, the Emperor Andronicus sent an embassy to Barcelona to ask assistance of the Catalans, and Regnier, one of the most famous captains of that day, accepted the invitation. He was not long in enlisting 5000 adventurers; soon set sail for Constantinople, and eventually drove the Turks from the vicinity of the Black Sea. To this romantic expedition the kings of Arragon owed their title of dukes of Athens and Neopatria, still used by the Spanish sovereigns to this day.

At length, when the discovery of America had opened new realms of commerce, Barcelona became a vast magazine where goods of wool and silk, fire-arms and cutlery, with almost every other species of manufacture, were prepared for the distant colonies of Spain. The Catalan ships repaired with these commodities to every part of America; and commercial adventurers, after an absence of a few years, would return with fortunes to increase the resources and quicken the industry of their native province.

Such was Barcelona in former days; her present reverse is a very sad one. The manufactures of cutlery and fire arms are ruined and forgotten; and the wines and brandies of Catalonia, the cotton and woollen goods, which used formerly to be carried to every corner of the Americas, are now only shipped away by stealth, or consumed only in Spain. In place of the ships and brigs, whose tall masts once looked like a forest within the mole of Barcelona, there are now only to be seen a paltry assemblage of fishing boats and feluccas.

It appears from Navarette's collection of Spanish voyages and discoveries, that the first known experiment of propelling a vessel by the agency of steam was made at Barcelona, so long ago as the year 1543. A certain sea officer, called Blasco de Garay, offered to exhibit before the emperor Charles V. a machine by means of which a vessel should be propelled without the assistance of either sails or oars. The proposition was for some time considered too ridiculous to be entertained, but he soon appeared to be so much in earnest that a commission was at length appointed to witness and

report on the experiment—which was made on a ship lately arrived from Colibre, called "The Trinidad," on the morning of June 17, 1543, and to the astonishment of all beholders the experiment completely succeeded! The assembled multitude was filled with wonder and admiration, and the shores of Barcelona resounded with plaudits.

It is not a little singular that the invention of steam vessels, usually considered of modern date, should be thus traced so far back as the sixteenth century; the fact just mentioned is, however, not the less incontrovertible, for it was found circumstantially related in various documents belonging to the archives of Simancas. One of the commissioners—the treasurer Ravago—it seems, envious of the fame gained by the inventor, detracted from, and deprecated his talents to the emperor, but without effect, for his master very properly ordered the envious minister to pay every expense of the experiment, as a punishment for his want of liberality towards Blasco de Garay.

It remains for us to state that in 1714, Barcelona sustained one of the most memorable sieges that history has to record. In consequence of the treaty of Utrecht in 1713, Catalonia and the neighbouring provinces resumed their allegiance to Philip V., but Barcelona refused to join in the general submission. Feats of heroism, worthy of the best ages of Rome, and instances of individual courage, never surpassed by the modern inhabitants of Saragossa, distinguished the dark and fatal night on which the streets and houses of Barcelona were filled with the bodies of her warriors. May the same spirit again animate its citizens during the present arduous and far more glorious struggle!

W.

### MAXIMS AND MEMORANDA.

No one is so mean or so powerless as that he may safely be injured or insulted; no matter how insignificant he may be now, the day may come when he will have it in his power to return both the good bestowed, and the injury inflicted while he was in adversity. What! was not the statest oak of the forest once an acorn? Was not Newton once ignorant of simple addition? Was there not a day when Wellington, the time-honoured victor of a thousand fights,

"Had never set a squadron in the field,

Nor the division of a battle knew, more than a sponger!"

Beware then of trampling upon the weak. If the mere cruelty and cowardice of the act do not shame you from it, if the boasts alike of reason and religion cannot deter you from it, at least, let self-love be listened to, or the day may come when he whom you are too proud to spare now, may be too wicked to forgive then.

"Reserve," says that acute, though much misunderstood observer, Lord Chesterfield, "is the only mystery of wise men, mystery is the only reserve of fools." His lordship might have added that there is scarcely a more valuable or characteristic part of the demeanour of a truly wise man than a "well-worn reserve." With it, very mediocre talents become really powerful and respectable, but without it the most brilliant attainments will scarcely obtain either appreciation or respect. If you obtrude all that you know, how can you reasonably hope that your friend will entrust you with knowledge of what he would be unwilling to have proclaimed at St. Paul's—though perfectly willing to give you the advantage of it?

\* Historia de Espana.

† This capitulated Don Enrique de Tolosa, Don Pedro Cardona, the

treasurer Ravago, the vice-chancellor Gralla, and many experienced seamen.

Revenge is not merely sinful, it is also extremely silly. In passing by the wrong that has been done you; you put yourself above your enemy; and if he have any good feeling left, he will never cease to regret having injured one who has shown himself so far superior to the continued meanness and crockery of inflicting injury even after having smarted under the infliction of it. But if you injure and trample upon your foe, you, at the least, "cry quits" with him. He at once feels that you have paid yourself for any thing you may have lost or suffered, and if you at all exceed the injury you received, you possess him of the spirit of revenge.

When you hear a person with whom you have, as yet, no very intimate acquaintance declaim with peculiar warmth against any given vice or folly, take particular notice of his conduct on that especial point. Singular as it may seem, scarcely any vices or follies are so severely spoken of as those of which the speakers are the most strikingly guilty. Thus satirists have usually, in the earlier part of their lives, been men by no means remarkable for their morality; and no one complains more bitterly of a highway robbery than the man who has gained by cheating what the robbers have now taken from him by force. Nor does the attorney end here; for even cheating in a different way is in no better odour with your thorough cheat. An uneven balance he can put up with; but light weights! out upon the wretch who uses them! The sort of observation, then, which we have recommended, may not unfrequently be the means of preventing one having practical reason to assent in the fullest possible manner to the theoretical addresses of our acquaintance.

Most querulous and whining complaints have a good spice of meanness about them; some of them are positively ludicrous, for the exceeding want of logic they display. We were peculiarly struck with the intense folly of the insinuated complaint of a late eminent musical composer, a mighty musical genius, whose fame will last as long as men have taste for the "soul-soothing science." Being invited by his publisher—one of the most liberal as well as wealthy of that class which Byron, in his usual style of bitter and unjust facetiousness, calls "the veritable tribe of Barabbas"—to dine at the delightful villa of the latter, situated just by Richmond, our musical friend was shown, on his arrival, into a splendidly furnished apartment, commanding on two sides views of rural scenery, such as can scarcely be surpassed—in their own style, the tranquilly beautiful—in the whole world. Looking round him with an air of mingled envy and suffering, the composer's reply to the hearty and English welcome of his host was,—"Ah! mein Gott! Mr. —, I see it is very far better to sell music than to write!" Now this was not merely uncivil, but it was positively asinine nonsense. If money, and the luxuries which money is requisite to obtain, were the aim of men of genius, it were undoubtedly fit that they should devote themselves to the money-making pursuits. But, gifted by nature with certain capacities, and with a strong desire to display them, the man of genius intensely longs for fame, and he devotes himself to the fame-getting, instead of to the money-getting pursuits. He has taken his choice—and he has taken the choice too which confers, if not the present solid enjoyment, yet, at least, the enduring fame which he professes to value beyond all mere fleeting enjoyments. Why! he has no more right to complain of being comparatively poor than the trader has to complain of being comparatively unknown. Each labours in his proper vocation, and each obtains his proper reward. Industry and capital employed in business obtain their possessor a far greater amount of present enjoyment than the pursuits commonly adopted by men of genius;

but as these latter completely monopolize future fame, it is rather too good a joke to hear them degrading the former their present pudding!

### FIELD SPORTS OF HINDOSTAN.

The style in which the natives go "a hunting" would very much puzzle English hunters, who would be exceedingly apt to ask what city they were about to besiege, or what were the number of the army they expected to engage? This may seem a mere whimsical exaggeration of ours: let the reader judge for himself, when we assure him that it is by no means uncommon for "sporting" nabobs to make up a hunting party of twenty or thirty thousand attendants, horse and foot—to say nothing of two or three hundred elephants bearing the palanquins, which contain the chiefs of this small party! The noise, confusion, and dust consequent upon such a preposterous gathering together of men and quadrupeds, renders it difficult for an European, present at such a scene for the first time, to do much more than look about him with an air and a feeling, too, of exceedingly puzzled surprise. The natives, however, get on very fairly—all noise, bustle, and dust, to the contrary notwithstanding; and though they use an exceedingly long matchlock, which is both clumsy and difficult to manage, they shoot with very great precision, and, from the otherwise disadvantageous length of their guns, kill their game at considerably longer distances than we in England are accustomed to think possible.

In India, as indeed in almost all countries, the fox is found in great numbers; and the Indian fox is to the full as shrewd and self-loving an animal as in any other part of the globe. By the natives he is rarely, if ever, hunted; and Europeans, consequently, have abundance of their favourite sport.

For the crafty, sanguinary, and gluttonous fox, few will be inclined to petition for any favour; but it is really painful to read of hunting that elegant and harmless creature the antelope. Its eyes alone—as celebrated by the admiring eulogy of the Eastern poets—ought surely to spare this pretty creature; and the more especially when we consider what an abundance of ferocious beasts require hunting down in the sunny and gorgeous lands of the East. But man is a strange being, governed, whether in his sports or in his more serious business, fully as much by his prejudices as by his reason, and far more by his habit than by his proper nature. Let us hope that even yet there will be a day when we may say with the mock doctor in *Molière*—"Nous avons changé tout cela;" only let us hope that instead of falsely saying it of the *physical heart*, we may truly say it of the *heart metaphysical*! But to return to our antelope.

The antelope is an exceedingly gregarious animal—but that circumstance does not suffice to render antelope-shooting any very easy matter; for they feed in the most open places they can find, and keep regular sentries at a considerable distance in every direction from the main herd; and even when stratagem enabled the sportsman to approach near enough for a shot, he need not hope for more than one shot, for the report of the piece has scarcely died away when all but the "stricken deer" are far, far beyond all chance of being overtaken: so swift is the antelope; thus the best greyhounds have frequently been tired out in vain attempts to run it down. In consequence of this, the panther, one of the most beautiful, but also one of the most savage and sanguinary of all animals, is trained to pursue the



fleet creature; and perhaps no more fitting commentary on the brutality of hunting the antelope, the beautiful, the graceful, the freedom-loving\* antelope is to be found than in the striking contrast between the quarry and its merciless pursuer. So gentle and intelligent is the antelope,—whom we wish we could persuade our Anglo-Indian friends henceforth to spare,—that many writers of high reputation and unquestionable judgment attribute to it a taste for music, and that, too, even while the animal is in its wild state. Sir William Jones is among the number of the writers to whom we allude: "I am told," says that learned and good man,

"by a credible eye-witness, that two wild antelopes used often to come from their woods to the place where a far more savage beast, (Sirajudaulah,) entertained himself with concerts; and that they listened to the music with all the appearances of being highly delighted, until the monster, who had 'no music in his soul,' shot one of them, to display his deftness as an archer:"—though we scarcely think the shooting of one antelope worse than hunting down such gentle creatures by means of one of the most fierce of all its but too numerous as well as ferocious enemies.

(To be continued.)

#### No. IV.—SELF-INSTRUCTOR IN BIOGRAPHY.

JAMES BRINDLEY.

THE able and industrious man, whose name stands at the head of this article, was born at Tunsted, in Derbyshire, in the year 1716. His father and mother were exceedingly poor people; so poor indeed, that not only was he sadly stinted as to scholastic education, but also obliged to spend in hard and ill-remunerated labour those years of early boyhood which are usually devoted only to school and amusement. At first sight these circumstances might seem to present an almost insuperable obstacle to his making any distinguished figure in the world; but in his case, as in the case of many other eminent public characters, early struggling and difficulty were so far from stunting and crippling his mind that they, in fact, endued it with an acuteness and energy which mainly contributed to his subsequent success, and which probably would have been wanting, had his early years been spent amid the enjoyment and quiet resulting from worldly prosperity.

At the age of seventeen, young Brindley was apprenticed to a millwright, a business singularly well adapted to the development of his great mechanical talent; and so greatly did he display this, that in a short time the millers in the neighbourhood preferred the apprentice to the master or any of the men, and the lad was quite commonly left in charge of the business, for successive weeks, while his master was travelling to procure work or collect debts. His industry and zeal were as conspicuous as his ability; and one instance of all these is especially deserving of mention. His master was employed to erect a paper-mill, and naturally enough took the pains to inspect one, designing to imitate it; but though he had thus seemingly rendered failure impossible, he had not proceeded far with his task ere he discovered that he had committed a capital error, which was very likely to involve him in great pecuniary loss, as well as to injure his reputation as an artisan. Young Brindley, sympathising with the vexation and anxiety of his master, started, without saying a word of his intention, walked fifty miles to see the mill his master had previously inspected, and not merely discovered where the error had been committed in the imitation, but even suggested a very important improvement upon the original. His handsome conduct on this occasion had its due reward, for his master generously ascribed the completion of the work to the abilities of his apprentice, and the latter became widely known, and on the expiration of his apprenticeship obtained more employment than he could possibly attend to.

\* Many proofs might be given that it is not, as some writers assert it to be, impossible to tame the antelope; but unless taken very young indeed, and kept in very spacious places of confinement, they will either pine themselves to death, or dash their brains out in vain attempts to force a way out.

Though the demands upon his time and attention were so numerous in the actual business upon which he depended for means and subsistence, his active and ingenious mind found leisure for study and experiment, and he suggested a vast variety of improvements in the construction of machinery.

Fortunately for Brindley he lived in the neighbourhood of a nobleman gifted with a mind capable of appreciating genius, and with a fortune sufficient to employ and reward it—the munificent and enterprising Duke of Bridgewater. This nobleman had an estate, situated at about eight miles from the town of Manchester, on which was a valuable coal mine. The duke, anxious to convey the produce of his mine to Manchester free from the tremendous expense of land carriage, resolved to have a canal constructed, and he consulted Brindley, who at once pronounced the scheme perfectly practicable. Hitherto England had not a single canal, and the situation in which the duke desired to construct one was probably as unfavourable to such a work as any spot in the whole island; but the enthusiastic mind of Brindley saw difficulties only to determine upon conquering them, and the enterprise, skill, and resolution of the engineer were admirably backed by the liberality of the wealthy employer. For three quarters of a mile this noble canal is carried through a hill, and is arched over in some places with brick-work, and in others by the actual rock, a proper supply of fresh air being provided throughout the length of this vast tunnel by means of air funnels, which are cut right through to the summit of the hill. About three miles from its commencement, the canal arrives at the river Irwell, and Brindley boldly declared his determination to carry his work over that river. When his intention became known in the neighbourhood, every one declared it to be an absurdity bordering closely upon absolute madness; and one really able and eminent engineer, whom the duke consulted on the subject, made this pointed and bitter reply, "I have often heard people speak of castles in the air, but I have never yet been fortunate to see any of them." But the duke had seen too many proofs of the fine genius of Brindley to allow any thing to shake his faith in him, and though the expense was prodigious, he gave his engineer *carte blanche*, and in less than ten months the latter had completed a work which some of the most eminent men in his profession had coincided with many of the most astute men out of it in pronouncing to be utterly impossible to execute.

The signal success of Brindley's first canal work caused him to be employed to construct the canal which, traversing ninety-three miles of ground, and having five tunnels, and seventy-six locks, connects the river Trent and the river Mersey. This work he did not live to complete, but it was



so far advanced towards completion at his death, that his brother-in-law, a man far inferior to him in talent, found no difficulty in doing all that remained to be done.

Though the two works of which we have made mention were the most conspicuous of this able mechanic's achievements, they were by no means his only ones, for on the contrary he connected Bristol with Hull and Liverpool, and cut several important canals; and even when not actually engaged to superintend canal-works, he was resorted to for advice and direction. In point of fact, his incessant industry materially tended to shorten his truly valuable life. With all his wonderful ability he was to the close of his life a comparatively illiterate man; a fact the more to be regretted as, judging from the triumphs of his original and unaided genius, there can be but little doubt that with the assistance of scientific books he would have done mankind services still more important.

When any great difficulty occurred, and he was desirous to hit upon means of overcoming it, he was wont to retire to bed; and he would remain there for whole days planning and calculating, his memory being so singularly retentive that he could remember the most complex and difficult calculations without having recourse to pen or to pencil. So devoted was he to his profession, and so utterly free from the light-minded follies to which but too many men of all ranks and ages sacrificed both their time and their duty, that he never but once crossed the threshold of a theatre, and he then declared that the performance so greatly deranged his ideas, that no sum, however large, would bribe him to repeat such a wasteful and injurious sacrifice of time and thought.

Among his numerous but harmless eccentricities was his powerful and absorbing respect for canal navigation as an element of national prosperity and greatness. This feeling was very amusingly illustrated on an occasion of his being examined as a witness before a committee of the House of Commons. He was jocosely asked by one of the committee of what use he considered rivers; to which question he quite gravely replied, "to feed canals!"

Unhappily this great man was as much too industrious as the majority of mankind are too indolent. He tasked himself so far beyond his bodily strength, great as that originally was, that he was attacked with a hectic fever, which terminated in his death, in the year 1772, and the fifty-sixth year of his age.

---

### "I MEAN IT," OR, DECISION OF CHARACTER.

If we analyse the histories of those who have been famous for their achievements, we shall find that one of their chief characteristics has been decision. Sagacity they of course must have possessed in order to know what ought to be done to accomplish their object; but their sagacity would have been all but absolutely useless if they had not added to it the quality of decision. By far the greater number of men know how they ought to act, in order to achieve any given purpose; and the only reason—or at least, the chief reason why so many are unsuccessful in despite of their knowledge, arises from their vacillating and timid tempers. They vibrate between opposite feelings and opposite opinions, inclining now to the one, and now to the other; and after consuming time, labour, and capital, in successive and opposite half efforts, are only at length compelled into decisive conduct by circumstances, and that, too, in general, not until the season when success might have been won has passed away for ever.

And not only is firmness of purpose indispensably requisite

to a successful worldly career; it is equally so to virtue. In every walk of life, young men just starting in the world find but too many temptations to depart from the strict line of duty and prudence; and woe to those who, when thus tempted, are so destitute of intellectual and moral vigour as to fear the permanent reproaches of their own consciences less than the "world's dread laugh;" woe to those who, when thus tempted, have not firmness enough to say and to abide by that potent and precious monosyllable, "No." He who knows how to say that word firmly, and at the same time courteously, to others, has made no inconsiderable progress towards being successful in his worldly career; and he who can sternly say it, and inexorably abide by it, when tempted by the vain suggestions of his own imagination, is in little danger of falling short of moral goodness.

There is still a further use in firmness of purpose;—aided by it, we perform gradually, easily, and yet surely, tasks which at first sight would appear to be absolutely impossible. In literature, for instance, we have a proof of what continuous exertion can do, in the person of that most charming of all epistolary writers, the celebrated Madame de Sevigné. That lady was wont to avow her belief that no consideration could induce her to undertake the immense and seemingly endless labour of writing a book; but on collecting the letters which she had been in the daily habit of writing to her friends, she found that by this daily and unconsidered labour she had, in point of fact, produced several volumes, which, we may add, the world will not willingly let die.

To be successful in any thing, decision of character is indispensable; but our principal reason for strongly urging its cultivation is the very great danger of indecision, of want of moral firmness and energy, being the precursor of vice. He who has not firmness of purpose is perpetually liable to quit that path of virtue in which he has hitherto held on his way, rather by accident than by exertion; he never can rely—nor can they who know his fatal weakness—upon his power to resist temptation to the first error; and when once the path of error has been entered upon, habit, powerful in its influence upon all men, is especially so upon the weak of resolution. They have not energy enough to abandon either evil associates or evil habits; and it is, perhaps, not affirming too much to assert, that as many have fatally plunged into vice first, and then actual crime, from want of decision of character, as from actual inclination to evil courses.

---

### BE SENSIBLE OF THE HABITS OF ASSOCIATION.

We have elsewhere remarked upon the power of habit in confirming youth in virtue, or its opposite; and we cannot but think that there will be a day, and that no distant one, when philosophers will allow much more than has ever yet been allowed for the power of mere words in their influence upon thought and action. As was shown in a former article, words were originally arbitrary; but though it is obvious that that is the case, it is none the less true that when we have once been taught to associate certain ideas with certain words, these latter become possessed of a mechanical power in calling up the former. Glass might just as well have been at first called beef, and *vice versa*; but their respective significations are too strongly fixed in the minds of all who use them, to admit of any doubt that each will infallibly associate itself in the hearer's mind to the article to which he has been habituated to apply it. And in this

fact lies the foundation of a subtle and powerful, though hitherto unnoticed influence, on the minds of the mass of mankind.

An accomplished modern author\* observes, that in all probability many of the acts of our ancestors, upon which we justly look with horror, were really and conscientiously viewed by those who perpetrated them in a very different light; and he instances the cruel executions once so common for real or alleged errors of opinion. He thinks that nothing short of a mistaken conscientiousness could have caused those sanguinary executions, the cruel actors in which, in this writer's opinion, really felt that they were doing an act at once imperative and painful in thus punishing offences which they deemed no less terrible a penalty was at all adequate to put a stop to.

The longer and the more keenly the reasons for and against the above view of the matter be reflected upon, the more reason shall we find for coinciding in them. Human nature is in its fundamental feelings alike in all ages, and it is far more reasonable to believe whole nations deluded, upon certain points of opinion, than gratuitously; and with far less logical reason, to pronounce whole nations guilty of wanton, revolting, and really unmeaning outpouring of human blood, and annihilation of human life.

And assuming our author's opinion to be correct, what a vast, what a striking view does it not give us of the power of *habits of association*! Accustomed from their earliest dawn of reason to associate certain merely gratuitous and abusive nicknames with a vileness unworthy of existence upon earth, men could easily steel themselves to what this association taught them to call *duty*, who would have shuddered at it if less insidiously suggested to their minds. The pangs of the sufferers were but brief—the good to survivors great—the spiritual welfare secured at once vast and eternal—the duty above all earthly duties, and as eternal as unspeakable; and all this sophistry and self-delusion—founded upon *association*, the habit of associating with certain brief words certain entities with which they had not the shadow of a connexion.

In the memorable and melancholy documents of the records of criminal proceedings, numberless cases may be found of malefactors dying with hardihood in their mien, and the most insolent bravado upon their lips. Is it too much to believe that these pitiable creatures had from youth upwards lived in dissolute and daring companionship, and day by day heard from guilty lips such praises of guilt as at length absolutely overpowered the inward monitor, and taught them in ignorant sincerity to believe that good which is wholly evil, that great which is in reality base, that glory which is shame?

How important it is to use the words in their proper sense, to avoid even the slightest inapplication of those words which have aught to do with the culture of the mind and heart, will be at once seen by all who admit the possibility of habits of association becoming at length so powerful for either good or evil; and how powerful those habits are, a consideration of them, as touching upon somewhat less important points, will prevent any one from retaining any scepticism.

That men can burn men to death for mere error, all history tells us, and upon that subject we have already sufficiently spoken; that men can desolate nations and send myriads of men to untimely graves upon the ensanguined field of battle, we but too well know. But do the warriors, do the nations who are guilty of the frantic crime of whole-

sale slaughter in war, loathe their leaders as butchers, and execute them as fell imitators of the first homicide—Cain? No! And yet if an individual can coolly, premeditatedly, and wantonly deprive his fellow-man of the single and irrevocable life bestowed on him by the merciful Creator, the foul offender is ignominiously executed; and though men shudder at the act, they at the same time acknowledge that the vengeance was a righteous vengeance, and the only one adequate to the offence. Ah! but the act of the individual is called by its right name; it is called by the name—terrible and loathsome in our ears from the very spring-time of our thought—it is called *MURDER*; and the most debased natures shudder at that name of commingled cowardice, cruelty; and tyranny; and the murderer dies unpitied in his punishment as he was pitiless and cruel in his crime. But the true nature of war is disguised beneath the sounding and specious name of *GLORY*, and the very same people who would be horror-stricken at the very thought of embracing their own hands in the blood of the meanest of their kind, can shout for joy, and illuminate their streets in applause, for the butchery of whole hecatombs of men, upon some paltry dispute about a miserable bit of land not capable of producing an ear of wheat, or an equally miserable ditch in which a child would search in vain for means to navigate his mimic ship. But let us descend still lower. We have spoken elsewhere of the misapplication of the word "respectable;" are not the adjective "fashionable," and the substantive "honour," intertwined with quite as incorrect and delusive mental associations? Alas! yes; and myriads of other words are equally prostituted to the delusion of some, and to the injury and insult of others.

So powerful are the habits of association, whether verbal or mental, that we firmly believe that the philosopher who should efficiently lay bare even a principal portion of the leading and more dangerous false associations, would do a greater amount of moral and intellectual good than any human writer has ever yet done. From the merest prejudice to the gravest crime, false association is a subtle and a potent cause; and we know of no simply mental process by which our readers will be more efficiently, largely, and permanently benefited than they will by careful and laborious efforts to detect and get rid of all false associations, and nurture and confirm all true ones.

We had not intended in this article to add any thing in the way of illustration of the effect which habits of association may have upon mere tastes; but an anecdote we met with on the subject induces us to do so.

A lady making one of a party who were rambling amid delightful scenery, at the close of a lovely evening in spring, was remarked to be unusually grave and silent. Upon being asked what caused her melancholy, she stated that the season and the scene reminded her of those in which she had anxiously watched over the couches of her husband and children, whose illnesses in all cases had been fatal. Simple, and yet, oh! how touching an explanation! Others looked upon the spring flowers; and listened to the glad song of the birds, with their natural tastes warped and unembittered by any sombre recollections; but the childless widow saw the very tints upon the flowery earth, and heard the very notes in the trees; tenanted by the wild choristers which she had looked upon and listened to in the terrible time, when all the beauty and gladness that were without her chamber were sadly contrasted by the pallid aspects, the clucking of parched lips, and the writhings of the fevered frames that were within; and to her the song of birds, and

\* *Vide* "England and the English."

the delicate beauty of the flowers of early spring, were indissolubly bound up with dreary recollections, such as hoar Winter in his sternest and mightiest wrath had not half the power to call up.

### THE UNMERITED FATE OF INVENTORS AND DISCOVERERS.

IN our article on the great and ingenious Fulton we had painful occasion to show that it is quite possible to deserve great rewards from mankind without receiving them. Unfortunately the case of the great Fulton is very far indeed from a singular one. The fate of Galileo must be fresh in the memories of our readers, and doubtless they have thought with due indignation of the tyranny and ignorance which condemned him to years of miserable imprisonment.

Columbus, the Galileo of the ocean, who did more than any man towards changing the condition of our world;—he who added to it that mighty tract, which at no distant day will literally swarm with mighty and wealthy nations;—had to waste some of the best years of his life ere he could obtain the means of even commencing his wonderful career of public benefits, and found in the very monarchs whom he most directly and vastly benefited, the bitterest and most unfeeling of his enemies. Unmindful of the substantial wealth and far-spreading glory which he conferred upon them, and of the dauntless as well as sagacious soul with which he had in their service dared all dangers, and overcome all difficulty, these crowned ingrates,—how unworthy of their vast power and high station!—could not only insult the hero with the manacles and chains fit only for the veriest felon, but also descend to the unspeakable meanness of withholding from him even the comparatively paltry remuneration which he claimed for having conferred on their crowns a territory of whose very existence, but for him, they would have been unaware! After braving all imaginable peril, the reward of all his services was not enough to spare him from the most painful solicitude. True it is that when he was far, far beyond the reach of human tyranny and ingratitude, monuments were erected to his memory, as though his deeds were not his best monument, and as though the praise of his name could not be kept alive without involving the condemnation of his petty-minded persecutors!

Turning to the lives of more modern benefactors of their kind, we shall find that their early course has invariably been one of such toil, such bodily privation, and such mental anxiety and suffering, as can scarcely be conceived by those who have not actually participated in them. For instance, we may point to the case of the celebrated Dr. Benjamin Franklin,—moralist, man of science, politician—so rarely and so variously gifted, so abstemious, so industrious, so frugal; he in his early days had to endure such misery as would have caused a weaker mind to deem it impossible to propitiate mankind, and utterly idle to attempt to serve and enlighten them. But his philosophy was more masculine and far-sighted; and, undeterred by all the difficulties that lay in his path, he pressed sternly and steadily onward, and became not only wealthy, far beyond any thing he could originally have contemplated, but also foremost among the influential and powerful of the great men of his adopted country. The fact that his later years were not passed in the poverty and obscurity which marked his earlier ones, and which, like the wizard furies of Orestes, have dogged so many gallant spirits, even to the last hour of life, proves nothing against the degrading fact that mankind are too prone to reward their benefactors with gross ingratitude; for on an attentive examination of the life of Franklin, it

will be found that the good fortune in which he spent the serene evening of his long and useful life sprang not from that portion of his career which was the most, but directly from that which was, in fact, precisely the least useful. Without at all inquiring—for in our work that would be quite out of place—whether the American separation from England was not in fact accomplished more than a century too soon, we may venture to affirm that all that Dr. Franklin did as the *political* partisan of America might, even supposing it all to have been of unmixed and indisputable good, have been done by men possessing the ten thousandth part of his intellectual power. The mind that is *truly*, without a particle of exaggeration or of partiality, described in the sublime assertion, *E Cælo eripuit fulmen*, that mind that could give the sagest lessons of cottage economy, even while devising the means of protecting the mightiest as well as meanest of human productions from being smitten in ruin by the thunders of heaven—such a mind as that was merely *wasted*, in so far as it applied its energies to the temporary, and in no small degree contemptible subjects of party political strife. But the Doctor, in applying himself to politics, showed his usual shrewdness; and while he prevented himself from being a personal sufferer from the common ingratitude of mankind, pronounced in his very prosperity even a bitterer satire upon human wrong-headedness than he would have pronounced had he lived and died its starved, trampled, and—until too late—unpitied victim. Thus far we have spoken not in anger, indeed, but in sorrow that we were compelled to expose such ingratitude from the benefited, and suffering and penury on the part of the benefactors. But we are ever, as we trust is visible to our readers in very many of the pages of this work, hopeful of our kind; and in truth, highly as we value learning and taste, even for their own sakes, we chiefly rejoice in the improved state of the human intellect as the cause of a still greater improvement in the human heart. A Columbus or a Fulton of future times will run little risk of poverty and suffering as a consequence of their own high feeling, and of the baseness of mankind. In this country especially, genius, when combined with virtuous resolution, and a really high and hallowed aim at the benefit of mankind, is daily growing more and more into public estimation. The great writer, for instance, who should now disgrace himself, and lower his noble vocation, by such fulsome and grovelling dedications as those we meet with in Dryden and other writers of his time, would do so, not as those powerful writers did, in consequence of the degraded state of the public mind, but as a sheer and mere consequence of some anomalous baseness and love of degradation existent in their own hearts. Every day makes it more apparent that the English state, and the individuals composing it are too wise to lose any opportunity of rewarding the merit which has been manifested, and thus at once to do justice, and to perform that wisest possible duty of rendering those who are still struggling towards fame and usefulness, patient as to the present, and hopeful as to the future. To give individual instances of the liberality of the English government and people to scientific and literary eminence, might seem invidious; and, in truth, no reader can require to be reminded of such instances, unless he have very determinedly and successfully shut his eyes upon what has for some years been going on around him.

### "HOW GENEROUS YOU ARE!"

There are very few terms in our language more frequently or more entirely misapplied than the word generosity.

It has been made to bear the blame by turns of all sorts of follies, and of all sorts of vices;—and it is one of those scapegoats which the very silliest and worst people make the most profuse as well as most unwarrantable use of. It is, in short, a term which, for a very considerable number and weight of reasons, we feel ourselves bound to vindicate from the misrepresentations to which it has been so unfairly and surreptitiously subjected.

Generosity has been attributed to the fiercest tyrants, when for once in the way they have chosen not to be guilty of tyranny, and it has been loudly and unblushingly laid claim to by the most selfish and heartless spendthrifts whenever they have required a plausible and well-sounding apology for some selfish expenditure more than usually heartless and unwarrantable in its profuseness. To point out its misapplication in either of these cases we trust will require but few words. He who merely abstains from wrong has surely no right to lay claim to that praise which is conferred not upon passive but active qualities. A mighty generous thing, indeed, that satiated with blood and tyranny, some eastern despot has for once abstained from being cruel. Has he ceded any right? abstained from pressing any claim? Not so; he has simply abstained from being guilty of a gross crime; and the folly of historians, who doubtless feared he might not always be so mild of mood, has trumpeted forth this action to us as loudly as though the man had given his last pulse to the cause of freedom, and his last meal to relieve the wants of the wretched! All the histories, and they are only too numerous, which are frequently and strikingly deformed by such contempt of moral first principle as is implied in this kind of fulsome flattery of tyrants, should be forthwith revised; at least, the attention of youth and their instructors cannot be too promptly or too loudly called to the necessity for avoiding any thing in the shape of implicit adoption of sentiments so false in themselves, and so destructive of all manly and sound national feeling in their tendency.

With respect to the impudent assumption of "generosity" by those who are guilty of selfish and lavish expenditure, we wonder far less at that than we do at the ease with which

other people allow of such an assumption passing by uncontradicted, and indeed unexamined and unsuspected. True generosity invariably consults justice; whereas the false generosity, even when it by accident happens to be tolerably free from the grosser kind of selfishness, is invariably the mere creature of impulse, without reference either to first principles or to ulterior consequences. The result of this is, that even when such pseudo-generosity is not tainted by bad feeling, it is fully as likely to be productive of bad consequences as of good ones.

One of the most destructive of all vices, shameless and idle mendicancy, is almost entirely caused by the indulgence of what is called generosity, but what is in reality as far removed from real generosity as folly from wisdom. The "generous" alms-giver is importuned, listens to a tale of fictitious woe until his own feelings are so far wounded, that he fancies he is commiserating the feelings of the eloquent impostor; rather than be wounded still further, he gives virtual if not actual credence to what he has heard, and rather than not be "generous," gives an alms sufficiently large in amount to confirm in a bad habit one whom timely detection and consequent punishment might have reclaimed to virtue, industry, sobriety, and frugality.

Nor is even this large amount of mischief all that our generous man has contrived to accomplish by his want of common sense. Not only has he confirmed the individual in habits bad and base in themselves, and very likely to lead to even worse ones, but he has also lost the opportunity of saving society from all the idle and injurious extortions which the future life of the mendicant may inflict upon society.

Thus looked at, the young reader will at once see that generosity, like all other virtues, may be simulated by some, and misunderstood by others; and that, in point of fact, the exercise of even the virtues may be rendered just as productive of evil as the vices themselves, if common sense be not constantly on the alert to distinguish between truth and error, and to resist the one as sternly as we cleave to and practise the other.

## THE FALLS OF NIAGARA.

THE Table Rock, from which the Falls of Niagara may be contemplated in all their grandeur, lies on an exact level with the edge of the cataract, on the Canada side, and indeed forms a part of the precipice over which the water gushes. It derives its name from the circumstance of its projecting beyond the cliffs that support it, like the leaf of a table.

To gain this position, it is necessary to descend a steep bank, and to follow a path that winds among shrubbery and trees, which entirely conceal from the eye the scene that awaits him who traverses it. When near the termination of this road, a few steps carried me beyond all these obstructions, and a magnificent amphitheatre of cataracts burst upon my view with appalling suddenness and majesty.

However, in a moment the scene was concealed from my eyes by a dense cloud of spray, which involved me so completely, that I did not dare to extricate myself. A mingled rushing and thundering filled my ears. I could see nothing except when the wind made a chasm in the spray, and then tremendous cataracts seemed to encompass me on every side; while, below, a raging and foaming gulf of undiscoverable extent lashed the rocks with its hissing waves, and swallowed under a horrible obscurity the smoking floods that were precipitated into its bosom.

At first, the sky was obscured by clouds; but after a few minutes the sun burst forth; and the breeze subsiding at the same time, permitted the spray to ascend perpendicularly. A host of pyramidal clouds rose majestically, one after another, from the abyss at the bottom of the fall; and each, when it had ascended a little above the edge of the cataract, displayed a beautiful rainbow, which in a few moments was gradually transferred into the bosom of the cloud that immediately succeeded.

The spray of the Great Fall had extended itself through a wide space directly over me, and receiving the full influence of the sun, exhibited a luminous and magnificent rainbow, which continued to overarch and irradiate the spot on which I stood, while I enthusiastically contemplated the indescribable scene.

Any person who has nerve enough (as I had) may plunge his hand into the waters of the Great Fall, after it is projected over the precipice, merely by lying down flat, with his face beyond the edge of the Table Rock, and stretching out his arm to its utmost extent. The experiment is truly a horrible one, and such as I would not wish to repeat; for even to this day I feel a shuddering and recoiling sensation, when I recollect having been in the posture above described.

*View of the Falls of Niagara.*

The body of water which composes the middle part of the Great Fall is so immense, that it descends nearly two-thirds of the space without being ruffled or broken ; and the solemn calmness with which it falls over the edge of the precipice, is finely contrasted with the perturbed appearance it assumes after having reached the gulf below. But the water towards each side of the fall is shattered the moment it drops over the rock, and loses, as it descends, in a great measure, the character of a fluid, being divided into pyramidal shaped fragments, the bases of which are turned upwards. The surface of the gulf below the cataract presents a very singular aspect, seeming as it were filled with an immense quantity of hoar-frost, which is agitated by small and rapid undulations.

The particles of water are dazzlingly white, and do not apparently unite together as might be supposed, but seem to continue for a time in a state of distinct comminution, and to repel each other with a thrilling and shivering motion, which cannot easily be described.

The noise made by the Horse-shoe Fall, though very great, is infinitely less than might be expected, and varies in loudness according to the state of the atmosphere. When the weather is clear and frosty, it may be distinctly heard at

the distance of ten or twelve miles ; nay, much farther when there is a steady breeze : but I have frequently stood upon the declivity of the high bank that overlooks the Table Rock, and distinguished a low thundering only, which at times was altogether drowned amidst the roaring of the rapids above the cataract. In my opinion, the concave shape of the Great Fall explains this circumstance.

The noise vibrates from one side of the rocky recess to the other, and a little only escapes from its confinement ; and even this is less distinctly heard than it would otherwise be, as the profusion of spray renders the air near the cataract a very indifferent conductor of sound.

The road to the bottom of the fall presents many more difficulties than that which leads to the Table Rock. After leaving the Table Rock, the traveller must proceed down the river nearly half a mile, where he will come to a small chasm in the bank, in which there is a spiral staircase, enclosed in a wooden building. By descending this stair, which is seventy or eighty feet in perpendicular height, he will find himself under the precipice, on the top of which he formerly walked. A high but sloping bank extends from its base to the edge of the river ; and on the summit of this there is a narrow slippery path, covered with angular fragments of

rock, which leads to the Great Fall. The impending cliffs, hung with a profusion of trees and brushwood, overarch this road, and seem to vibrate with the thunder of the cataract. In some places they rise abruptly to the height of one hundred feet, and display upon their surfaces, fossil shells, and the organic remains of a former world; thus sublimely leading the mind to contemplate the convulsions which nature has undergone since the creation. As the traveller advances, he is frightfully stunned by the appalling noise; for clouds of spray sometimes envelop him, and suddenly check his faltering steps—rattlesnakes start from the cavities of the rocks—and the scream of eagles, soaring among the whirlwinds of eddying vapour which obscure the gulf of the cataract, at intervals announce that the raging waters have hurled some bewildered animal over the precipice. After scrambling among piles of huge rocks that obstruct his way, the traveller gains the bottom of the fall, where the soul can be susceptible only of one emotion, viz. that of uncontrollable terror.

It was not until I had, by frequent excursions to the Falls, in some measure familiarized my mind with their sublimities, that I ventured to explore the penetralia of the Great Cataract. The precipice over which it rolls is very much arched underneath, while the impetus which the water receives in its descent projects it far beyond the cliff; and thus an immense Gothic arch is formed by the rock and the torrent. Twice I entered this cavern, and twice I was obliged to retrace my steps, lest I should be suffocated by the blasts of dense spray that whirled around me: however, the third time I succeeded in advancing about twenty-five yards. Here darkness began to encircle me: on one side the black cliff stretched itself into a gigantic arch, far above my head; and on the other, the dense and hissing torrent formed an impenetrable sheet of foam, with which I was drenched in a moment. The rocks were so slippery that I could hardly keep my feet, or hold securely by them; while the horrid din made me think the precipices above were tumbling down in colossal fragments upon my head.

It is not easy to determine how far an individual might advance between the sheet of water and the rock; but were it even possible to explore the recess to its utmost extremity, scarcely any one, I believe, would have courage to attempt an expedition of the kind. A little way below the Great Fall, the river is, comparatively speaking, so tranquil, that a ferry-boat plies between the Canada and American shores, for the convenience of travellers.

When I first crossed, the heaving flood tossed about the skiff with a violence that seemed very alarming; but as soon as we gained the middle of the river, my attention was altogether engaged by the surpassing grandeur of the scene before me. I was now within the area of a semicircle of cataracts, more than three thousand feet in extent, and floated on the surface of a gulf, raging, fathomless, and interminable. Majestic cliffs, splendid rainbows, lofty trees, and columns of spray, were the gorgeous decorations of this theatre of wonders, while a dazzling sun shed refulgent glories upon every part of the scene.

Surrounded with clouds of vapour, and stunned into a state of confusion and terror by the hideous noise, I looked upwards to the height of one hundred and fifty feet, and saw vast floods, dense, awful, and stupendous, vehemently bursting over the precipice, and rolling down, as if the windows of heaven were opened to pour another deluge upon the earth. Loud sounds, resembling discharges of artillery or volcanic explosions, were now distinguished amidst the watery tumult, and added terror to the abyss from which they issued. The sun, looking majestically through the

ascending spray, was encircled by a radiant halo; fragments of rainbows floated on every side, and momentarily vanished, only to give place to a succession of others more brilliant. Looking backwards, I saw the Niagara river, again become calm and tranquil, rolling magnificently between the towering cliffs that rose on either side, and receiving showers of orient dew-drops from the trees that gracefully overarched its transparent bosom. A gentle breeze ruffled the waters, and beautiful birds fluttered around, as if to welcome its egress from those clouds of spray, accompanied by thunder and rainbows, which were the heralds of its precipitation into the abyss of the cataract.

### "WILL YOU PROMISE?"

WERE it but possible to make men aware of the vital importance of punctuality to every kind of success, those who act would be spared many a bitter disappointment, and we, who write as well as act, should be spared one of the bitterest mortifications to which a conscientious writer can be exposed; namely, that of feeling that good advice is a commodity which is by no means in the general request in which it ought to be.

It seems a mere truism that men are more frequently bad—in all the various shades of meaning of that word—as a consequence of ignorance than as a consequence of any actual love of badness. Such, however, is very far from being the case; and this very reflection, which to the merely superficial reader seems so mere and very a truism, is in fact the corner-stone of the hope of the philanthropist, and the chief justification of the labours of the pale, solitary, and devoted sage, who "shuns delight, and lives laborious days," in the hope that, if not immediately, yet at some future, however distant, day, his labours may bring forth fruits of rich blessing, mental and social, to the unthinking and probably unerring many, whose ignorance he would fain dispel as the surest as well as speediest means of terminating their other ills. If it were not thus, if men were bad, not from ignorance, but from a sheer, headlong, innate, and headstrong ineradicable love of evil doing, we should call those who aim at human improvement not sages, but madmen; for they would be even as men who would lift vast weights without a fulcrum—give the eyes of the dead the image of colours—dead ears the power of discriminating sounds! No! He who would fain exhort his fellow-men to virtue, is not exhorting them to go against their interests, nay, nor against their proper feelings either. He merely exhorts them to consult their real interests, and to take as the groundwork of their feelings not this or that specious assumption, but sound principle founded upon sound reasoning. It is thus even in the weightiest and most vital affairs, and by parity of reasoning it is thus in the case of the minor morals also. Thus, for instance, there are many who are not only guilty of want of punctuality, but who even pride themselves upon it. Make an appointment with one of these people, and, no matter whether it be the most trivial pleasure or the most important business that you have to meet about, one thing may be very safely predicated—you will have to wait; on no account would he be so "vulgar" as to be "punctual;" in other words, the poor, weak-minded creature fancies that he is exceedingly "fine," when in point of fact he is guilty of a deliberate breach of his word, a silly waste of his own time, and a most unjustifiable and insolent intrusion upon yours.

We know perfectly well that very few of those who pride

themselves upon being always behind their time are accustomed to regard the subject of punctuality in this serious light, but that is the very reason why such people should have their silliness set before them in its true colours. Their time may be, and probably is of an exceedingly small value, but they have no right to treat our time as though it were as valueless as their own. Moreover, how can they presume to expect us to hold them in respect when they have deliberately told us falsehoods? They have promised without the slightest intention of keeping their words, and if they will take the trouble to turn to the amusing volume of Mrs. Opie,\* we fancy that they will find themselves exceedingly little flattered by certain descriptions and definitions therein to be met with.

It is not merely in the way of time that certain persons seem to delight in giving annoyance and disappointment to their friends. The gentleman in the Vicar of Wakefield is the type of the magniloquent friends whom we may every day meet with. To hear them you might suppose that you have but to wish for mountains of gold, and that the said mountains shall at once make their obeisance to you. Promise! Ay, marry that will they; defraud you of your anticipative gratitude, prevent you from making your arrangements with more trustworthy people, and then—complain of the heat of the weather, or wonder whose horse will win "the Derby," at the very moment when you, wearied, jaded, and heart-stricken, are musing in a perfect agony of mind upon the almost utter impossibility of keeping your word to some third person. Shame upon such conduct! How dare we, for the sake of gratifying our own idle and petty craving for applause, how dare we thus to tamper with the feelings, and probably jeopardize the fortune and the reputation of those whom we call our friends.

Nothing requires deeper consideration than the choice between saying "Yes," or "No;" but, having once said the former, no matter what the amount or consequence of the subject-matter, we should hold that word as sacred as the most solemn oath. Want of thought in some, and want of feeling in others, make disregard of pledged words so common, that the old proverb seems to have become a serious rule of conduct. But those who take for their maxim and their motto "Promises are made to be broken," are begged to reflect a little: having done so, they must have oddly constituted minds indeed, if they do not discover that "Promise breakers are made to be despised."

### SWIMMING.

We trust it is quite unnecessary for us to aver that we consider the word Education, in its proper sense, to include a vast deal besides what is called book-learning. Every thing that tends to keep the body in health and comfort is worthy of the attention of all who perceive how intimate a connexion there is between the state of the body and that of the mind. "The mind," it has been truly said by an accomplished modern writer, "is, to no trifling extent, the very slave and minion of the frail body;" and almost every one has had painful reason to confess, that, with bodily weakness, the weakness of the mind is closely connected. To the body, then, even for the mind's sake, we owe care and attention, avoiding all those things which reason or experience assures us to be hurtful, and availing ourselves of all those things which, by the same means, we know to

be beneficial. Among these latter, bathing deserves a far higher place than it holds in the minds of the great majority among us. As an insular people, one would suppose, that swimming would be as regularly and methodically taught to our boys as any other useful branch of education. So far, however, is this from being the case, that swimming is chiefly learned by boys as a mere amusement, if learned at all, and by only a comparatively few even thus.

At the present season of the year there are few greater or more salubrious enjoyments than bathing; and as we believe that every boy ought to learn so useful an art as that of swimming, we shall briefly give the substance of Dr. Franklin's plain and sensible directions for learning it.

Experiment is, for the most part, far more effectual in forming and impressing opinion than any mere argument can be. Now, therefore, instead of endeavouring to persuade the natatory novice that the relation between his body and the water is such, that he must float if he will but lie coolly and quietly in such a position as to keep his mouth free to breathe—instead of endeavouring to persuade him of this, we shall briefly instruct him how to satisfy himself of it. Let him take an egg, or a large white stone, and throw it into clear water, between himself and the shore; having done this, let him endeavour to bring it up, and he will find, that so far is his body from having the natural tendency which he has hitherto attributed to it, namely, that of sinking to the bottom,—it is, in fact, only by the exertion of considerable physical force, and after repeated failures in your attempt, that you are enabled to overcome the water's elastic and supporting power.

Simple as this experiment is, it cannot fail to assure the young swimmer of the important fact, that his body is of less specific gravity than the water. But the difference is not so great but that it may be counterbalanced by even a trifling error on the part of the swimmer, for it is the upper part of the body which is so very much lighter than water, while the legs are heavier; and if, by want of courage, the swimmer fails to keep his lungs well inflated, and, in the course of his nervous (and be this always borne in mind, his utterly useless) floundering, fill his lungs with water instead of air, the body at once becomes heavy enough to sink. In salt water even the legs are not so heavy as water, but the head is; and therefore swimming on the back, or floating, as it is called, may be practised in salt water with the greatest possible ease, provided care be taken to keep the body from turning, which a slight occasional motion of the hands will ensure. In fresh water floating is not so quiescent an action, as, if the hands be not frequently exerted, the legs and body gradually become submerged.

The merely mechanical operations of this healthful, manly, and, on very many occasions, most important art, require no explanation here. What we wish to inculcate are, the propriety and the ease of learning an art upon which every one is liable, some day, to depend for the means of saving his own or another's life.

Few situations can be more vexatious than that of being obliged to look idly on when a fellow-creature is perishing before our eyes, merely because we are destitute of the mechanical skill which any agile and healthy schoolboy would easily acquire in a single summer. On the other hand, it is not easy to conceive any thing more delightful than the reflection upon our having been, under Providence, the means of prolonging a human life, and of sparing the feelings of those who, but for us, would have been deprived of one who is dear to them.

Like most merely bodily powers, that of swimming is both the most quickly and the most efficiently cultivated in early

\* "Lying in all its branches"—one of the most searching and acute little works that can be put into the hands of a young thinker.



boyhood; but even where it has been neglected until long after that season has gone by, none need despair who have the use of their limbs and of their sight: in fact, nearly the best swimmer we have ever known did not commence learning until he was very nearly thirty years of age.

### THE BEE.

THE genus *Apes* contains a greater number of varieties than any other of the numerous genera of insects; but the only species of which we shall speak is that which is domesticated—the useful and wonderful honey-bee. From the earliest period these little insects have excited curiosity and admiration; we find them mentioned in terms of eulogy by the most ancient writers; and in modern times, both their individual structure and their truly astonishing political economy, have engaged the scientific attention of some of the acutest and most patient naturalists the world ever produced.

In each community of bees, whether hived under the protection of man, or lodged in the trunk of some ancient tree in the rarely-trodden and pathless forest, there are three distinct kinds and ranks, viz. the queen bee; the drones, which contribute no labour to the general good; and the common, or working bees, which are by very much the most numerous, an ordinary hive usually containing from six to seven thousand of them.

The queen bee is larger than the working bee, and longer than the drones, but not so thick as they. In every hive there is only one queen bee, and she is the parent of thousands upon thousands. Of the drones nothing more need be observed, than that they seem, from the shortness of their proboscis, not to be intended to gather honey, and have not even a sting with which to aid in defending themselves or their hive.

The labouring bees have a trunk, or proboscis, with a brush-like tongue, for the purpose of extracting the honey-yielding particles from the flowers; and have also teeth, which serve them both in making wax, and in constructing their cells. These processes, as well as that of making honey, we shall describe in a future paper, confining ourselves in this merely to the structure of the insect.

The belly of the bee is divided by six flexible concentric rings, which the little insect can, at will, slip over each other, thus shortening its body, a process very necessary, to enable it to collect wax from such flowers as have cups too shallow to admit of its body, while of its proper length, being completely inserted in them. Within the belly are contained, besides the intestines common to other insects of the same genus, the sting, the venom bag, and the honey bag. The sting, which this little insect has so much need of to protect the fruits of its industry against the numerous enemies which are constantly endeavouring to plunder it, consists of three parts—the sheath, and two sharp and penetrating darts, which are barbed like treble or quadruple fish hooks. When irritated or attacked, (for otherwise the bee is extremely gentle,) the insect forces first the sheath, and then the darts, into the offender, and as the darts enter, they are accompanied by a drop of liquid from the venom bag. The force with which the barbs insert themselves in the wound is so great, that it is very common for the sting to remain, which of course very greatly increases the pain and inflammation of the wound, but at the same time causes the almost immediate death of the bee.

The honey bag is a little crystal-like bag, perfectly

transparent. The body of the bee, on the upper part, is strong, as also are the rings of the belly, but between these rings the belly is so tender, that the slightest sting suffices to cause the instant death of the insect.

### BEE-HUNTING IN AMERICA.

THOUGH man has contrived in some measure to domesticate the honey-bee, that beautiful little insect is far more numerous in a wild than in a domestic state; and we who have only seen honey by the hive-full can scarcely form an idea of the vast combs which fill the hollow trunks of the largest forest trees in the primeval woods of America.

Swarm after swarm, quitting the parent colony and taking up their residence in hollow trees, the sequestered woods of America may literally be said to be "flowing with honey," and there are great numbers of active and hardy men who get their living by finding out and plundering the rich repositories of this most wholesome of all saccharine substances. These men are called "bee-hunters," and the skill and quickness of eye they display are truly astonishing, and show that if civilized man is inferior to the roving Indians in the quickness of the senses, the inferiority arises not from original difference of conformation, but from the want of training and habit.

When the bee-hunter sets out upon an expedition he provides himself with a small box of honey, and a bag containing flour or other white substance; he then walks briskly along until he finds a bee busily engaged in extracting the juices of a wild flower. Approaching as close as he can without danger of disturbing the insect, he lays down his box of honey and retires for a short distance. He has not long to wait; attracted by the rich fragrance of the honey the bee quits the flower, and is soon too busy in making free with the contents of the box to notice the close approach of the hunter, who dexterously sprinkles some meal upon the insect, which, when it has gathered a sufficient load, sets off in a direct line for the hive-tree. The hunter now retires a short distance from the box of honey, certain that the unsuspecting bee will return, guiding some of its companions to the treasure. This invariably takes place, and so accurately can the bee-hunter judge of the distance traversed by the marked bee that he can walk all but directly to the spot. A little patience remedies any slight mistake as to distance, and having discovered and marked the situation of the hive-tree, the hunter returns home to procure the necessary implements and assistants.

The nest is almost invariably built at a considerable height, for the bees have many enemies; on arriving at the hive-tree, therefore, the bee-hunter and his party, who are prepared with pails to hold the honey, axes, and materials for striking fire, having determined in which direction to fell the tree, two men lay their axes to the root, and after a few vigorous strokes, down thunders the mighty trunk. In the mean time the remainder of the party have kindled torches of dry birch wood, and the instant the tree topples upon the ground, the flames of the torches are applied to the aperture of the nests, burning the poor insects as they rush out in terrified and confused swarms. The sight now is such as would shock any one not rendered callous to it by long habit. Many of the bees are of course burned to death on the instant, but still greater numbers of them may be seen crawling and writhing in agony upon the ground, their wings being withered, but their bodies only partially burnt. In spite of the lurid flames of the torches, thousands of the

bees gallantly attack their despoilers, and some of the men generally get very severely stung; heedless of this, however, the axe-bearers lay open the trunk of the tree, and the comb still covered with bees is dragged forth. Frequently

it happens that the store is too great for the vessels the bee-hunters have brought with them; in which case they return a second time. The quantities of honey thus taken every year are immense.

## [ No. V.—SELF-INSTRUCTOR IN BIOGRAPHY.]

### CHATTERTON.

Among the remarkable English votaries of knowledge few are more remarkable than Chatterton, the author of the pretended poems of Rowley. But while we speak with all due laud of the genius of Chatterton, we introduce him to our readers, not as an exemplar, but as a warning, as a beacon to scare from the treacherous sands, and not one to invite and to guide to the secure and friendly harbour.

Thomas Chatterton was the posthumous son of a very poor schoolmaster, and was born at Bristol in the year 1752. At a very early age he went to school, but made little progress; and subsequently he was removed to St. Mary Redcliffe Charity School, where he remained from his eighth to his fifteenth year, receiving a good, but merely plain education. Though when very young he had shown no great inclination for study, his mind underwent a remarkable change just as he attained his tenth year, when he abandoned all the boyish sports common to his years, in order to retire to solitary places to read. Of his passion for reading, and of the precocious severity of his literary task, we may form some judgment from the fact, that he has left a list of nearly seventy works which he had read between his eleventh and twelfth birth days, and the majority of which are divinity and history.

Such a way of life must necessarily have made him a well-informed youth; and before he completed his fifteenth year he was articled to a respectable solicitor. While in this gentleman's employment, and resident in his house, young Chatterton devoted most of his, perhaps, too ample leisure to the study of Chaucer, and other old poets, and to that of the glossaries which are appended to them.

From a very early age he seems to have had a strong belief in his own powers, and a no less strong desire to make those powers both felt and rewarded by society. So far all was well, and with a quick and sagacious mind, such as he very obviously possessed, he might have been a prosperous, as well as happy, great and admired man of letters. But unfortunately for himself he seems to have piqued himself not a little upon his dexterity in simulating hand-writings, and instead of aiming at becoming admired by the world for his own achievements, he took the odd resolution of pretending to discover that which he wrote; and that nothing might be wanting, he even took ingenious means for so discolouring the paper or vellum upon which he wrote his black letter forgeries, as to give his work the appearance of being many centuries older than it really was.

While still a mere boy, for he was not yet quite sixteen, he wrote to the editor of a Bristol paper, and sent him an article giving an account of the opening of the Old Bridge, which he stated to be the genuine transcript of an ancient manuscript. Subsequently he said that that manuscript was one of very many which had been found in an old chest, in the vestry of St. Mary, Redcliffe; some of them being the composition of Mr. Canyng, a Bristol merchant of the time of Edward IV., and of Edward Rowley, a priest of the same time. Finding that such pieces as he suffered to be seen were not merely supposed to be genuine manu-

scripts of the time named, but also that they were allowed to have great merit quite apart from their mere antiquity, he became greatly dissatisfied with his situation as a lawyer's clerk, and he accordingly studied harder than ever, and wrote various articles for the periodicals, upon such topics as seemed most likely to be instantly profitable. While thus engaged, he wrote to Horace Walpole, afterwards Earl of Orford, sending him specimens of his "ancient manuscripts," and offering more. A very brief correspondence ensued, for Walpole soon saw through his correspondent's deceit, and Chatterton was not of a temper mildly to listen to reproof, however mild in its tone, or however well he knew it to be deserved.

Some writers have very harshly and unjustifiably blame Horace Walpole for his part in this affair. As a literary man he had no right to countenance a gross literary fraud; as a gentleman and a man of honour, how could he take any personal interest in a man, whose very letter of introduction was a long sorites of gross falsehoods?

Stung by his disappointment, in making use of the power and influence of Walpole to raise him in society, Chatterton became morose and fitful; and having written what he called his Last Will and Testament, in which he avowed his determination to commit suicide, on the following day was (probably not a little to the joy of both parties) discharged from his employer's service; and, early in the year 1770, he added one name to the vast host who had from time to time rushed up to London in the belief that every bookseller is a Croesus, and that every author may be so if he choose.

Nothing but an exceeding levity and presumption prevented this strange man from actually getting, by legitimate literature, a living far superior to that which it affords to the majority of its votaries. He only came to London in April, and in the very first week of the following month we find him writing to his mother:—"I am settled, and in such a settlement as I desire. I get four guineas a month by one Magazine, and shall engage to write a history of England and other pieces, which will more than double that sum. Occasional essays for the daily papers will more than support me. What a glorious prospect!"

Alas! this really not bad prospect was utterly thrown away by his want of temper and want of principle. He abandoned his more laborious but, probably, far more profitable and permanent employment, to prostitute his fine talents as a mere hackney writer of politics.

He endeavoured to attach himself to the well-known Alderman Beckford, of whose fierce opposition politics he represented himself to be an exceedingly zealous admirer; but the alderman died before Chatterton could in anywise profit by his patronage or influence, and he now became as dreadfully and unnecessarily depressed as formerly he had been ludicrously and unwarrantably elated and confident; and from mere moroseness his temper gradually progressed to a perfect ferocity of anger, even at the kindest services which were offered to him by the humble people where he

now resided. We have seen, that even at an earlier and less depressed part of his life, he had no scruple in avowing his right and even intention to be guilty of the crime of self-slaughter. This dark idea became more and more confirmed as his situation became more and more hopeless, and at length, while even yet under eighteen years of age, he committed suicide, by taking a quantity of arsenic, and thus left another proof to the world of the eternal truth of Dr. Johnson's assertion, that no qualities of intellect can adequately compensate for the want of sound moral and religious principle.\*

### DO COMETS INFLUENCE THE WEATHER?

In the "good old times" the comet, as our readers know, could strike terror into whole nations of people priding themselves upon their civilisation, and arrogating to themselves the capacity as well as the power to sit in judgment upon the science of a Galileo or the divinity of a Wyckliffe. We no longer hear of a comet driving all ranks of men into an insanity of terror, and

"Perplexing monarchs with the fear of change;"

yet it is less than four centuries ago that the generality of men throughout Europe were persuaded that the approaching comet was destined to destroy the earth. The one to which we allude appeared in 1456.† The general alarm was greatly aggravated by the conduct of Pope Callixtus III.; that pontiff daily ordered the church bells to be rung at noontide, extra *Ave Marias* to be repeated; and as the Turks were at that time threatening to overrun Europe, a special protest and excommunication was composed, directed equally "against the devil, the Turks, and the comet." The ignorant people, seeing that the pope and the clergy, whom they supposed to be the depositories of all learning, as well as of all sanctity, exhibit such serious symptoms of alarm, became doubly terrified; though the including of the Turks in the form of the anathema, might surely have struck any one as being a somewhat supererogatory, seeing that the comet was to destroy not Heathenism or Christendom in particular, but the entire world. However, reasoning was then not greatly in use among the laity, and terror became the ruling passion with the multitude. The confessionals were crowded night and day, and daily and nightly were rich and poor hurrying to give up their money, and assign their lands to the church. The comet appeared, and the general terror and general fervour of anathema were redoubled; the comet disappeared, and though men believed that the power of the church had scared away this unwelcome visitant ere it had power to do the threatened mischief, men began to reflect upon the value of land, and the exceeding inconvenience of lack of money! But the pope had no notion of parting with what terror had caused to be surrendered to him, and if some avaricious or needy persons permanently regretted that they had been in so great a hurry to part with their property, the great majority thought the church well entitled to all it had received in consideration of the signal triumph of its anathema over the once dreaded, but now defeated and banished comet. The age for such gross delusion on the one hand, and imposture on the other, has now for ever passed away; but there still remains a very general impression that comets have a great influence on the

weather, and "the vintage of 1812" is to this day held in high estimation, in the supposition that the presence of the comet gave that vintage an unusual excellence; and we have no doubt that a *soi-disant* connoisseur would pretend to find the exact "comet" flavour in wine made—the year before last!

Let us look, however, at ascertained facts. The comet is no longer accused of producing war, pestilence, and famine, nor of a malicious intention to displace the earth with its tail; all we now accuse this wanderer of the skies of doing is making the weather unbearably hot for mankind, but unexceptionable for the "growth of wines." Let us see, then, how matters stand as to the present century; and any earlier period we are quite contented to leave open to the fancies of those who are curious in wines and superstitious whimsies; if they insist that comets make the weather sultry previous to the present century, we make them a respectful bow, and reply—"Mais! nous avons changé tout cela!" In the year 1803 no comet made its appearance, and in the year 1805 we had two; the former year was considerably warmer than the latter! In the year 1808 we had four comets, and in the year 1809 not one; but the former year was colder than the latter! We next come to the "famous" comet of 1811, that which is of so much consequence to gentlemen nice in the selection of wines. That year was one of the three warmest in thirty! No doubt it was "all owing to the comet!" Alas! all the warm weather of 1811 had passed away before the *causing* comet made its appearance; and though the comet was present during the greater part of the summer of 1812, that year was not only colder than 1811, during the greater part of which the comet was away, but it was one of the six coldest years in a series of thirty! In the year 1826 we had the unusually large number of five comets, but so far was even that number from increasing the heat of our weather, that the year 1826, with its five comets, was actually colder than the year 1831 which had not one comet!

With the peculiar tastes of those who are partial to antique fables it is scarcely worth while to interfere; let them, if they please, imagine that the comet had the power of dispensing heat, though they would blush to suppose that it produced war, or threatened the destruction of our terrene totality. We are quite willing to leave them undisturbed in the belief that the comet used to increase the sultriness of our atmosphere, but, with the tangible facts before us, we beg distinctly to deny that the comets continue to have such power.

### "POVERTY'S NO DISGRACE."

We have taken notice, in former numbers of this work, of certain "sayings;" that which stands at the head of our present article is deserving of very great consideration; for while it is true to a very considerable extent, it seems far more completely true than it really is. When the Scottish poet, Burns, asks, partly in astonishment and partly in censure,

"Is there for honest poverty  
Wha hangs his head and a' that,"

every honest man, whether rich or poor, will sympathize with the sentiment, for of honest poverty no man has any good reason to be ashamed. But there is a sort of poverty which is shameful, and we but too commonly find that the people who are the most fluent in assuring us that "poverty's no sin," and "poverty's no disgrace," are precisely the

\* The whole of the passage to which we refer, and which will be found at the close of the great moralist's *Life of the poet Savage*, is especially well worthy the careful perusal and frequent meditation of the young.

† The same which again visited us in 1825.

people whose poverty is disgraceful to them, as resulting in the combined sins of idleness, extravagance, and want of good feeling for their dependents and connexions. Such people seem to suppose that they can blind not only themselves, but all the rest of the world too; and, really, when we consider how very coolly and unresistingly most people listen to what an instant's reasoning would show to be very contemptible sophistry, the opinion, presumptuous as it is, derives not a little encouragement and countenance from the fact. But if, in the very nature of circumstances, it is out of our power to let all the world know, when all the world is engaged in being guilty of very marvellous silliness, we may at least presume so far as to warn our own especial friends and readers, not to be seduced by the world's bad example. Poverty is a sin, poverty is disgraceful, whenever poverty results, either from want of industry in earning, or from want of care in duly hoarding. If we were mere brute beasts, endowed with no higher qualities than mere blind mechanical instincts, we could surely be guilty of no baser or more contemptible act of brutishness, than to waste the season of our health and strength in idleness, or expend the earnings of that but too brief season in making it still more brief by indulgence in debauchery and waste. But gifted with reason, living beneath the full light of revelation, living amid such an abundance of intellectual weapons, and intellectual delights, as the proudest monarchs of an elder day could not imagine, far less command; if we, thus circumstanced and thus blessed, be guilty of condemning ourselves and our dependents to years of real pain, rather than deny ourselves a few minutes or hours of unreal and delusive pleasures; if it is little short of absolute insanity to speak of such monstrous absurdity and injustice, as being "no sin" or "no disgrace." It is both. We wilfully throw away not merely our own comforts and those of our immediate dependents, but we also put wholly out of our power the performance of those numberless good acts which the *real* misfortunes of mankind render so indispensably necessary. And having thus put it out of our power to do good to others, and having rendered it tolerably certain, that if any extraordinary accident shall happen to us we have no other resource than to become a burthen to society, instead of one of its efficient and independent members and assistants. And all this wilfully inflicted injury to ourselves and others is, forsooth, neither "sin" nor "disgrace!" Shame upon them who wilfully talk such presumptuous nonsense!

### REMARKABLE CAVERNS.

(Continued from p. 175.)

One of the most wonderful caverns of which we have met with any account, is that situated on the western coast of Hoongo, an island in the South Pacific Ocean. Even at low water the entrance to this cavern is situated below the surface of the sea. The celebrated traveller, Mr. Mariner, who resided for some years in this island, walking along the beach one day, was surprised to see several young chiefs dive in succession into the sea, and not make their re-appearance. His curiosity was at length so highly excited, that he obtained permission to follow a young chief who dived into the water, the light which flashed from his heels at every stroke being amply sufficient to guide Mr. Mariner. On passing through the entrance to the cavern, Mr. Mariner heard the voices of the assembled chiefs, but could see nothing, the faint glimmering of light which was reflected from the bottom of the cavern being scarcely sufficient even to

"——— make darkness visible." —

Anxious to see the famous cavern, of which he had often heard, but of which he was now for the first time an inmate, Mr. Mariner left his companions, and having obtained a pistol and a torch, which he wrapped up securely enough to guard them against the water during his short and speedy transit, he again dived down to the cavern. On arriving there he obtained a light by flashing his pistol, and having kindled his torch, the submarine cavern was beautifully illuminated for, most probably, the first time during its existence. It was about forty feet in its greatest width, and the same in height, and its roof was hung with massive stalactites, which to a cursory glance bore the exact resemblance of the gothic arches and ornaments of an ancient church. Curious to ascertain how it was that in such a situation he and his companions breathed an atmosphere as pure and free as that upon the main land, Mr. Mariner repeatedly swam round the cavern, and examined it in every accessible part by the light of his torch, but without succeeding in the discovery of any aperture by which air could be admitted. When he did this it was nearly high water; but another individual making the same search at low water, discovered a hole of nearly a foot in diameter, through which there was a strong and steady rush of air, but unaccompanied by even the slightest glimmering of light.

It is upon the description Mr. Mariner gives of this very remarkable cavern, that the late Lord Byron founded his fine poetical description of a similar scene in his poem entitled "The Island, or Christian and his Comrades."

### MARCH OF IMPROVEMENT.

THERE is assuredly no disposition in the public mind to undervalue the amount of the social, mental, and moral improvement of the world. The press has its thousands of enthusiastic eulogists, science and literature have taken their high stations among the ruling powers of the world, and from palace to hut the might and the right of mind are both manifested and acknowledged. All this is very cheering, but we honestly confess that we should be better pleased if the eulogy which is thus resounding in every corner of the empire were a little more specific;—in other words, though we quite agree in all that is said of the mighty progress which even already the human mind has made, we are sorry to observe that the source, the cause of all this wonderful improvement, does not seem to be as universally referred to as it ought to be. *Ante Agamemnona vixere fortes*; and the countless myriads of men who lived and died in the olden days ere knowledge was made accessible to the many, had minds even as our minds are. There is no alteration in the human mind, but there is vast alteration in the mode and degree in which that mind is cultivated. In vain would even the mighty press have toiled for man, had not a mightier engine by far previously prepared the way. And even at the risk of being thought old-fashioned and puritanical, we beg to confess that when we hear so much said about "the press," "the march of intellect," and "the spread of knowledge," we should like to hear their triumphs referred to that without which they had never been—the *march of Christianity*! But for the beneficent effects of Christianity, all the triumphs over which we so loudly rejoice would have remained unachieved; or they would have been, as in the old days of Heathenism, confined to the few, instead of becoming the heritage and the right of the many. It is, we most sincerely assure our readers in no pharisaical or even willing spirit that we make these observations—but every day more strongly convinces us of the danger of allowing error to

remain unnoticed, and it surely is a great, and it might quite possibly become even a fatal error, to leave out of consideration the great cause while lauding minor causes. The pride of human intellect, under proper restrictions, is among its most useful qualities; but without those restrictions it leads to an almost idolatrous self-esteem. Nothing can have a more salutary effect upon this erroneous feeling than the recollection of how much science, literature, and civilisation owe to Christianity.

### THE FAKIRS OF INDIA.

SUCH a superstition as that of the Hindoos is extremely well calculated to produce impostors, and it is at once astonishing and painful to observe the great abundance of them in India. Under the names of Fakirs, Padins, Pandarens, &c. &c., swarms of lazy and artful villains impose upon their fellow-countrymen, and live in a state of luxury without ever thinking of performing even the light labour necessary in that delightful and wonderfully fertile land. However different in name, these vagabonds are all alike as to fraud and falsehood, and what we are about to say of the Fakirs will sufficiently serve to characterise the other mendacious and idle fraternities. To their real character of mendicants they add the pretended one of penitents, and each of them adopts such a sort of penance as he judges to be the best calculated to arrest public attention, and to excite public sympathy. Some affect to be so utterly abstracted in devout meditation, as not even to be aware that alms are bestowed upon them by the credulous and cheated bystanders; others lacerate their flesh in the most dreadful manner; some lie motionless in the open path during the very height and intensity of the sun's power; and others again cross their arms over their heads, or traverse the streets on their knees, instead of walking upright, and on their feet. Wherever there is any great assemblage of people, whether for religious or other purposes, there these creatures, nearly in a state of nudity, may be seen levying contributions, more especially addressing themselves to the compassionate feelings which distinguish females of all times and countries.

Notwithstanding the pretended devotion of the Fakirs to penance and self-mortification, they fare sumptuously every day at the expense of their dupes, and it does not appear that they are any more inveterately bent against amassing gold than against the enjoyment of good fare. An amusing anecdote is told on this point. Aurengzebe being assured that the Fakirs, notwithstanding their pretended destitution, were in possession of vast wealth in gold and precious stones, which they were accustomed to conceal in the folds of their ragged attire, invited a great number of them to a splendid repast. At the conclusion of this entertainment he ordered the attendants to bring in as many new dresses as there were Fakirs; and turning to these, he gravely told them that he held it to be highly improper that they who had so piously devoted themselves to religious duties should be destitute of the means of appearing decently clad, he begged that they would at once exchange their rags for the more suitable attire which was presented to them. It will easily be supposed that the Fakirs had small inclination to part with their ragged attire in so summary a manner, and then endeavoured to excuse themselves under the plea of their religious vows forbidding their compliance. But Aurengzebe was too well aware of the real cause of their reluctance to pay the least attention to their reiteration of the pretended one; they were compelled forthwith to strip, clothe themselves in the new

dresses, and go forth with heavy hearts, and fleeced of the fruits of long years of infamous hypocrisy and fraud. Our very belief is staggered when we learn that of these shameless impostors, who live by the grossest fraud, there are but few, if any, short of a million, and yet the native governments are so far from taking any measures for putting down the nuisance, that they in point of fact are even more than merely tolerant to it.

Praoun Poury and Perkhasanund were the two Fakirs whose lives seem to be the most deserving of mention. The first of these men chose to do penance by keeping his arms and hands continually crossed over the head, an attitude which experiment will prove to be exceedingly trying if long persisted in; and it is said that during forty years in which he annually travelled to the various religious festivals, he was never once known to remit this singular penance.

Perkhasanund chose a still more painful kind of penance. From the age of ten years he used himself to taking his repose upon beds of thorns, or flint stones, and at twenty he abandoned his home, and commenced a course of wandering. On arriving in Thibet, he determined to shut himself up in a cell for twelve years; but the door was broken open at the end of a year by the authorities. His penance having been thus unceremoniously broken in upon, he now procured a bedstead of which the bottom was thickly studded with iron spikes, and from that time forth he never lay except on that. As though this horrible couch were not sufficient to render him uncomfortable, he added to its disagreement by causing logs of wood to be constantly burned round him during the summer, while during the winter he was saturated with cold water, which kept constantly dripping upon his head from a hole purposely contrived above the bedstead.

However incredible it may appear that any human being could for a long series of years endure such mortifications as these, it is yet beyond all question that Perkhasanund did so for five and thirty years, and that at the end of that long period of self-torture he was in perfectly good health, and perfectly cheerful in mind; for the facts are vouched by Mr. Duncan, governor of Bombay, who had a long interview with this Fakir at Benares.

### SUSPICION.

"SUSPICION ever haunts the guilty mind," says Shakspeare; and it is one of the very many profound and valuable truths which that consummate master of human character frequently throws into a few simple words. But though profoundly true in the limited sense in which the proposition would be taken were the form of it reversed, that is to say, though it is unquestionably true that guilty minds are always suspicious, it does by no means follow, as ordinary readers of Shakspeare seem to suppose that it does, that only guilty minds are cursed with this torturing and almost incurable disease. On the contrary, the most perfectly virtuous may, by a long experience of the evil which human nature when perverted is capable of doing, and by a long course of suffering from, and under that evil, be rendered at length doubtful of the fairest seeming, and determinedly prejudiced against all mankind, believing all kindly professions to be mere hypocrisy, and the only honesty of mankind to consist in the open and brutal display of tyranny and love of injustice. It is to be hoped, indeed, that there are out few to whom this description will fully apply; but that it does apply to some who are in every thing, excepting their excessive suspicions, among the noblest and most estimable of mankind, we fear

there are but few widely extended circles which would not furnish living and suffering proofs.

But though we are far from supposing that all are bad who are suspicious, we are bound to admit that, however caused, suspicion is a feeling which tends to make its possessor very unamiable and all around him very miserable. So far, therefore, are we from being the apologists of this meanest and most cowardly of all the mere vices, that we most strongly recommend our readers to crush the very first symptom of acquiring the habit of suspicion. It is a habit, and it is an unreasoning habit too, and therefore only to be successfully

resisted at the first. Have you been injured? deceived? ungratefully treated by those whom you have zealously and kindly served, even to the serious detriment of your own interests? You have every right in the world to believe those who have thus ill-treated you to be persons of an exceedingly bad and dangerous disposition. But have you no contrasts to them within the circle of your acquaintance? Reflect rather upon those contrasts than upon the base and bad; for surely it is folly to make your whole life a long misery to yourself and others, by taking the minority, not for the exception, but—oh, monstrous!—for the rule!

### THE JUNGFERN STEIG, OR MAIDEN'S WALK AT HAMBURGH.

THE above engraving represents the principal promenade in Hamburgh, at which might be seen on a holiday all the beauty and fashion of that opulent city. This walk is situated at the head of the river Alster, and extends along its beautiful basin into the heart of the town. It is about one thousand feet in length, but only twenty or twenty-five feet broad, and is bordered with a row of lime-trees, and also a rail on the water side to secure its visitors from those involuntary immersions in the river to which carelessness, or too great indulgence in the use of the excellent wines, which in Hamburgh are cheap and plentiful, might subject the inhabitants. At convenient intervals, stairs are placed in the *Jungfern Steig*, from which pleasure parties often embark

in covered barges, fitted up with every necessary for the chief enjoyments of a German's life—namely, eating, drinking, and music. In these are placed tables well furnished with choice viands, wines, and other "creature comforts," which are enjoyed, while bands of music heighten the zest for these delightful meals. Opposite the river is a handsome street with a row of fine houses.

We cannot lose the opportunity the present illustration affords of giving our readers a short sketch of the city whose principal feature is here represented. Being one of the three towns combined in the Hanseatic league, Hamburgh presents many points of interest; a rapid detail of which may not be unacceptable.

Hamburg is one of the largest, richest, and most populous cities in Germany; a superiority which the title of "Queen of the Hanse towns," sometimes applied to it, fully implies. Its situation is pleasant and salubrious, on the banks of the river Elbe, in the circle of Lower Saxony, the duchy of Holstein, and province of Storman. In form this city is almost semicircular, and extends lengthwise nearly five miles.

Hamburg owes its origin, according to most historians, to Charlemagne, who raised a fortified town on its present site. It was afterwards made the seat of a bishopric, which has been transferred to Bremen. During the eleventh and twelfth centuries a great influx of wealth poured into Hamburg, from the extent of its fisheries and its fortunate geographical situation, which, being nearly central, commanded the *transit* trade not only of Germany, but of other nations. Important privileges were procured in 1269, when Hamburg acquired an undivided right both to make and execute its own laws. Among all the vicissitudes of commercial fluctuation in the middle ages, the "Queen of the Hanse towns" still preserved her superiority. The city had, however, frequently to contend for that independence she had nobly gained, and ever so well preserved, with the king of Denmark, as count of Holstein. At length a convention was framed in 1768, and confirmed by the emperor two years afterwards, in which the house of Holstein resigned its claims, and the independence of Hamburg was formally acknowledged. By an undeviating adherence to the just and rational principles of free trade, and the bravery and commercial integrity of its inhabitants, Hamburg up to that time preserved a degree of eminence and internal tranquillity rarely equalled in the annals of any other free state; but in 1803 the unfortunate part of its history approached. In that year the French, already in possession of Hanover, extorted from the city a loan of 1,700,000 marks. Such exactions were frequently repeated; until, in 1810, Hamburg was deprived of its independence and annexed to the French empire; and from that period to 1814, the rapacious avarice of the French robbed it of more than 11,200,000*l.* The peace of Paris restored independence to Hamburg in the same year, and was confirmed by the Congress of Vienna, which awarded a large sum as compensation for its losses.

Although the Hamburgers, especially the lower orders, retain much of that roughness and surliness which formerly distinguished them from the other Germans, their manners have nevertheless undergone much change within the last thirty years. The great number of emigrants from France and Hanover, during that period, amounting to 10,000, who found shelter in Hamburg, contributed to polish and refine the manners of its citizens. The merchants are in general great travellers, and bear the character of candid, well-informed persons; education is highly estimated and largely bestowed in families, and there are few ladies of the better class who cannot converse with some fluency in the French and English languages, besides speaking several of the German dialects. Hamburg is famous for its hospitality and good cheer. In truth, its character is rather too good on these accounts, for the stranger finds great difficulty in escaping from the long and frequent orgies, in a participation of which he is expected, nay almost obliged to share. Every luxury, foreign and continental, is easily procured, and it is generally acknowledged that there is no city in Europe, the markets of which are so constantly and abundantly supplied with an equal variety of game, fish, wine, and fruit.

The population of Hamburg is divided into three classes: those who have the full rights of citizenship; citizens of the

second class, (*Kleine Bürger*;) and sojourners, including strangers and Germans, and Polish Jews. Citizens of the first class are eligible to offices of honour and emolument, those of the second to minor municipal rights, and the sojourners pay one rix dollar to the state for its protection.

The government of Hamburg is purely democratic, the supreme power being divided between the senate and the common council. The senate is composed of four burgo-masters, and twenty-four councillors. None can hold office of any kind but those who profess the Lutheran creed.

The people of Hamburg have an excellent method of avoiding that bane of civilized society—litigation, which is prevented by resorting to arbitration. The party who thinks himself aggrieved has the liberty of applying to the senate for a commission, and of proposing two or three senators by name to inquire into the nature of the dispute, and accommodate matters in the most expeditious and fair manner within their power. W.

## THE BEE.

(Continued from p. 204.)

THE queen bee is said to give birth in a single summer to the amazing number of twenty thousand young ones, and on dissection, as many as five thousand eggs have been found in her body. When she has deposited a sufficient number of eggs in the cells, the care of hatching them devolves upon the working bees, who forego their usual employment, and devote themselves entirely to that important task. In a few days after the egg has been deposited in the cell, the embryo bee makes its appearance in the form of a small maggot, curled up in a round ring, and lying on a little mass of soft white jelly, upon which it instantly begins to feed; the working bees go from cell to cell supplying the young insects with this food, and tending them with the most assiduous care and affection. In about a week from the time of its emerging from the egg, the maggot, now grown to its full size, refuses to feed, and the attendants, instructed only by their marvellous instinct, close up the aperture of the cell, and leave the maggot to undergo its process of transformation secure from any molestation or injury from without.

As soon as the maggot finds itself fairly walled up in the cell, it begins to spin a silken web, similar to that spun by caterpillars. This done, it becomes changed into an aurelia, in which the legs and wings of the bee are visible. By the end of about three weeks from the time when the egg was deposited in the cell, the bee has become perfectly formed, pierces the waxen wall of its cell, and emerges. As soon as it appears, it is surrounded by the working bees, who feed and clean it with their trunks, and it speedily takes its part in the task of gathering honey from abroad, and of performing the various labours which are requisite at home. Directed by its truly beautiful instinct, the young insect flies forth in quest of honey-yielding flowers, and flies home again with unerring accuracy, no matter how long its excursion, to deposit its quota of both honey and wax in the general treasury.

The whole of the natural history of bees abounds with facts fitted to excite our admiration; but perhaps there is no other point more entirely wonderful than the architectural and mathematical skill displayed by them in the construction of their cells. Having great labour to perform, in order to obtain the great quantity of wax which is requisite, and



being at the same time much restricted for space, their cells are built precisely of that form which affords the greatest possible accommodation at the smallest possible expense of material! The great and patient naturalist, Reaumur, having judged this to be the case, applied to a celebrated mathematician—but without giving him any clue to the actual drift of the question—to know what hexagonal tube with pyramidal bases, composed of three similar and equal rhombs, can be constructed with the least quantity of material. The answer of the mathematician was, that the end would be best effected if three rhombs were so inclined to each other, that the great angles should measure  $109^{\circ} 26'$ , and the lesser angles  $70^{\circ} 34'$ ; and an accurate admeasurement of the actual labour of the insect architect shows the great angles to be  $109^{\circ} 28'$ , and the lesser ones  $70^{\circ} 32'$ . And not only is the best kind of hexagon selected by these wonderful little creatures, but the hexagon is itself the best among forms for giving convenient room without excessive expenditure of material. Goldsmith says, upon this point, "It was said by Pappus, an eminent ancient geometrician, that of all figures, hexagons are the most convenient; for when placed touching each other, the most convenient room would be given, and the smallest loss. Now the cells of the bees are perfect hexagons, and they are double, closed at the bottom, but opening at the sides. The bottoms are composed of small triangular plates, which unite together and terminate in a point, and the aperture of each cell is guarded by a border, which renders the door somewhat less roomy than the interior, and at the same time acts as a buttress in giving strength to the whole. The art with which the cells are planned, scarcely exceeds the labour with which they are executed. Their tools are their teeth, with which they shape, cut, and polish their work with a persevering industry, of which only regular and careful observation of the little labourers can give the young reader any thing like an adequate idea."

We have already stated that the queen bee is exceedingly prolific, and as so short a space of time suffices her to make so vast an addition to the number of living inhabitants of the hive, the death of a vast number of them—either by inanition or actual violence—would be quite inevitable, but for the interesting phenomenon called "swarming." This emigration of the superfluous population of the hive we shall now explain.

Until the ingenious Mr. Nutt, one of the ablest bee masters in England, or probably, in the whole world, invented a means of extending the hives, the prodigious increase of numbers naturally and necessarily caused much inconvenience; and accordingly, in all common hives there is observed very considerable agitation in the spring of the year, and it is periodically renewed during the whole of the summer. Thick clusters of bees may be observed on the front of the hive, and at length, a queen bee sallies forth, followed by seven or eight thousand subjects. For many years it was thought that the "swarm" was uniformly headed by a young queen bee, but the observations of Reaumur, and other eminent naturalists, have established the fact that it is the old queen bee, who is the bitter enemy of her daughter, and who thus resigns her sovereignty, and sets out in quest of a new abode. Previous to leaving the hive, the old queen and her followers supply themselves with a sufficiency of honey to subsist upon for several days, and then hover for a few minutes around their abode, as though reluctantly bidding farewell to a home dear to them so long, and no more to be revisited. At starting, they generally make their way to a considerable height in the air before they commence their onward course;

sometimes, though not frequently, they descend again at a very short distance from their late home; but generally, they fly to a very considerable distance before they choose a spot to settle upon. Country people commonly endeavour to arrest the progress of the swarm, by beating tin pans; the *rationale* of which is explained by naturalists to be, that the din thus created; drowns the directing hum of the leading bee. If the owner can thus detain the bees, he has little difficulty in sweeping them from the place at which they alight into a new hive, provided with a small portion of honey; but if they be left to take their own course, they generally take refuge in a hollow tree, and if the aperture be too large to suit them, stop up a portion of it with a plate of honeycomb. As many as half a dozen swarms have been known to depart from a single populous hive in the course of a month of warm weather.

Though the industry and the wonderful skill of the bee have been much and duly eulogised, and though both sacred and profane writers have justly held up these qualities of the insect to the admiration and imitation of mankind, we are sorry to confess that the bee has certain other qualities which mankind cannot too entirely detest, or too sedulously shun. It is by no means an uncommon occurrence for one bee wantonly, and without the least apparent provocation, to commence a violent attack upon another; and so furious are the encounters thus produced, that, well as their bodies are secured against any trifling injury, one of the spiteful little combatants almost invariably loses its life. Its honesty, too, is as deficient as its love of peace; for it not unfrequently happens that a party will sally from the hive, and instead of seeking honey in the legitimate way, of extracting it from flowers, fall suddenly upon a sweet-laden humble bee, violently assault him, and forcibly deprive him of the fruits of his arduous and diligent labour.

Idleness, however, the bee holds in utter detestation; "*Qui non laborat non manducet*,"\* the motto of the brilliant Philip de Comines, appears to be their settled and governing maxim. The drones, for instance, are born in April or May, and during the whole of the summer they live in idle luxury, the working bees feeding during that period such an abundance of honey, as to render its consumption by the idlers a matter of comparatively small consequence; but in the autumn, when the flowers are nearly all dead, the drones are sternly and unsparingly put to death.

The bee-master should be particularly careful to prevent any corrupting substance, or other cause of foul smells to lie near his hives, for the bees are perfect patterns of cleanliness, and nothing tends more to their injury than the sort of nuisance to which we have alluded.

Producing as bees do such stores of delicious sweet, they are, of course, exposed to the furtive propensities of various sweet-loving insects. Against most of these, however, they are extremely well able to protect themselves, and numerous amusing anecdotes are related of the mode in which they contrive to do so. Reaumur, for instance, tells us that he saw a snail enter a hive, and fix itself upon the glass. The bees finding that the shell of the intruder was far too solid a substance to admit of their putting him to death with their stings, quietly proceeded to cement him to the glass with wax, which they economically applied to the edge, and only to the edge, of his shell, thus very effectually preventing him from ever moving from the spot he had so injudiciously fixed upon for his resting-place!

\* "He who will not labour, neither shall he eat."

## No. VI.—SELF-INSTRUCTOR IN BIOGRAPHY.

## FREDERIC THE GREAT.

[*Frederic the Great.*]

THIS able and celebrated prince was the son of Frederic William I. King of Prussia, and was born on the 24th of January, 1712. At a very early age he manifested a strong inclination for literature and the fine arts; poetry and music he was particularly addicted to, and in the composition of the former he was unusually precocious. His royal father looked with any thing but a pleased eye upon his studious turn, and was so much alarmed lest the heir to the crown should become a mere student instead of a warrior and a statesman, that he placed him under the severest surveillance, and deprived him of all means of prosecuting his favourite pursuits. For some time the young prince submitted unresistingly; but on attaining his eighteenth year he resolved to escape from those who were appointed to watch over his course. He accordingly took into his confidence a young and gallant officer named Kat, who made all the necessary preparations. The evening fixed for their departure arrived without any thing occurring to alarm them as to the success of their schemes; but it was perfectly well known in all its circumstances: they were suddenly seized by a party of the king's guards, the prince was thrown into prison, and his faithful, but ill-fated friend was savagely executed—we had almost said assassinated—before his eyes. Justifiable as was the anxiety of the king so to educate his son as should best consort with the greatness and safety of the kingdom, it is impossible not to look upon the execution of Kat as an act of arbitrary and disgraceful tyranny. After confinement and severity had been used as long as the king thought them

advisable, the prince was liberated; and his marriage with the princess of Brunswick Wolfenbuttel restored that harmony between the royal father and son which, except by some very grievous want of sense and temper on either one side or the other, could never have been disturbed.

In 1740 our subject succeeded to the throne, and he had scarcely done so ere he began to afford proof that his sire need have had small fear of the warrior and the statesman being lost in the poet and musician. He had been but a few months in possession of his throne when the Emperor Charles VI. died, and Frederic immediately demanded from the emperor's heiress, Maria Theresa, the cession of Silesia. His claim was resisted, but he took up arms, forced Lower Silesia to submit to him, and obtained the aid of France for the further prosecution of his designs. Farther bloodshed, however, was for the present prevented, by a treaty signed at Breslau, by which he was put in possession of Silesia and Glatz.

It is not easy to say whether he really suspected the existence of a design to violate this treaty, or merely feigned that suspicion as a pretext for again commencing hostilities. The history of every state furnishes us with but too many cases to render the former quite possible, and to render it equally possible that his suspicions were founded upon at least seemingly good and sufficient reasons; while the whole subsequent career of the king was such as to warrant a strong suspicion of the latter. From whatever motives he, in 1744, declared his intention of supporting by force of arms the election of the Emperor Charles VII., whom Maria Theresa had refused to acknowledge, the war, vigorously prosecuted on both sides, was, on the whole, most favourable to Frederic, until just towards its close, when he consented to acknowledge Francis I. of Lorraine as emperor, the court of Vienna leaving the King of Prussia in possession of Glatz, and of the chief portion of Silesia.

For some time he chiefly devoted himself to those studies in which he found delight and consolation even in his dungeon, but in 1755 he was once more called from "learned ease" to the "tented field." England and France having quarrelled about their transatlantic territories, Austria took part with France, and Prussia with England. Great umbrage was taken by several continental powers, and by 1757 the King of Prussia found that he had to contend at once against Russia, the German empire, Austria, Sweden, Saxony, and France. Such a combination would have crushed almost any other monarch, but it merely afforded Frederic an opportunity of showing that the greatness of the force that could be brought against him merely served to furnish an opportunity to him of displaying the extent and versatility of his genius. His troops, admirably disciplined by himself, and upon a new system, only met with repulses in one quarter to avenge them by infinitely more important triumphs in another; and his combined enemies, after a prodigious sacrifice of blood and treasure, were glad to conclude peace with him in 1763; Silesia being once again confirmed to him.

As a disciplinarian, Frederic was wisely rigorous; as a general, he was singularly sagacious in seeing the errors of an opponent, and prompt and audacious in availing himself of them. Soldiers he seemed to consider mere machines; and to the implicit obedience and unvarying punctuality

which he exacted from them, he no doubt owed much of the success which attended efforts which an equally courageous but less perfectly disciplined army could only have, tempted to its own utter ruin.

In his regulations as in his dress he was completely the soldier, rising regularly at the same hour every morning, and retiring nightly at the same hour; devoting to each pursuit its especial period of the day. He dined regularly at noon, and two hours later retired to his study, where he read or wrote until seven in the evening, at which hour a concert commenced, in which Frederic took his part on the flute, which he is said to have played with the taste and skill of a first-rate professor.

His gigantic regiment of grenadiers, of which he was particularly proud, was reviewed by himself at eleven o'clock every morning; and the colonel of each regiment in his dominions was expected to be similarly employed at precisely the same hour. On one occasion Frederic accosted a smart but exceedingly foppish grenadier, of whose vanity he had heard, and desired him to tell the hour. The poor fellow, who had an extremely smart looking watch-chain dangling from his fob, hesitated for a moment, and then drawing forth, not a watch, but a bullet, said, "My watch does not tell the time of day, but merely reminds me that I am to be ready at any hour to die for your majesty." Pleased with the ready reply, and the manner of the brave though vain soldier, the king presented him on the spot with his own valuable repeater.

Though this anecdote, and the magnanimous contempt with which he treated the libellous attacks made upon him by ill-affected writers, bespeak considerable moral greatness, we must not omit to say that the king's humour was exceedingly capricious; he could do very generous things on impulse—but on opposite impulses he could be guilty of gross acts of despotism and cruelty, very unworthy of the literary and philosophical character he was so proud of.

As an author he was industrious, and had considerable genius; in which latter respect, however, he has been very grossly overrated in consequence of his intimacy with Voltaire, and others of the French literati. The correspondence between them is full of proofs of the utter hollowness of many of the professions which men so speciously and so warmly make. The enemies of all authority in France were not ashamed to pay the most fulsome adulation to the always absolute, and not unfrequently cruel and unjust despot of Prussia; and he, exacting the most implicit and servile obedience to his merely human and fallible authority, thought it manly and great to ridicule religion, and adopt at second-hand the flippant impieties and impertinences of the Deists and Atheists! The Memoirs of his own Times, History of the Seven Years' War, Memoirs of the House of Brandenburg, and Frederickian Code, are honourable to both his talents and his industry, but are by no means sufficiently great productions to warrant the proud praise bestowed upon the royal author by Voltaire, Condorcet, and others of the same school.

Viewed simply as a military chieftain, Frederic, undoubtedly, deserved the surname of 'Great.' But the motives of his wars are far more questionable than the talent and courage with which he prosecuted them; and his morality seems to have been not too strictly cared for, when he consented, in the year 1772, to join with his old enemies, Austria and Russia, in partitioning the territories of unfortunate Poland.

After the conclusion of the war, he devoted himself to the noble task of improving the commerce, intellect, and morals of his people. The arts were cultivated, and good laws

promulgated; and though his stern ambition would not let him part with an atom of his despotic power, the last years of his reign were so employed as to render his despotism far more truly valuable to his people than many a nominally republican but really factious government of either ancient or modern times could have been. His great activity and excellent constitution enabled him without injury to endure fatigues which would have utterly ruined a weaker constitution; and when he died, in 1786, he was in the 75th year of his age.

### ON THE POWER OF PERSEVERANCE.

Less perhaps from actual want of will than from steady and sustained perseverance, many persons, otherwise well fitted to serve society, and at the same time, and to the same extent, also to benefit themselves, pass through life achieving nothing towards the former, and scarcely a tithing of what they might towards the latter. What renders this the more lamentable is, that such persons usually charge their ill success to any cause rather than to the true one. Fate, Fortune, Society, Luck—these are the evil influences to which such unhappy persons may be heard to attribute the effects which really are produced solely by their own want of perseverance and energy. And yet what mighty benefits have been conferred upon society by men of energy, whose circumstances were those of absolute destitution, when compared to the advantages which your mere grumblers declare it to be so utterly and obviously impossible to turn to any good account. We do not now speak of the triumphs of genius in the fine arts or in literature; in pure science, or in the inventions which add to the wealth of nations; we speak of men who have passed their whole lives in humble stations, and in the receipt of exceedingly small stipends, but who, by untiring and gigantic perseverance, made their whole lives a benefit to mankind, and left at their deaths a steady and noble fame, which mankind will not readily let die. The examples afforded by the career of such men are no less valuable than were their exertions; and we think none of our readers will deem that we misappropriate the brief space we intend to devote to speaking of two christian pastors, who defied penury to prevent them from being useful to mankind in a secular as well as in a spiritual sense. The Rev. Robert Walker, whose history is briefly, but with most graphic and touching eloquence, given by the great poet Wordsworth, was born in the parish of Seathwaite, in Cumberland, in the year 1707. His parents were as far as possible from being wealthy, but his delicate constitution induced them to make both exertion and sacrifice in order to obtain him such an education as would exempt him from the hard labour for which his frail frame promised so little fitness. He accordingly received a sound English education from the clergyman of the parish, and subsequently added to it a considerable acquaintance with the classics.

Thus qualified, he took holy orders, and when about twenty-seven years of age was appointed to succeed his old schoolmaster in the curacy of his native parish. At this time the stipend attached to this humble and secluded cure was no more than five pounds per annum; and though it was subsequently twice or thrice augmented, it is certain that it never exceeded twenty-five pounds.

What he naïvely calls the "fortune" which he received with his wife was not very greatly calculated to give him the means of accumulating, for it amounted only to the sum of



forty pounds. A pleasant prospect would the sum of forty pounds, backed by a stipend for many years of only five pounds, and never more than twenty-five, have afforded to one of your discontented and yet indolent gentry, who put their hands in their pockets, scowl askance upon the stirring and the prosperous; and then take heaven and earth to witness that they are exceedingly neglected and injured individuals! But Walker had nothing in common with such wrong-headed individuals, save the unfavourable aspect of the circumstances under which he made his entry into public life. He not only succeeded his old schoolmaster in the spiritual cure of the parish, but he also, like him, took upon himself the secular duty of a village schoolmaster. Let not the reader, however, suppose that this latter occupation very materially increased the pittance afforded by the former. Nearly all of his scholars were too poor to pay him any thing; and even those who could make him any acknowledgment, could only do so by occasional small presents, which, from the poverty of the district, were no doubt chiefly made in agricultural produce.

As schoolmaster, he was engaged eight hours daily during the week, except on Saturday, when the afternoon was a holiday to his scholars, though none to him, for that was the only time he could devote to study. Like the village dame in Shenstone's admirable poem, he turned a spinning-wheel while teaching his scholars, and by this labour provided materials for the clothing of his family, every article of which was subsequently made up by their own skill and industry. His glebe land consisted of about half an acre, and this, with a small tract which he rented, he cultivated for himself, besides looking after a few sheep and a cow or two, for which he had a right of pasturage on the mountains. Would not any one suppose that the secular labours we have enumerated, added to the faithful and zealous performance of his clerical duties—and in this respect he was perfectly exemplary—would have proved somewhat more than enough for the strongest of men? But all this was only a part of Walker's labour! No matter how secluded a part of England men may inhabit, they must have dealings more or less extensive; and agreements, receipts, account keeping, conveyances, and wills must be written even where the neighbourhood is not fortunate enough to have an honest lawyer, or unfortunate enough to have one of the opposite description. Born among his little flock, and noted from his youth upward for his integrity, industry, and knowledge of business, as well as for the "scholarship" which in so rude and simple a neighbourhood, might well seem little less than miraculous, Walker was resorted to by his parishioners, and by the neighbouring peasantry, to whom the information of the former had made his fame known, whenever clerical skill was required. Acting by turns as conveyancer, accountant, and arbitrator; to-day executing a lease, to-morrow a will; now employed to frame a petition descriptive of the sufferings and wants of some luckless cottage farmer, and anon wading through the almost unintelligible accounts of disputing parties, each claiming from the other certain pounds sterling in balance of a running account; our good pastor had in this simple way more business upon his head and hands than many a village lawyer, who has only such matters to attend to. At Christmas time, more especially, this sort of occupation pressed so heavily on his hands, as to compel him to break through his ordinary habits, and devote most of the night hours to it.

Even here his labours did not end. He not only tilled his own glebe and the little land he rented, but at hay-making and sheep-shearing he was ever foremost in aiding his neighbours in their toil. The prodigious amount of

labour thus performed not only tended to increase his actual pecuniary receipts, but also to furnish him at comparatively small cost with all the chief necessities of life. But allowing all this, how ought some people to blush to confess themselves unable to live upon an infinitely larger income than his, when they learn that, though he had to maintain and respectably educate nine children, this truly "respectable" man left to his family at his death above two thousand pounds in hard cash, besides considerable agricultural stock!

If there were any room for conjecture upon the subject, the ill-natured—and unfortunately they are only too large a portion of the world—might charitably suggest, that with such means as he possessed, Walker could only accumulate such a sum by habits the most miserly and miserable. On the contrary, his family had abundance of all the necessities of life; "the poor and the hungry," as Wordsworth touchingly says, he never sent empty away; the stranger was fed and refreshed, and the sick of his own parish were visited and aided; and the same excellent writer adds, that his hospitality was at all times hearty and without stint.

The explanation of this seeming mystery is exceedingly simple. Not only was he industrious in producing the necessities of life from his land, but he wisely and honourably denied himself all luxuries, which could only have been procured for money and from a distance. Even tea was never used in his family until both he and his wife were considerably advanced in years; and even then they never partook of it, but kept it in the house solely for the use of their children, when they occasionally visited them; habit having rendered it necessary to these latter, the former cheerfully supplied for their comfort an expensive luxury, which on principle they had so entirely abstained from themselves.

In every point of view Walker was an admirable and a valuable man. His services, both spiritual and secular, were very great in the humble district in which it pleased Providence to cast his lot. He was laborious, self-denying, and frugal; but his labour did not prevent him from being a good scholar, and an eloquent as well as pious preacher; his self-denial abated no jot or tittle of his pity for the suffering and the needy; and frugal as were his own habits, his doors were hospitably open, and his table plentifully though plainly covered for the humblest of his humble parishioners. In the district, which for upwards of sixty years witnessed and was benefited by his absolutely gigantic exertions, he is spoken of to this hour by the truly complimentary title of "Wonderful Walker."

*(To be concluded in our next.)*

## GREAT EARTHQUAKE OF LISBON.

In our happy climate we can form but a very indistinct and inadequate notion of the terrors of a violent earthquake. In many foreign countries, and in some at no great distance from our own shores, all the beauty and the fertility which nature can lavish upon her most favoured scenes are frequently embittered, and the choicest productions of man's ingenuity and industry destroyed by this terrible and irresistible effort of struggling nature.

History unhappily furnishes but too abundant instances of human suffering, from causes which put human resistance wholly out of the question. Our own magnificent metropolis has been desolated so completely by the fell and irresistible pestilence, that the dead were thrown by hundreds into pits, without passing-bell or prayer; and where commerce was once busy, and pleasure beamed in the eyes of glad thousands, the grass grew in the untrodden streets, and

if man did chance to meet his fellow man, each shrank from each as either would from the unveiled obscenities of the flesh-worm and the charnel-house. Fire, too, that proverbially "good servant but bad master," has spread dismay and desolation in our now noble and prosperous city; and where warehouses, abounding in the natural and artificial productions of every quarter of the globe, and residences furnished with all that reasonable taste can require, or reasonable expenditure can procure, rise in proud rows before the eyes of the spectator, there were, but two centuries before, thousands of houseless creatures encamped amid the wrecks and the smouldering ruins of the homes which a single stroke had desolated and destroyed.

Terrible as was each of these visitations—and, as we have already taken occasion to remark, history furnishes but too great an abundance of similar cases—we doubt if, taking all circumstances into consideration, modern annals can furnish a more horrible narrative than that of the earthquake at Lisbon in the year 1755.

On the first day of November, in the year in question, the morning broke clear and cloudless, and any one who had pointed to that calm and beautiful sky, and prognosticated the ruin that was sullenly and silently brooding over the devoted city, would have been very heartily, and, to all appearance, very justly laughed at for his pains.

Between nine and ten o'clock in the morning the aspect of the heavens was suddenly and ominously changed. A lurid and fiery gloom in an instant succeeded to the previous beauty and brightness—not a breath of air was to be felt; and after a few moments of that impressive stillness of animate and inanimate nature, which frequently occurs at the moment when the fierce lightnings are about to dart from the bosom of the lowering storm-cloud, every house in the city shook from foundation-stone to roof-tree, and on all sides there arose from the earth a hollow and prolonged murmur, like the muttered anger of the distant thunder. Scarcely had the terrified citizens time to utter, with pale lips and tremulous tones, their apprehensions of a coming earthquake, ere there came a second and infinitely more violent shock, which not only shook every building, but actually threw down the upper stories of the more lofty ones. Amid the crash of falling masonry, and in a darkness preternaturally and dreadfully deep, the unhappy citizens rushed forth from their insecure dwellings, in the most solid of which huge rents attested the terrible strength of the second shock. From all parts, individuals who had been absent from their homes might be seen running in wild dismay, shrieking the names of parents, wives, and children, and stopping every flying passenger to put questions, which terror made inarticulate or unintelligible. In the whole city not a creature remained within doors after the second shock, save those whom age or disease disqualified for motion; and to these unhappy persons, the trembling of their walls, and the displacing of every article of furniture or ornament, held out perpetual threats of sudden and violent death. When the gloom cleared away from the sky, and the vast clouds of dust, caused by the falling of so many masses of building had partially disappeared, the city presented a truly awful appearance. Mothers, faithful, even with death in their sight, to the finest and most fervent of all the feelings of our beautiful though but too frequently perverted nature, might be seen clasping unconscious and half-naked children, and looking upward with the wan and hopeless aspect of the fabled Niobe, when the last lamb of her flock had fallen beneath the pitiless deftness of the immortal and inexorable archer.

Churches and noble mansions, as well as the meanest

huts, lay around in one common ruin; women of every rank might be seen wringing their hands and tearing their dishevelled hair, and ever and anon a long and solemn train of ecclesiastics passed along, lifting the host, and offering up their fervent prayers to heaven, to stay the farther progress of the destroying angel. Some of the more enthusiastic of the sacerdotal groups lifted up their voices, even amid this horrible and threatening scene, reproaching the people with their past sins, and exhorting them to instant and fervent repentance. The most abandoned among the laity shared, for the time at least, the pious enthusiasm of the priesthood; and men whose whole lives had been spent in contravention of the laws of religion, and whose religious feelings had never until now been manifested otherwise than in merely external and mechanical observances, were now seen to grasp with rapture the wooden crosses which were passed in great numbers from group to group, and heard to address the most passionate and eloquent supplications to that Eternal One, whose behests they had perpetually defied, and whose mercy they had as perpetually mocked—until now.

It may be presumed, indeed; that there was only too much of idolatry in the feeling with which these unfortunate people embraced the proffered crosses; but, however lamentable the ignorance of so vast a population may be, there can be but little doubt that with their idolatry there was commingled no small portion of real repentance as to the past, and of sincere virtuous resolution as to the future.

A new shock came on, and the *Miserecordias* of the terrified and helpless multitude were redoubled; women fainted, and—

"Shrieked the timid, and stood still the brave."

At this awful moment a new cause of alarm made its appearance. Hitherto the terrible throes of the labouring earth, the crash of falling buildings, and the piercing cries of women who had already lost their little ones, or who momentarily expected to lose them, had composed an amount of horror such as it rarely chances to man to either witness or survive. But now, on all sides, and in all tones, arose the wild and terrible cry, "The sea! The sea! Behold the sea is coming in upon us!" and ere the cry had died away from the pale, parched lips of the agonised multitude, the Tagus rose in a mighty and troubled mass, its waves heaving hither and thither like unto the storm-lashed billows of the ocean. Vessels, driven without an instant's notice for preparation, dashed madly and fatally against each other, some sinking suddenly and for ever into the insatiate abyss of waters; and others dashing upon the shore, and strewing it with costly merchandise, and, alas! with the corpses of many a goodly and gallant seaman.

Paralysed with excessive fright, the majority of the citizens gazed each in the attitude in which the cry of terror and of warning had reached him; and on, on, on! came the sublime—but oh! how threatening—mass of waters! Resist that silent but stern and impetuous inbreak? Away, away! Fly, for life and limb! And they whom terror had not utterly deprived of the power of locomotion, did fly; even as men fly whose track is pursued by the avengers of blood unjustly and tyrannously shed. They who stood still in the stupor of an intense and excessive awe were swallowed up on the instant; and they who could flee from the terrible waters, fled right onward—the dearest connexions being for the moment forgotten in the instinctive love of life.

There was at this time a massive and magnificent quay which, at an enormous expense, had been constructed

entirely of marble, and to this seemingly invulnerable seawall hundreds of terrified people made their way, deeming that there, at least, the waters would be checked in their mad course. Alas! the pier and its tenants were alike engulfed by one mountainous mass of water, and the rush of the immense fabric caused a tremendous whirlpool, by which several series of small craft, together with their crews, were engorged, as though by a wild beast made fierce by torture.

### CAVERN OF THE GUARACHARO.

In the northern part of Caraccas, in South America, there is an extremely singular cave, to which the above name is given, on account of its situation at the foot of the lofty mountain Guaracharo, the natives sometimes also speaking of it as the "Mine of Fat."

Approaching it by a winding path, on arriving at about four hundred paces from the foot of the mountain, you suddenly find yourself in front of the immense opening of this extremely curious cavern, which is about seventy feet high by thirty feet wide! The stalactites within the cavern present the usual combinations of forms, that might seem moulded by, and modelled from the architectural art of man. In this respect, however, the cavern is neither inferior nor superior to that of caverns in general; but it is singular, on account of being beautifully decorated for forty or fifty paces from the aperture, with flowers and shrubs of every scent and hue, though neither rain nor sun can by any possibility aid in their growth or nurture.

The name which the natives give to this cave has its origin in the fact, that the interior parts thereof are inhabited by myriads of birds, of about the size and weight of

the domestic fowl. The birds in question have a bluish plumage, checkered occasionally with black, and they go abroad only in the dusk of the evening. Once in every year the natives enter the cave, knock down the nests of the birds with long poles, and kill the young ones by thousands. This they do for the sake of an oily fat, called the oil of the Guacheroo.

The exact length of this cave is not known, for the natives are extremely superstitious, and will not go beyond a certain point, although the darkness is dispelled by the numerous torches which they carry; one traveller, however, who induced his guides to venture two thousand five hundred feet from the aperture, found that it stretched considerably further.

**VERY SATIRICAL.**—Nothing is more common than to hear persons of good sense and good feeling speak of others as being "very satirical," not by way of deprecation or censure, but positively as though this most dangerous of all talents, satire, were not almost invariably the offspring of a bad head, and the pest of all to whom its possessor has access. Your "very satirical" man or woman is a perfect ambulatory pest; who will spare the feelings of no age and of neither sex, if any thing in the way of ignorant laughter can possibly be elicited by the brutal ill-nature which weak people are silly enough to call by the too mild term of "satire."

High spirits, and the thoughtlessness of youth, will sometimes originate the bad habit of being "very satirical;" but it is a bad habit, and is sure to create bad feeling, when long indulged; so that what began in mere folly, at length proceeds from actual wickedness. Youth, therefore, cannot be too careful to check the very first impulse to so dangerous a habit.

## NO. IV.—SELF-INSTRUCTOR IN MORALITY.

### ON THE IMPORTANCE OF CHARACTER.

YOUTH cannot be too fully impressed with the knowledge of the exceeding importance and value of a good character; nor can they be rendered too early anxious so to conduct themselves, as to secure that actually invaluable treasure. No other loss is at all comparable to that of character; loss of fortune may be remedied by exertion and skill, nay even some portion of time lost may be in a degree compensated for by a stern determination to snatch from our meals and our repose a portion equivalent to it. But character once lost is as irrecoverable as a spoken word or a forgotten dream. We may cease to be guilty of the vice or the folly which has inflicted this terrible loss upon us, but we might as well hope to replace the delicate bloom which we have brushed from the peach as to enjoy again that intact respect and confidence which we have once been unhappy and unwise enough to forfeit. The wise and the good will wish us well, nay they will try to prophesy well your future course—but they dare not, they cannot depend upon us for well doing. And here is the grand evil of loss of character, that it is its very essence to render confidence in us for the future wholly impossible. Our faults and follies may be forgiven, but they cannot be forgotten. Any one has it in his power to set limits to his own active resentment, but where is the monarch so potent that he can say to busy memory, "Be thou still?" No, the weird furies pursuing sad Orestes, are only a type of the inexorable constancy with which an evil reputation adheres to whomsoever is so unfortunate as to incur that terrible evil.

Lost reputation being thus utterly irrecoverable, we repeat that youth cannot be too strongly impressed with the vast importance of early and regular care of it. They should consider that any vice or folly may become a habit, and that the aggregate of their habits will determine the estimation in which mankind will hold them. Now that estimation will be fixed and permanent, whether the aggregate of habits be life-long or not; and what a horrible reflection must it be to feel, "I may become virtuous, but my fellow-meff will always shun or distrust me as though I still were vicious!" And yet, however terrible this may seem, it is in fact inevitable; the liar never will be believed, nor the thief trusted, however conscientiously the former may speak, or with however honest intentions the latter may enter his neighbour's house. Beware, then, O youth! to guard well and vigilantly your invaluable reputation. Not a year will pass over your head after you arrive at manhood without your having practical proof that with a good reputation no man living in civilized society can be wholly helpless or unhappy; while with a bad one, no worldly advantages can prevent him from being looked upon with fear and suspicion. Destitute of the confidence of his fellow-men in his manhood, he will be equally destitute of their sympathy and respect when he becomes aged; and he will die at last with the melancholy conviction that his manhood has been deprived of its usefulness, and his old age of its honour, because in his youth he idly flung away what Shakspeare well and truly calls, "The immediate jewel of the soul"—Reputation.

## INTERIOR OF ST. MARY'S CHURCH AT LUBECK.

We are chiefly indebted for the following account of this interesting structure,—an interior view of which is represented in our engraving,—to Dr. Nugent's "Travels through Germany;" and although the work was printed so long ago as 1768, yet, in all the more recently published books of travel we happen to have perused, a more full and minute account of this renowned building is not to be met with.

The church of St. Mary is a noble, lofty pile, far exceeding any other structure in Lubeck. It stands near the great market-place and the town-house, in the heart of the city. The steeple is the highest in all the town, and is divided

into two spires; that on the north is two hundred and seventeen yards high, and was built in 1310, the ascent of which is by as many steps as there are days in the year: it commands a fine view of the town and country. The entrance of the church is supported by two pillars of granite, each of one entire piece. The inside is richly ornamented with pictures, and with the tombs of senators and other eminent persons. These ornaments, however, appear too much crowded, and the eye is offended at seeing them scattered about in such profusion, without any regular order. Every hole and corner is filled with a long inscription, containing the character of some senator or priest, whose



memory, perhaps, ought to have been consigned to oblivion. The high altar is remarkable for the beauty of its workmanship as well as for the richness of its materials, being of the finest black and white marble. It was made by the famous Quellinus of Antwerp, in 1697, at the expense of one of the burgomasters.

Not far from the high altar is the celebrated astronomical clock, which, besides its largeness and the multiplicity of its appurtenances and ornaments, is indeed an admirable piece of mechanism. On it are seen the ecliptic, zodiac, equator, and tropics, and, what is astonishing, the planets in all their several courses; so that the station of any of them is to be found at every hour of the day, whether they be above or below the horizon, or to the southward, or eastward, or westward, with many other astronomical particulars. In a word, from this curious machine may be formed a complete almanac, showing the daily dispositions and variations of the celestial bodies; sun-rising and setting, the eclipses, festivals and remarkable days, for the meridian of Lubeck; and this in any year, even the leap years, down to 1878, which will be the year of consummation to all these laborious displays of astronomical knowledge. There are, likewise, several ingenious automata, particularly an image of our Saviour, and on its right hand a door, which opening as the clock strikes twelve at noon, forth come, in order of procession, effigies of the emperor and the seven eldest electors, who, turning to the image, make a profound obeisance; this he returns with a kind of motion of his hand, then the august group retreat in the same order through a door on the left, and both doors immediately shut. In a tower above this clock is another master-piece—the chimes; they play every hour with a justness, celerity, and melody, which charm the most delicate ear. Under these chimes is the bell for striking the hour, which is performed by an image of Time, whilst a lesser figure, representing Mortality, and standing on the other side of the bell, turns aside its head at every stroke. That this work may not be damaged by any indiscreet spectator, it is framed all over with wire at the distance of an arm's length. An inscription on the left shows the original date of this work to be the year 1405, though it has since undergone two repairs; but the artist's name has long been buried in oblivion. In the inscription on the right are set forth its excellencies.

But the most noted thing in St. Mary's church is the painting called "*Death's Dance*," by Holbein, so much talked of in all parts of Germany. It was originally drawn in 1463, but the figures were repaired at different times, as in 1588 and 1642, and last of all in 1701. Here you see the representation of death leading an emperor in his imperial robes, who, with his other hand, takes hold of such another figure, which leads up a king; and so alternately a figure of Death and a human person, throughout all conditions and stages of life. The intention of the artist was to show that Death pays no regard to age or condition, which is more particularly expressed in the verses underneath. They were composed at first in *Plat Deutch*, or Low Dutch; but at the last repair in 1701, it was thought proper to change them for German verses, which were written by Nathaniel Schlott of Dantzick. The whole of this poem was translated into English by a young lady of Lubeck; it is very long, several lines being appropriated to each character in the Dance: we subjoin a verse or two as specimens of the whole. The Pope replies, in answer to Death's summons:

"Talk so to me, I greatly wonder,  
You think so little of my thunder.

Can't holy water, holy tapers,  
Stand me in stead against thy vapours,  
Me, who have power to release,  
Or bind those sinners whom I please?  
'Twere passing strange were I to die,  
Without the keys of heaven, not I."

The answer of the peasant, though a great contrast to the above, is equally characteristic:

"Yes, Death, to thee I made my moan,  
To you, kind Sir, and you alone;  
With labour hard and sweat of brow,  
I earn the bread I live on now.  
To-day I little thought to see  
A friend to ease me kind as thee,  
Then take me, Sir, without control,  
And Lord have mercy on my soul."

The last figure in this extraordinary dance is that of a fencing-master. His speech is laconic enough:

"O all is o'er, I've lost my breath,  
But who the de'il can fence with Death?"

As regards the political and general state of Lubeck, little need be stated, as the information contained in our articles on Bremen and Hamburg will apply pretty nearly to Lubeck, it being one of the four free towns of the Germanic Confederation, subject to the same laws, and adopting the same system of legislation, with some few exceptions, as the before-named cities. W.

## THE POWER OF PERSEVERANCE.

(Continued from p. 214.)

Another fine instance of the power of perseverance is furnished by the life and achievements of Felix Neff, a Protestant preacher in the wild and dreary region known by the name of the "High Alps."

He was born in a village near Geneva, and the village clergyman gave him a tolerably good education. Surrounded as he was by grand and romantic scenery, he early contracted a great love for gardening,—one of the surest indications, as well as one of the most powerful supports, of a benevolent and virtuous character. For some time, therefore, he apprenticed himself to a nursery gardener, and made such successful efforts towards obtaining a sound knowledge of that delightful business, that at sixteen years of age he wrote a very useful treatise on the culture of trees. But much as young Neff loved nature, he had no small share of enterprise and love of adventure, and at the early age of seventeen he entered as a private of artillery. His knowledge of mathematics, and his great zeal and industry, recommended him to the notice of his superior officers, and at the unusually early age of nineteen he was promoted to the rank of sergeant. His proper bent, however, though kept down for a time by the ardour and enthusiasm of very early youth, became at length too strong to be resisted by any merely worldly feelings, and having procured an honourable discharge from the army, he devoted himself heart and soul to the prosecution of the studies essential to qualify him for ordination as a minister of the gospel.

After devoting some time to performing the duties of what is called a pastor catechist, Neff came to England, and was ordained as a minister at the independent chapel in the Poultry, London. We believe he frequently preached while he

remained in England, but in about six months after his ordination he was appointed to the arduous post of pastor of the High Alps, and he immediately departed to commence his truly onerous as well as important duties.

The district in which the lot of our young clergyman was thus cast, is as dreary and comfortless as it is possible to imagine; but the sterile soil and the snow-covered mountains had no power to daunt the Christian enthusiasm of Felix Neff, who traversed the most difficult roads in the most inclement seasons, unwearied in well-doing, and seemingly insensible to toil, danger, cold, wet, and hunger; now scaling the rugged rocks with the activity of a herdsman, and anon traversing deep glens strewn here and there with the wrecks of rock hurled down by former storms, and significantly forewarning of the fate which an avalanche might at any instant inflict upon the pious adventurer.

Well was it for the widely-scattered flock of Neff, and well was it also for that zealous pastor, that the occupations of his earlier years had fitted him for hardy and enduring pedestrianism. The healthful labours of the gardener, and the severe training of the disciplined soldier, were admirable preparations for the man whose flock was so widely scattered, that in one direction he had to travel twelve miles, in another twenty, in another thirty-three, and in the fourth sixty miles! And this, too, in the worst seasons, and by roads of which residents in England are positively unable to imagine the difficulties.

The people who were thus fortunate in a pastor were simple, honest, and laborious; but they were indescribably ignorant both as to things spiritual and things temporal. Neff, who possessed a wonderfully large share of good, shrewd common sense, in addition to the learning peculiarly requisite for his sacred office, had too often and too acutely looked upon mankind to be unaware that temporal comfort is a strong safeguard of spiritual goodness. Torture the body with cold, hunger, nakedness, and precisely in the same degree do you unfit the mind for that meditation, and for that holy and hallowing love and admiration of the Creator, without which the "company of preachers" shall preach but in vain,—and but vainly shall the martyrs of old have testified with their blood to the truth and the abiding firmness of their belief. All this Neff well knew, and, therefore, while he was "instant in season, and out of season," in "preaching Christ crucified," he busied himself at the same time with the temporal improvement of the simple and miserably poor people who were so fortunately committed to his trust.

It is truly marvellous what an amount of real good may be done by the exertions of even one energetic man of strong mind. Windows admitted the light of heaven to huts from which for the first time the curling smoke was conveyed by chimneys, cattle were kept in their proper sheds instead of sharing and polluting the residences of their masters; and though the soil and climate bade defiance to man to raise the more nutritious and luxurious crops, without which the native of more genial climates would deem it a great wretchedness, if not an absolute impossibility to exist, yet Neff soon taught his people that by improving their mode of tillage they could very materially increase the quantity of the simple fare which life-long habit had rendered, perhaps, the fittest for them.

His skill as an engineer taught them how to irrigate their meadows, and thus double and treble their crops of grass, and he taught them to cultivate that truly valuable root, the potatoe.

At first, in addition to all the other difficulties of his benevolent task, Neff had to contend against the prejudices of his people, which, as is usually the case, were invariably the

strongest just where they had the least shadow of reason for their warrant. But the evident zeal, the untiring patience, the self-control, and self-privation, and, above all, the obviously sincere and disinterested benevolence of the pastor, gradually subdued all prejudice, and awakened in the minds of his flock such a love and reverence, that whenever he stopped in a village far distant from his home, that peasant was an envied and happy man with whose family Neff shared the humble meal, and beneath whose roof he slept upon the hard floor. By degrees every part of his extensive district assumed a new and improved appearance; labour was now aided by a hitherto unknown skill, and the produce of their union was an increase at once of comfort and of health.

Let us not suppose for an instant that Neff *solely* attended to the temporal state of his flock: on the contrary, he instructed both young and old in their religious duties, smoothed the last hours of the dying, and poured balm into the bruised and suffering hearts of the survivors. And when the extreme rigours of winter rendered out-of-door labour wholly impracticable, he taught his people to read and write; arithmetic came next, then geography, combined with condensed but lucid history, and finally the knowledge thus poured into minds hitherto unconscious of the very existence of literature, was brought to the illustration and enforcement of religious truth. Having thus improved both the bodily and mental condition of his people, Neff had little difficulty in persuading them to keep alight the intellectual flame he had laboured so hard and so zealously to kindle. School-houses were erected, and an organized system of instruction commenced among the people themselves; and when ill health at length compelled the author of so much good to retire from the bleak scenes of his worthy labour, and seek repose in his native Geneva, he did so in the glorious and consolatory certainty that he had laid a foundation which storm cannot shake, or time crumble.

We have purposely refrained from quoting from the delightful biography to which we are indebted for the facts contained in the foregoing portions of this article, because the work is so valuable and so eloquent, that we are anxious to direct the attention of our readers to it; certain that the perusal of it cannot fail to be of most important service to them.\* But there are two brief passages which we cannot forbear from borrowing; the first characterising the labour of Neff, the second enforcing his example upon Christian ministers.

"He so condescended to things of 'low estate,' as to become a teacher of the A B C, not merely to ignorant infancy, but also to the dull and unpliant capacities of adults. Commencing with the most tiresome rudiments, he proceeded upwards; leading his scholars methodically, kindly, and patiently, until he had made them proficient in reading, writing, and arithmetic, and could conduct them into the pleasanter paths of music, geography, history, and astronomy. His mind was too enlarged to fear that he should be teaching his peasant boys too much. It was his aim to show what a variety of enjoyments may be extracted out of knowledge, and that even the shepherd and the goatherd of the mountain-side will be all the happier, and all the better, for every piece of solid information that he can acquire."

Simple words! but beautiful as simple, and true as beautiful; and a far higher and more hallowed tribute is paid to the memory of the Pastor Neff in the glow of the "peasant boy's" spirit as he looks discerningly up to the starry heavens while tending his flock upon the mountain

\* Memoir of Felix Neff; by William Stephen Gilly, A.M., Prebendary of Durham. London: Rivingtons, 1832.

top, than ever was paid to the warrior of a hundred fights—unless altar, and faith, and fatherland, instead of ambition and brute ferocity, made his sword leap from the scabbard, and gave might to his arm and courage to his heart in the day of battle.

Speaking in his capacity of a clergyman of the Church of England—a capacity to which equally by learning, zeal, and piety, he has long done honour—the reverend biographer says,—"It is well that we should see how hard some of our brethren work, and how hard they fare, and that we should discover to our humiliation that it is not always where there is the greatest 'company of preachers' that the word takes the deepest root."

Happily the great body of the Church of England's ministers are distinguished equally by zeal, ability, and piety; and though such an example as that of Neff must be valuable to any and to every body of men, we feel bound to say that we believe there is not a body in the world by which it is so little needed as by the ministers of our church.

But shall we of the laity not also be benefited by such an example? Shall we merely lift our hands and eyes in ignorant and transient wonder, exclaim that Neff was a great and good man, and then testify our sense of his greatness and his goodness by sitting down in frigid supineness, adding no jot or tittle to our own knowledge, or to the welfare of our fellow-creatures? If we, inhabiting a climate of the most favoured description, and enjoying plenty, comfort, and comparative leisure; if we thus situated can act thus basely and foolishly, let us at the least be consistent—let us burn every record of the life of the Pastor Neff; for his glory must, in such a case, be our shame, his highest praise our utter condemnation.

The fate of this great and good man is well calculated to impress upon youth the duty and necessity of attending to the advice given to the adventurous and ardent Phaëton—"In medio tutissimus ibis." Industry itself may be carried to too great an extent; and when a man of benevolence and ability tasks himself beyond his bodily strength, he is guilty, however unconsciously, of a practical fraud on society; every hour by which he shortens his own life being a subtraction from the benefits he had otherwise conferred upon his fellow-men.

Like that truly patriot king, "Alfred the Great," our subject was so devoted to his self-imposed labours of usefulness, that his constitution, strong as it once was, broke down beneath the severity of his labours, and, after enduring months of the severest suffering and debility, he expired at Geneva in April 1829, being then little more than thirty years of age.

Ought not such an example, ought not such extensive good, compassed with means so apparently inadequate, and in despite of difficulties so apparently insuperable, to make vigorous and well-situated men ashamed to be heard complaining of shortness of life and paucity of means, while wasting the one in idleness, and devoting the other to selfish and criminal, or ridiculous, pursuits of what they facetiously miscall "pleasure?"

### LUMINOUS APPEARANCE OF THE SEA.

In warm latitudes the sea at night frequently presents the appearance of liquid fire. If calm, the dip of an oar or the skimming wing of the smallest sea-bird causes every drop of the disturbed water to present the appearance of fiery

spangles: and if agitated by a tempestuous wind, the vast expanse rolls hither and thither like the molten fire of a visible and tangible Phlegethon; and as the vessel cleaves her way, a phosphoric light plays round her head and stern, sufficiently strong to enable a person to read tolerably large print without difficulty.

Many voyagers have described this singular appearance of the sea; and Stewart, in his *Journal of a Residence in the Sandwich Islands*, gives a very vivid and graphic account of it. "The horizon," he says, "presented in every direction a line of uninterrupted light, while the wide space intervening was one extent of apparent fire. The sides of our vessel appeared kindling to a blaze, and as her bows occasionally dashed against a wave, the flash of the concussion gleamed half way up the rigging and illuminated every object along the whole length of the ship. . . . The smaller fish were distinctly traceable by running lines showing their rapid course; while now and then broad gleamings, extending many yards in every direction, made known the movements of some monster of the deep."

Though various preceding voyagers had noted and described this phenomenon, nothing like a satisfactory account of it was given by any naturalist. Mr. Stewart, whose work we have quoted above, states it to arise from luminous sea animalculæ, especially the *Medusa pellucens* of Sir Joseph Banks, and the *Medusa scintillans* of Macartney; and the best informed naturalists agree with his opinion. It is not, however, by any means certain that the phosphoric appearance caused by the marine animalculæ is not aided in its appearance by the decomposition of animal and vegetable substances; and probably the state of both the ocean and the atmosphere has a considerable influence in making the appearance more or less splendid.

If it at first sight seem incredible that mere animalculæ can cause appearances so splendid and so extensive, let us consider that the glow-worm of our own country and the fire-fly of the West Indies can singly produce a very vivid light; and, knowing that animalculæ are wonderfully numerous even in the minutest drop of water, we shall easily conceive that countless myriads of phosphorescent animalculæ assembled in the waters of a hot latitude, may give out the splendid light of which all voyagers who speak of it give so enraptured an account.

### HINDOO SECTARIANS:

#### SEIKS, BANIANs, AND BUDDHISTS.

LIKE the great majority of all the religions of the world, the Hindoo faith has a variety of sects,—by some writers reckoned at as high a number as eighty; and, as is also the case with the majority of other religions, the difference between the various sects is as trifling in its foundation as it is bitter in its mode of manifestation. The sects called Seiks and Banians, or the sects of *right hand* and *left hand*, divide nearly the whole peninsula of India among them. The distinguishing tenet of these sects is their considering one of their hands as impure for any other purpose than private ablutions; and they have contended for the preeminence of their respective sects with such exceeding bitterness, that their quarrels used formerly to occasion the most violent and sanguinary battles, and even at the present day the one

sect will not allow the marriage or funeral processions of the other to pass through their lands.

The founder of the sect known by the name of the Seiks was named Nanac, and was born about the middle of the fifteenth century. The sanguinary wars which at that time raged between the Mahometans and his fellow-countrymen excited so much of his commiseration that he endeavoured to reconcile the Koran and the Vedas, by demonstrating that his nation, though they had false and numerous minor deities, yet acknowledged but one Supreme Being. But this humane step had the effect which only too many similar endeavours have had in all times, and in all countries; and so far from putting an end to the disputes between the two parties, he formed a third, which did more to kindle destructive wars in the country than had been ever done by the other two. After the death of Nanac, his adherents, consisting of persons of all ranks, attributed to him the power of working miracles,—so great was their zeal for his memory.

The Seiks increased for a series of years in both power and numbers till their fourth spiritual chief, or guru, built Ramdaspoore, now termed Armitisar, which is their sacred city. For a time they were unmolested; but their tranquillity was doomed to be disturbed by their fierce enemies the Mussulmans, whose persecutions stung them into being a people of most intrepid and unsparing warriors, and half a century later the repeated cruelties of the Mahometans, and the murder by them of the chief of the Seiks, caused a new and a bolder champion to arise, in the person of Govinda, at that time the guru; a leader well fitted to do justice to the Seiks in the capacity of legislator, as well as in that of warrior chief. In order to inspire them with greater enthusiasm, he caused them to go constantly armed, and to take the name of *Suidh*, or *Lion*. While thus endeavouring to raise them in their own estimation, he enjoined various customs upon them which were calculated to make them disliked by the neighbouring nations, and, by consequence, prevent them from amalgamating with them.

Govinda, by his courage as a chief, greatly exalted the character of the Seiks among their neighbours, while his enactments as a legislator greatly tended to improve their

social condition. For instance, he abolished all those absurd distinctions of caste which have done so much to retard the progress of the Hindoos in general both as to wealth and civilisation; a measure which none but a truly sagacious and firm minded man would have conceived, and which, assuredly, none but a very able, dexterous, and popular man could have brought to a successful conclusion.

Subsequently to the death of Govinda no guru has succeeded to his power, and even in the field of battle the free Seiks scarcely acknowledge any ruler or chief.

The Banians are a sort of Pharisaical Hindoo. Of course they in common with the other sects hold in abhorrence the act of depriving any animal of life; and so far do they exceed the Hindoos in general in this particular, that some of them wear a gauze covering over their mouths, lest any insect should be accidentally swallowed, while others carry a brush of feathers, or similarly light materials with which they ostentatiously sweep the ground before they sit down, lest they should by accident crush any insect to death. The more rigid members of this extremely severe sect are not only abhorrent of slaying any animal themselves, but they even go so far as to purchase animals from less scrupulous persons in order to save the effusion of blood. Of this practice European soldiers and seamen frequently take advantage, by pretending to be about to kill some bird or small animal which the Banian purchases and sets at liberty; the rogues of sellers laughing in their sleeves the while at their exceedingly acceptable bargain!

But the acmé of Banian superstition or affectation is exhibited at Surat, where this sect has actually founded an hospital, not only for animals in general, but even for those foul vermin which filthy habits produce, and which Europeans are loath even to mention. The only sort of inmates not admitted to this most extraordinary hospital are carnivorous animals; and this exception is doubly strange from the fact that beggars and other miserable wretches are lured occasionally and strapped down among loathsome vermin, that the latter may gratify their taste for human blood.

Of the sect called Buddhists, we find that we must defer our description to our next number.

## HOW TO DISARM CALUMNY.

If the general diffusion of a taste for reading had not another recommendation, it would be invaluable for its tendency to do away with that love of idle gossiping in which far more frequently than in any premeditated malice attacks upon the characters of the absent originate. Ill-informed people are none the less fond of hearing the sound of their own voices because that sound is unaccompanied by any sense worth their while to utter, or worth the while of their auditors to attend to; and when the weather, the play, the dress of this person, and the health of the other, have been twaddled about as long as flippancy and dulness deem fit, rather than there should be a pause in what is called conversation, mere folly is laid aside for falsehood, and character is commented upon just as recklessly as dress and the weather had been. The baseness and cruelty of this sort of defamatory gossiping are scarcely greater than its folly. People who are guilty of it are invariably weak people as to intellect, and generally remarkable for any thing rather than strict morality; and the very people upon whom they bestow their mischievous loquacity never fail to return the compliment the instant the party breaks up; with this

difference, that those who have gratuitously defamed others are censured for vices and ridiculed for follies of which, though they are themselves complacently sure that they are innocent, every one of their acquaintance, who is not actually deaf, blind, or idiotic, will concur in pronouncing them guilty.

It were to be wished that every man calling himself, and expecting others to consider him, a man of honour—and honour in its true sense is confined to no rank or occupation—would invariably, on hearing the absent censured, assure the censor of his firm determination to let the accused party know every word that has been uttered to his prejudice. What consternation would an announcement of this sort produce in a slanderous coterie! How would some anticipate exposure and chastisement; and how would others read their lamentable palinodia in their intense horror of anticipated “costs and damages”—*E. s. d.*!

If, Aemodius like, we could stand behind the chair of an habitual calumniator during his perusal of the foregoing observations, we feel pretty sure that, after his having vented sundry pooh-poohs, and pishes! and pahaws! we should

hear him declaim somewhat prosily about the impudence of a writer openly advocating a breach of confidence. Aye! there is the stronghold of the cowardly and cruel practice of speaking ill of the absent—it is all said “in the strictest confidence.” Indeed! But gentlemen, by your leave, however you may palm off this sophistry upon your fellow-calumniators, or upon the unthinking people who lend to them and to you an attention of which your habits make you very unworthy, we should be extremely sorry that our readers should be led astray by any such small device. We take the liberty, therefore, to inquire a little into this “confidence.”

If Mr. White be so utterly destitute of more dignified occupation for his time, as to feel it right and necessary to entrust a full, true, and particular account of all his sayings, doings, outgoings and incomings, to Mr. Black, we know no one who has any right to interfere; and if Mr. Black, having “sworn eternal friendship” with his interlocutor after a delightful acquaintance of ten days, choose to listen to the precious news, and vow to carry it untold to the grave—why we have nothing to say against Mr. Black’s moral character, whatever we may incline to think of his taste. But when Mr. White talks, and Mr. Black listens, not about Mr. White’s or Mr. Black’s affairs or conduct, but about Mr. Brown’s—Mr. Black is nearly as great a wrong doer in pledging himself to secrecy as Mr. White is in demanding that pledge, and thus obtaining the power to slander the absent without running the risk of having summary or judicial punishment inflicted upon him. “Confidence,” indeed! what right have we to pledge ourselves to throw a shield over a man who tells us, substantially, though not in terms assures us, that he is a gossip and fool, or a liar and a coward? Is what he tells us true? He says so, nay, in all probability he adds to his other amiable qualities by attesting the truth of his tale by a round oath; but then he would not have it known for all the world. Then why does he tell it to us?—are we so utterly contemptible that our opinion of Mr. Brown is quite inconsequential? That good, gentle, and just Mr. White would not for his ears venture to tell us in terms; yet he at the same time implies it, and begs of us to believe ill of an absent man without giving that man even a chance to show himself innocent of the follies, vices, or crimes which are thus gratuitously laid to his charge. Besides, what right has this man who is so incontinent of his secrets to expect that we shall be more silent than he; we who have his assertion for facts which he wishes us to believe, and yet prohibits us from testing?

Even when the ill, spoken of the absent, is true, the evil speakers are goseips and fools if they are unable to keep the matter to themselves, and yet unwilling to make it known; but when the evil is falsely spoken, no language which we could bring ourselves to use is adequate to the description of the base and loathsome cowardice of the calumniator. Choose either horn of the dilemma; be it true or false that is spoken of another, how can we fairly be called upon to hear it confidentially? We, at all events, have only our informant’s bare word, and we have no right to let any man suffer in our esteem until we have inquired into the grounds of the accusations affecting him. Let us put a case:—We are acquainted with a person of whose principle we have so good an opinion that we would even at a personal inconvenience to ourselves aid him in his honest and useful efforts. His business renders a temporary supply of money necessary—we can spare that money, and by lending it to him we materially advance his interests without in any wise injuring our own. But just as we are on the point of furnishing him the necessary aid, we hear a serious charge

made against him. We are told that Tompkins once thought well of him, lent him a hundred pounds, and lost his money for his pains. Oh! but all this is told “in the strictest confidence!” How are we to act then? Shall we lend our money to a man who is represented to us as being not a single degree, morally speaking, superior to a common thief?—shall we descend to the almost equal baseness of telling a lie?—shall we declare that we have not the means of aiding, when in point of fact we only lack the will? Shall we upon the hearsay evidence of one man convict another man unheard?—Not so: our duty to all parties is to state what we have heard, and from whom we have heard it. Nine times in every ten our very “confidential” information will turn out to be an egregious error or a deliberate falsehood; and thus our candour will lead to the double good of rescuing one man from an unjust and injurious imputation, and of making another more careful how he ventures to speak ill of the absent. And supposing that the imputation prove to be well founded, we can save our money without resorting to falsehood or equivocation, for in that case we have only to advise the defaulter to apply not to us, but to Tompkins.

The habit of gossiping almost invariably leads to the detestable vice of calumny, and the prevalence of both is such as to render it necessary to the best interests of society that some vigorous efforts should be made to arrest their farther progress; and we know of no more effectual way of accomplishing this than the adoption, by all who are neither idle or malicious, cruel or cowardly, of an invariable rule of making every thing known which they hear spoken to the serious injury of moral character.

Much, however, as we detest and despise the practice of calumniating the absent, we cannot but point out to our readers that their characters chiefly depend upon themselves. Chesterfield, with his usual acuteness, observes that scandal more frequently exaggerates than invents; and he who gives no offence to virtue will rarely be libelled even by the most vicious, while he who errs in a few points may lay his account with being accused of erring in many.

---

#### CLEANLINESS ESSENTIAL TO HEALTH.

To be very heartily laughed at as being an exceedingly dull dog, or an amazingly facetious lover of paradox, it would be only necessary for one to say that there are two things which all the world desire, and which, notwithstanding, the majority of the world will not stretch out their hands to retain; but laughter in this case would be as much misapplied, and out of place, as it usually is. Does any one pretend that he does not wish to be healthy and happy? Can he be the latter if he be not the former? And yet cleanliness, one of the very chiefest and most potent preservatives of health, is a virtue more neglected in this otherwise intelligent country than any other we can at this instant recollect.

Some time since it was proposed to construct expensive public walks for the recreation of the inhabitants of great towns; a measure which, were all other essentials already provided for, would have our truly hearty concurrence. But however large any of our towns, and however dense and bad the canopy of smoke arising from flues of furnaces and from workshops, there are already suburbs in which a purer air may be found, and in which there is abundant space for the artisan to take the necessary exercise and recreation. But

where will a poor man find his bath? Even in the neighbourhood of rivers bathing is scarcely practicable, decency forbidding on the one hand what due attention to health so strongly recommends on the other. Public baths first, therefore, should be cared for;—expensive public walks can be waited for.

But though there are no public baths to which the labouring population can have access, every one who chooses may remedy this want as far as practical effect goes, though not in point of convenience.

In order that our recommendation may not seem to be unsupported, in order that people who call themselves cleanly because they have clean hands and faces may not suppose that we are declaiming against a merely imaginary evil, we beg our readers to observe, that ablution of the whole person is absolutely necessary to cleanliness, as cleanliness is to a sound body and a cheerful mind. Are we asked why? Suppose the whole surface of the body to be spotted with little holes, amounting in the aggregate to millions—supposing each of these little holes to be at every instant discharging a globule of clear water—supposing all these holes to be completely stopped up, and the water consequently kept from springing forth; are we to suppose that that water thus prevented from coming forth will have no effect upon the internal man? Well! this actually takes place at every instant of our healthy existence; and though the globules of water are so minute as to be quite invisible to the naked eye, they are distinctly visible through the medium of a good microscope. What are commonly called colds, and what quite commonly terminate in consumption and death, take their origin from a sudden stoppage of the invisible perspiration; and a mere remembrance of this fact ought to suffice to assure us that a systematic and permanent stoppage of them by dirt cannot fail to be injurious to the general health and spirits. Moreover, at what period of a man's four-and-twenty hours does he feel so buoyant and vigorous as just as he has taken his bath!

While we are upon the subject of cleanliness, we beg to remind our readers, that even though they should be indifferent to the appearance of their teeth; though they should think black teeth and a foul breath no offence to others, and no inconvenience to themselves—we beg to remind them that the tooth-ache is quite another matter. Some diseases of the teeth are no doubt constitutional, but the great majority of them have their origin in the beastly practice of leaving the teeth uncleaned. A filthy white substance accumulates in the intervals of the teeth, and—hear it, lover of dirt!—this matter is full of lively, voracious, eel-like animalculæ, for whose especial support and increase you eschew the tooth brush, and endure the tooth-ache; are obliged to employ the dentist in your early manhood, and will not be able to chew a crust, if your life depend on it, long before you reach old age.

---

### "PROCRASTINATION IS THE THIEF OF TIME."

---

Much of the shrewdest knowledge of the world is contained in those pithy concentrations of "the wisdom of our ancestors," which the fastidious and silly wrongheadedness of but too many moderns leads them to look upon as being "too quaint," and "too low," and too this, that, and the other, for their delicate and dainty acceptance. It makes us very angry to hear or to read these silly sneers against "the winged words and bodies of thoughts" which our wiser ancestors had engraven upon their table utensils, and painted

in the most conspicuous parts of their apartments; and which even the comparatively uncivilized natives of eastern countries are at this very day in the habit of commingling with texts from the Koran upon the lintels and door-posts of their dwellings. To be angry, however, is in all such cases an extremely useless and unwise procedure; and we propose to do a much better thing in from time to time giving short papers founded upon those proverbs which seem to us the most perfectly applicable to the every day affairs of life.

Among these so unjustly despised laconisms of practical wisdom, few are more entirely true than the adage—"Delays are dangerous;" an adage which we should have no objection to see engraven upon the walls of every place of business, and one which most assuredly ought to be deeply imprinted upon the mind of every young man who desires to be even tolerably useful to society, and prosperous in his own endeavours at self-aggrandizement.

The habit of procrastination is the invariable vice—for it is really a vice, and a very shameful vice, too, when the property and affairs of others are at all dependent upon our punctuality—of weak and indolent men; and, as a peculiarly just retribution, men of this stamp are almost uniformly compelled to bestow double the pains at last which would have sufficed for their task if cheerfully and promptly taken in hand at first. To men of this sort the present time is to all practical and useful purposes annihilated—they live for by and bye, to-morrow, and next week; now, as connected with labour, is a word they can by no means compel themselves to pronounce. "Yes! I will certainly do that to-morrow," says one of these men; the morrow comes, and he will not agree with the pithy phrase, "*To-day is the to-morrow of yesterday*," but drowsily reiterates to-day what he said yesterday—"Yes! I will certainly do that to-morrow!"

Never can it be more than sufficiently impressed upon the young reader, that no honesty, no ability, can compensate for a want of promptitude; it is the very life-blood of all successful action, whether on behalf of ourselves or of others. It is a shameful thing, surely, that having, to-day, our usual health, we put off till to-morrow the performance of that which requires our healthful condition. Are we immortal, then, that we thus dare to dally with time and defer duty? Is the book of doom so legible to us that we can ensure to ourselves on the morrow, on which we so presumptuously promise the performance of to-day's duties, the health, the strength, the sanity—nay, can we even ensure to ourselves the mere life the brief space of which we are, as to usefulness, thus impiously and suicidally abridging? If any one, who has viewed the subject of delay in this light, still ventures to be guilty of promising exertion to-morrow instead of fairly and manfully making it to-day, we fear that nothing here said, and indeed nothing that we possibly could say, would have the effect of rousing him from his effeminate and shameful sloth. But we know that procrastination, like many other vices and follies, not unfrequently has its origin in mere unreflecting habit; and we sincerely trust that if that is the case with any of our readers, we shall not, even in this brief and unpretending essay, have lifted up the warning voice wholly in vain.

---

### THE PARSEES.

---

AMONG the most remarkable of the various inhabitants of Hindostan are the Parsees, or, as they are also sometimes called, the Guebres.

These people are the descendants of the ancient Persians, of whom, in the seventh century, about twenty thousand, driven from their own delightful country by the perse-



cutions of the victorious Abubeker, sought shelter and safety at first in the isle of Ormus but subsequently in Guzerat.

They were kindly received by the Hindoos, who not only afforded them the desired shelter, but also left them free to enjoy their own religious belief, and perform the ceremonies connected with it; only stipulating that their feelings should be so far respected, that the strangers should not kill or use as food the flesh of the ox or cow. When the Mahometans had subverted the Hindoos, the Parsees were still allowed to remain in the full enjoyment of their own religion. But as the Hindoos had prohibited the use as food of the flesh of the ox, so the Mahometans prohibited the use of swine's flesh. It is highly to the honour of the Parsees—and we fear it is an instance of good faith which a history of the treaties of more civilized people nearer home would not very frequently parallel—that the contracts thus made by their ancestors are in full force among them to this day. To these animals, prohibited by their good faith merely towards man, they add, as prohibited for food, hares, deer, and cocks. Why they will not eat the former two does not appear, but the cock is probably spared on account of his proclaiming sunrise by his crowing, and this reason is the more probable because they make no hesitation about eating hens.

The Parsees have been improperly represented as worshipping the elements, and especially fire, as though they were the actual deities; but in truth they revere these only as the grand and visible symbols of the unseen Supreme. The sun, the moon, and the stars, light, nay, even culinary fire, are held by them, on this latter account, in very high veneration. At daybreak they may be seen flocking from their homes to catch the earliest glimpse of the great luminary; and at the instant of his appearance they shout in the most joyful tones;—their animated countenances, voluminous white robes, and variously coloured turbans, presenting to a stranger an appearance as interesting as it is remarkable. Just as the sun sinks below the horizon they again pay their respects; but, as he is now departing from them, there are no cries of joy, but all around humbly and silently prostrate themselves.

Fire they will on no account extinguish or defile. In consequence of which they will act neither as smiths nor as soldiers; and an intelligent authority, long resident in India, assures us that he never but once could induce a Parsee servant to snuff a candle.

Though Parsees may be met with in most parts of Hindostan, the main body of them is still to be found in and around the place in which their forefathers finally sought shelter; and the industry and activity of these people have made all of them prosperous, and many of them exceedingly wealthy.

Though in their own expenditure they are economical,—though far from being parsimonious, the wealthier of them keeping very handsome houses and even carriages—they are an extremely humane people; and it is said, that during a short but terribly severe famine at Bombay, a Parsee of princely fortune, and no less princely disposition, afforded daily food to no fewer than two thousand poor people!

Another excellent trait in the character of these people is their kindness to animals. The dog, especially, is a great favourite with them, and it is no uncommon occurrence to witness a Parsee distributing food to every ownerless dog he may chance to meet during his walks.

Lawsuits and contentions are extremely rare among these singular people; and when any very gross breach of morality does unhappily occur among them, they are so anxious to prevent the act of one or of a few from doing

injury to the high character of the body at large, that they spare neither pains nor expense to keep the matter a secret.

Though, like the Hindoos, they neither make nor will admit proselytes, they have added to the ceremonies originally proper to their own religion some few taken from that of the Hindoos.

In most of their merely worldly customs they of course greatly resemble divers other eastern people. But they have but one wife, who must be of their own race. Adultery they punish with death; but, lest the authorities should prevent the punishment, it is inflicted in secret. The women are said to be extremely beautiful in figure and countenance; with fine black eyes, full of expression, and complexion nearly as fair as that of Europeans.

Taken as a body these are among the most admirable people in Hindostan. Beggars are literally unknown among them; all who are able have some business or profession, in either of which they are remarkable for their courtesy and good faith; and those who from age, infirmity, or misfortune, are unable to support themselves respectably, are zealously and liberally aided by their more fortunate fellows.

### A SWEDISH IRON MINE.

THE adventurous and accomplished traveller, Dr. Clarke, describes an iron mine which he visited in Sweden, as being one of the most impressively grand scenes he had ever witnessed; and we need scarcely tell our readers that there were few important parts of the world which he had not more or less familiarly made himself acquainted with. It is from the journal of that adventurous traveller that we abridge the following description.

Over a vast chasm in the earth a sort of platform is erected, furnished with the machinery necessary for raising the ore. Huge buckets were perpetually ascending and descending, the chains to which they were suspended making a melancholy rattling, echoed and re-echoed by the sides of the gulf. Looking down from the verge of this platform, the giddy spectator could see, at upwards of seventy fathoms depth, a multitude of miners flitting about in a fitful and dim light, and looking, from the great distance, rather like the pigmies of ancient fable than full-sized and athletic men. Mingled with the melancholy clanking of the bucket-chains, there arose from this yawning abyss a motley confusion of sounds, of creaking wheels, groaning pumps, clash of hammers, and occasionally a tremendous explosion of gunpowder in blasting the rocks.

In the midst of this distracting uproar, Dr. Clarke, attended by his interpreter and two of the miners, made his descent, by means of ladders lashed together, and extending without any resting-place from the mouth of the pit down the whole of the seventy fathoms depth. As if to make the descent more perilous than it needed to be, the ladders were in many places rotten, and in some broken, and the staves were so covered with mud and ice, that the hands of the traveller were completely benumbed; and he candidly tells us he had not got far down ere he heartily wished that he had been contented to remain on *terra firma*. Happening to mention to one of his guides his surprise at the neglected condition of the ladders, the man warned him not to fix his thoughts upon that subject, and told him that a woman belonging to the mine had fallen from the ladder at the very moment when she was complaining of its insecurity. On hearing this comfortable intelligence, the interpreter, simply enough, inquired what became of her. "Became of her?" replied the miner,



at the same time taking one of his hands from the ladder, and slipping it smartly on his thigh, "she became a pancake!"

The Doctor was more fortunate or more careful than the poor woman had been, and after much toil and inconvenience arrived safely in the mine. Here the Doctor was astonished at finding "thick-ribbed ice," it being generally understood that the lower you descend into the earth the warmer do you find the temperature. But in this case the great extent of the opening allows the atmospheric air to pour down in such great volumes from above, that the temperature is nearly, if not exactly the same as upon the surface of the earth. Passing along several vaulted passages, the traveller was at length ushered into the principal chamber of the mine, where

amid ice, steam, rushing waters, and a noise all but stunning to ears not accustomed to it, about fifty miners were busily employed in their various departments of labour. Women, baggared and begrimed, with clotted hair and inflamed eyes, holding in their hands lighted torches of pine-wood, "grinned horribly" around them, and yelled out unintelligible words at the very top of their voices. Suddenly the din of hammers ceased, the guides hurried the traveller and his interpreter from the spot, and they had just commenced their ascent towards upper earth when a tremendous explosion seemed to shake all around, and its thunder died away in reverberations more and more faintly heard, until all was again silent.

*View of the Greenwich Railway.*

#### LONDON AND GREENWICH RAILWAY.

It is not unreasonable to suppose that the introduction and general use of railroads in this country will effect a complete revolution in its internal commerce. The principal cost of many articles of large and constant consumption is entailed by carriage: if a portion of that cost can without a reduction of profits be abated, it follows that all articles produced or manufactured in remote parts of the kingdom will be materially reduced in price; "a consummation most devoutly to be wished." Great as will be the advantages derived from railroads by the kingdom at large, the prospects of London will be especially improved. This metropolis—the point from which all the roads diverge, and to which

they all arrive—will be the constant recipient, not only of every species of home manufacture, but all kinds of foreign importation; for it is to be anticipated that merchantmen, to escape the troublesome and dangerous navigation of the channel and river Thames, will deposit their cargoes at the out-ports to be forwarded, per steam carriage, to London. In truth, this city will become an enormous market—a huge channel for commercial speculation, through which will flow tributary streams of trade from all parts of the globe.

Not the least benefit afforded by rapid conveyance would be felt in the cases of war, invasion, or civil riot; the prompt transportation of troops and munition, to any point of the

kingdom in which they may be most required, involves a consideration of no small importance.

Among the minor advantages to be reckoned on, is the possibility of improvement in the quality of meat, as the detrimental and cruel necessity of driving cattle for hundreds of miles to the market, and from thence to "that bourn" from whence no traveller returns," the slaughter-house—will be partially avoided. Many animals will, in all probability, be killed near their own pastures, and their carcasses forwarded to most of the great markets at a sacrifice of time not half so detrimental as those long journeys now inflicted on the beasts. In short, every kind of food will be supplied to great market towns with increased expedition, with greater freshness, and consequently in a higher state of perfection.

Having attempted to point out a few of the good results to be anticipated from railroads, we will next proceed with a short history of their rise and progress in this country.

Although tracks in large blocks, laid in a form somewhat similar to rails, are of great antiquity, as appears from some of the famous Roman ways still to be seen in the various cities of Italy, yet there can be no doubt that the railway is a British invention, and was originally made of wood; having been first used in Northumberland, for the transit of coals from the mines to the shipping; and to Mr. William Reynolds is due the merit of introducing rails constructed of metal, which were first used in 1767 at Colebrookdale in Shropshire. Cast-iron was the material employed up to the year 1811, when malleable or wrought-iron was

most judiciously substituted at Lord Carlisle's coal-works, in Cumberland. The earliest public railway company was formed in 1789, at Loughborough. Many railroads have been constructed since then by private individuals and companies, and as a substitute for legal authority to pass through the properties and domains of landed proprietors, the expedient of *way-leave* was introduced:—a source of revenue in the form of tonnage, paid to the owners of the soil, for liberty to traverse over their grounds. With the public companies lately established, the case is different. By acts of parliament specially passed for the mutual protection of the public and the proprietors, compensation is obliged to be given for the property of those persons whose estates are intersected by the roads.

Unquestionably the greatest era in the history of railroads was the opening of that between Manchester and Liverpool. It will scarcely be credited in after ages, when the incalculable advantages of this mode of conveyance will have been most felt and appreciated, that notwithstanding the important facilities to be effected by so easy a communication between two of the greatest commercial towns in the kingdom—in spite of the improvement of trade to be anticipated, and which has since been amply realized—the opposition to the Manchester and Liverpool Railroad Bill was so great in the house of commons, that it cost the company two years' of the most vigilant activity and parliamentary tactic to succeed in obtaining legislative sanction for their national undertaking, while it was plainly shown what effect quickness of transit had upon the commercial prosperity of the two



*View of the proposed continuation of the Railway through Greenwich Park.*

towns, by stating the increase of population since the use of canals.

In 1760 the population of Manchester was about 22,000. Before that time the usual method of carrying cottons and other manufactured goods to the various great markets, was by pack horses and waggons. In the same year the Duke of Bridgewater's canal was begun. In 1824, when the railroad was projected, the population of Manchester amounted to 150,000; having thus increased in the space of sixty-four years. A proportionate augmentation had also taken place within the same period at Liverpool, in both cases mainly attributable to the more rapid and less expensive method of carriage by canal. With the population of both these towns, their manufacturing and commercial prosperity increased, and will doubtlessly progress when the still greater improvement of railroads and steam-carriages is in full operation.

At first view it might seem that the London and Greenwich Railway is a less important undertaking than many others of the same kind already in advanced progress; but when considered as the commencement of the lines to Croydon, Brighton, Gravesend, and Dover, its importance is greatly increased. Many other railways are restricted by Act of Parliament from terminating within seven miles of London; and will, most likely, make use of the Greenwich one to complete their trips to London.

The projector and engineer of this railroad is Lieut.-Colonel Landmann, who has carried out and partially performed his project with surprising exactness and rapidity.

The rails are placed on a viaduct, two and twenty feet high and composed of several thousand arches. A very wise clause\* is inserted in the London and Greenwich Railway Act, by which a fine of forty shillings may be inflicted on any person found on the railway unless those employed by the Company, or individuals about to proceed

in the carriages. A neglect of this necessary caution cost a gentleman his life in March last! Constructed as the road is, expressly for steam-carriages, without any view to the convenience of other description of transit, the danger of trespassing on a road where the vehicles pass each other in such rapid succession, must be excessive. A path is provided for foot passengers and conveyances, beside the arches, which is open to the public on payment of a small toll.

By another clause in the same Act, the Company is empowered to fill up these enormous arches with dwelling-houses, warehouses, and shops; some at the Deptford part of the road have already been built, and a view of them is presented to our readers. When these singular structures are completed, they will present the novel spectacle of one even street, extending from London to Greenwich, a distance of nearly four miles!

At present the carriages run no further than Deptford; but towards the close of the ensuing summer it is expected that the whole line will be completed. The distance saved by the new road is one mile and a quarter; the journey by the old one is five miles, while the rails have shortened the distance to three miles and three quarters.

The gross capital with which the Directors of the Company began their undertaking was 400,000*l.* in twenty-thousand shares of 20*l.* each. Commercial men always looked upon the speculation as a safe one, and the shares found a rapid sale. From Returns made to the House of Commons, it appears that the number of daily passengers between London and Greenwich is four thousand. Upon one-third of these the Company may, we should think, safely reckon; while the evils to be anticipated from a probable monopoly will be checked, first, by the number of steam vessels which perform the same distance on the river; and, secondly, by a partial continuance of the vehicles now in use.

Q. Q.

## ON THE INFLUENCE OF THE CONQUESTS OF ROME UPON HER LITERATURE AND ARTS AND SCIENCES IN GENERAL.

THERE IS nothing, perhaps, more interesting than to trace the progress of the arts and sciences from their infancy to the state of perfection which they may have attained in any particular state. In the case of Rome, the research is doubly attractive, when we consider the great influence that she has exercised upon the present times, in being the more immediate source from which that knowledge was drawn which has served as a foundation to the wonderful superstructure raised by the few last centuries.

The Romans, from their first existence as a nation, were so constantly engaged in warfare, that their character appears to have received from this circumstance a settled impression, to obliterate which many succeeding ages were required. This impression was, as may be imagined, diametrically opposed to the cultivation of the fine arts, and to it may be attributed their want of originality. Busied in far different pursuits, it was not until *Græcia capta ferum victorem cepit*, that, as it were, a new world burst in upon their astonished view, that the beautiful creations of poetry, painting, and sculpture, excited their astonishment, and aroused their emulation.

During the few years of peace, immediately subsequent to the first Punic War, the Romans first directed their attention to any thing like literature; to this they appear to have been

led by a more intimate intercourse with Greece, and accordingly the rude essays of Livius Andronicus at dramatic composition were founded upon and translated from Greek models. In succeeding times he was at once followed and surpassed, in their different styles, by Nævius, Ennius, Plautus, and Terence; but it does not appear, till after the battle of Pydna, that the literature of Rome derived much benefit from her conquests: at that time the first library was established at Rome, with books obtained from the plunder of Macedonia.

Although, however, at this period they regarded the works of Grecian genius as valuables, it is quite evident, that of the nature of their value they were ignorant. That they were as yet incapable of comprehending their beauties is palpable from the remarkable conduct of the consul Mummius, when, after the capture of Corinth, he took measures for transporting its treasures to Rome, and enjoined those appointed to convey the statues and paintings to be careful how they lost or damaged any of them, adding, that in case they did so, they should make others in their stead; the appearance of them, however, at Rome caused juster ideas to be formed, and from admirers naturally produced imitators.

The commerce of the Romans, which had hitherto been confined to the shores of Italy, now began, from their naval successes against the Carthaginians, and a natural ambition

\* The sixty-eighth.

of rivalling them upon their own element, to be extended in almost every direction. This, perhaps, is another proof of their want of refinement at the time of which we are speaking, since commerce seems to be always the forerunner and begetter of improvement, inasmuch as nations are obliged originally to depend upon others for those indulgences which are yet entirely new to them, and then, becoming acquainted with the pleasures of luxury, and their delicacy and industry being equally awakened, they proceed to farther improvements, as well in domestic as in foreign trade.

The reason which has induced moralists to inveigh so strongly against refinement in the arts is the example of Rome, which, they say, as long as it combined virtue with rusticity, and public spirit with poverty, stood upon the highest pinnacle of glory; but having learned from its conquered provinces the Asiatic luxuries, fell into every kind of corruption, and became the victim of political sedition and venality. All the Latin historians agree in attributing the downfall of the state to the introduction of arts and riches from Greece and from the East; and Sallust goes so far, as to represent a taste for painting as a vice equally enormous with drunkenness. But though it may appear presumptuous to offer to set up an opinion contrary to that of men whom we are always accustomed to consider amongst the wisest of mankind, yet it would not be difficult to prove that the disorders of the Roman state, which they have ascribed to luxury and the arts, did, in fact, derive their origin from an ill-modelled government, a defective system with respect to their foreign relations, and an inordinate thirst after conquest.

Πολλ' ἡρίστατο ἔργα, κακῶς δ' ἡρίστατο πάντα.

The shortness of life is a common theme of complaint. Divines preach it, philosophers discuss it, and poets sing it. Perhaps, after all, from neglecting to make a proper disposition of his time, man is himself the cause of this apparent brevity. It is not that life is short, but that he loses the greater part of it; how, then, we may employ our time most fully, and to the best advantage, appears to be a not unimportant inquiry.

There are many whose time is constantly employed, but upon objects evidently useless, either to themselves or their fellow-creatures; these may be dismissed without farther consideration, it being palpable that their example is not to be proposed as a model for imitation. But there are others, and a very numerous class they form, whose labours, though unremitting and apparently well directed, are nevertheless wholly unproductive of beneficial results; they are like drones buzzing about the flowers, with just as much noise and pretended earnestness as the working-bees, but who, with all their bustle, never extract a single drop of honey. Among them is the superficial bookworm; he is one who is constantly feasting, but never getteth fatter; his palate is not over-nice, for the savour of every thing book-shape tickleth it; his digestion, however, is nought, for he never giveth it time to perform its functions; he tasteth Shakspeare, and thence turneth to a newspaper, which is succeeded by a novel, or Aristotle, as the case may be; nothing like order is observed in the succession of his dishes, so that the steams of his banquet rise to his brain in a perfect jumble, and the figures that he conjures up are all clothed in motley; his mind is as much debauched as the body of a real glutton; question him on the politics of the day, and he will quote the *Arcadia*, or talk of Plato's Republic; mention the farmer's life, and he will repeat an idyl of Theocritus; nothing comes to him not spoiled by the sophisticating medium of books; for the great book of nature, as it has been called, he careth nought,—it is an

unbound book, neither can he have the pleasure of seeing it adorn the shelves of his library; he plumeth himself upon a species of omniscience with respect to books, and twitieth you with ignorance if you know not of *Lucas Gauricus de Astrologia*, or Gower's *Vox Clamantis*; in fact, refusing to learn anything but from books, and learning from them merely as books,—without system and without thought, he imagines that he whips the cream from every one he reads, and the result is, an anomalous mixture spread like a flood over an extensive surface, and, as that is, shallow.

Another of the characters composing this class is, the "Jack of all trades," and as the saying moest justly has it, "master of none." If you meet him, he tells you he has lately bought a Galba, and sold a Carlo Dolce, when, upon seeing the former, you discover that it is a defaced George the First halfpenny, and you know that the latter was a modern daub; that he has taken out a patent for a steam balloon, and invented a new waterproof cloth of thistle-down; he can turn a snuff-box, but one might as well carry a tea-caddy for the purpose; and he can even make a coat, but a sack with a pair of sleeves it would be a better fit; he will offer to manufacture for you an easy chair, but it will belie its name; and if you take any of his medical prescriptions, you will be too weak to stir out of doors for a fortnight after. With abilities naturally good, but undirected, and wasted on a thousand frivolities, had he concentrated them upon one pursuit, he might have been an object of admiration, while, as it is, he is subjected to universal ridicule.

A thousand instances of talent wasted because too widely exerted, might be cited, but the specimens already adduced are sufficient. The genius of man is not universal, and the exceptions of Aristotle and Voltaire, who, as writers, were nearly so, only tend to prove the rule. Our spheres of thought and action are both limited, and that to a very narrow extent, and he will best deserve, not only the thanks of his fellow-creatures, but, what is better, his own self-applause, who, directing his pursuits by the measure of his qualifications, can excel, even if it be but in one good part.

#### EDUCATION IN AMERICA.

It is truly cheering to observe the anxiety that is everywhere shown to elevate the intellectual and moral standard. Prussia, the most paternal and benevolent of all absolute governments, is perhaps, on the whole, furthest advanced as to national education, excellent of its kind, and so provided for as to be within the reach of the poorest subject in the state. America has, within the last few years, imitated among its republican people the course pursued by the monarchical government of Prussia; and, different as the two people are in almost every other particular, they are singularly alike as to their wise anxiety,—in the words of an able American writer,—that "every one shall be so educated that however humble be his origin, he may be set out in that course which, if his talents and opportunities in life permit him to pursue it, may lead him to the highest attainments in knowledge and virtue."

Throughout all the states of America there is the utmost anxiety to *really* educate. School books, of a character never, until recently, known in that country, are selling by thousands, not merely making knowledge more facile, but also more practical. Instead of the good old barbarous system, even yet retained in but too many of our own schools,—of making children learn by rote, grammar,—of the principles of which they have not the capacity to comprehend any thing,—literal translations, in what is called in England by the name of the Hamiltonian System, are

enabling youth easily and thoroughly to master, in a few months, what it was difficult to make a superficial acquaintance with in several of the most precious years of life.

While Latin and other languages are being very extensively taught in America by this rational, though by no means novel plan,\* the sciences are familiarized in no less a degree, and even toys are contrived to give a practical acquaintance with geometry, long before children are old enough to make acquaintance with Euclid.

Several works in that country are wholly devoted to educational topics, and they are written in a style of sound philosophizing, such as might with infinite advantage be imitated elsewhere. The object of the writers in these

works seems to be to *teach teachers*, to lay the foundation for teaching as a science, and one depending for its success upon important principles, requiring no common severity of mental labour. Public meetings of the ablest collegiate professors are also frequent in America, in which all important educational questions are calmly and impartially discussed, and much valuable information is thus afforded to young teachers, enabling them to add, to the activity and energy proper to their own season of life, the wisdom and caution derived from the experience of a far later one.

With such helps as these America cannot fail to acquire the greatest of all greatness,—that, namely, which is founded on national intelligence, and consequent national virtue.

## NO. I.—SELF-INSTRUCTOR IN BOTANY.

### INTRODUCTORY ARTICLE.

We have frequently felt surprised that amid all the zealous and truly honourable zeal and activity which prevail on the important subject of education, this most delightful science has been so generally left unrecommended. We are as far as any of our contemporaries from undervaluing the severer studies; but we would combine with them all those which can contribute either to the student's pleasure or to his health. We particularly refer to the subject at this precise time, exactly for the same reason which in a recent number we referred to the useful and healthful art of swimming—namely, because the subject is appropriate to the season of the year. Backward as the spring was, nature is now exhibiting some of her brightest hues, and some of her richest perfumes! The hedges and the fields present already—and every week will make them still richer—abundant temptation for the botanist to exercise among them his science, which affords delight and wisdom without expense to the inquirer, and without pain to the object.

Among the evils resulting from great wealth and a very high state of civilisation, there are, we imagine, but few observant people who will have any hesitation in reckoning a too great propensity to sedentary occupations. In the case of most studies, sedentary application is necessary, and when it is reflected that those of youth are far more numerous, though more simplified, at the present time than they were formerly, it can scarcely fail to be admitted that any amusement of an active nature, combining information with its delight, is an extremely desirable boon to young students.

Though we have hitherto spoken only of young students, we would by no means confine to them our assertion of the value of botany as a healthful amusement. With the increase of wealth and commerce comes an increase of every description of sedentary employments, and hence arises a terrible host of dyspeptic and pulmonary disorders, weakening the human frame, and giving to the "human face divine" a terrible and almost cadaverous pallor. Now it unfortunately happens that in precise proportion to the urgency of their need for exercise, are men of sedentary business disinclined to making exertion; and a resident in a large town having the good of his fellow-creatures really at heart, can scarcely fail to be shocked every fine evening, by seeing mechanics sauntering direct from the confined shop, or heated manufactory, in which during the whole day they have been inhaling an atmosphere deficient of oxygen, and charged with

particles injurious to the lungs, not to the healthful and airy walks in the suburbs, but to the filthy tap-room, reeking with the fumes of tobacco and of liquors, deleterious under any circumstances, but doubly deleterious from being shamefully adulterated. We admit, and we do so with very real gladness at the fact, and admiration of the cause, that English artisans are now far less prone than they were even a few years ago, to stupefying and poisoning themselves with strong drink. We well know that vast numbers of them find in the cultivation of the mind a useful and pleasurable, as well as economical substitute for the old practice of drunkenness, and it is by no means the least of our pleasures to know that though this work has, from its very commencement, sedulously shunned all the topics which used to be thought "popular" among the artisans of England, we have a very large and perpetually increasing number of them among our readers. Other cheap works, addressing themselves still more directly to adults, and aiming less than we do at furnishing chiefly such matter as is likely to prove useful and interesting to the young, circulate among them in vast numbers, and there is scarcely a considerable village throughout the country which has not its library and reading-room: a town destitute of such important necessities we deem it impossible to name.

All this is very cheering. It is delightful and hopeful to find the intellectual fast putting the merely and injuriously sensual in abeyance. But while we devote ourselves with all zeal to the mind, we must not forget that we have bodies also; and while we exert ourselves to nourish the one with profitable and pleasurable stores of thought, let us not wholly neglect to supply the other with its necessary pabulum of air and exercise.

Now it seems to us that the chief reason why persons accustomed to sedentary occupations so rarely use their leisure in healthful pedestrianism, is the reason which the corpulent and good-natured author of "The Seasons" gave for not having risen even at the preposterously late hour of eleven o'clock, A.M. "Young man!" said the recumbent poet, turning luxuriously and drowsily round, "I hae nae motive!" a reply truly worthy of the imperturbable poet, who at another time was found standing by a peach-tree, and eating its luscious fruit, but with both hands stuck in his pockets, to pull the fruit, and then eat it, being a supererogation he never dreamed of.

It might seem, indeed, that languid frames, bad digestion, and pallid countenances, might furnish sufficient motive for seeking strength and health—but strength and health unfortunately are seldom estimated at their real worth, until

\* Dumasais, in America, is the popular author on this plan, and our transatlantic brother editors speak of that gentleman as the inventor of it: they are evidently unaware that Milton and Locke had recommended it, and that Ascham taught Queen Elizabeth upon it.

they are utterly beyond our reach. It is all very well to call such neglect upon such an important point, foolish; but calling names never yet reformed the world; and instead of bestowing sharp censure upon folly, it will be infinitely better to beguile and persuade into a wiser and better course. With the great majority of mankind, the prevalent motive must be immediate; abstract principles and prospective advantages being either doubted or neglected, considered either in the light of mere dogmatical assumptions, or in that of mere truisms, not to be applied to any real and practical good purpose.

It is of importance then to give both to studious youth and to adults engaged in sedentary pursuits a seducing motive for spending a portion of their leisure time in healthful exercise; and we know of nothing better calculated to allure to enjoyment, and at the same time to conduce to health, than botany. The very same man who would hesitate about "taking a walk," though told that exercise is good for his bodily health, will take a pretty long walk for the sake of finding some new specimen, or observing some new phenomena. He has an end in view; and what under other circumstances would be to him an extremely dull and fatiguing excursion, derives from his motive an interest and an excitement which is as wholesome to his mind as the actual pedestrian exercise is to his body.

Sincerely believing that very many of the most distressing complaints arise from want of a sufficiency of air and exercise, we should even upon this single ground recommend the study of botany to be introduced into all schools, but more especially into schools for the other sex, whose amusements as well as employment are more sedentary than those of boys.

But there are very many other benefits derivable from this study, besides the health-promoting exercise. Though a beautiful, and, when properly taught, a quite sufficiently easy science, there is no "royal road" to it; careful observation of the most minute particulars of form, colour, and arrangement, is absolutely necessary at every step of the student's progress; and every one who has ever really studied will easily appreciate the value of the habit, and the power which this kind of training in one point gives to the mind on all points.

While the study of this science benefits the body and the intellect, it is also well calculated to improve the moral character. The regularity, the design, the beautiful adaptation discovered equally in the commonest weed and the most admired and valued plant, cannot fail to aid in keeping the mind awakened to the power, wisdom, and benevolence of the Deity; and the contemplation of the beautiful and the wonderful invariably and infallibly tends to make the good better, and the bad less bad.

Hitherto we have alluded only to the incidental advantages of the study of botany; but besides these, and the value of the power of knowing, independent of health, moral and intellectual training, and the pleasure of being able to look discerningly upon what to the untaught eye is as indistinct and incomprehensible as a printed book to him who is as yet ignorant of the very alphabet; independent of all these, botany has various and important practical uses, and of these we must say a few words, though of course we are well aware that those uses are not to be the motives to a general study of botany, any more than professional authorship should be the motive to the study of general knowledge.

Excepting astronomy, we know of no science which is better calculated to impress the young mind with a deep and reverential sense of the power, wisdom, and goodness of

God, nor one, except perhaps music, which can so soothingly exert an influence over the mind, to the dispersion of all the more violent and unamiable feelings.

To these great advantages, and those pointed out in our former article, botany adds the excellent quality of being easily mastered, and of requiring more exercise in the open air than, after the elements have been acquired, sedentary perusal of books. A good and simple introduction having been fairly and thoroughly studied, occasional reference to larger works will afford the young student all the aid that he or she can require. There are, it is true, a great number of hard names to be learned and remembered, but even these may be rendered comparatively a light task, if writers of elementary works will take the trouble to analyse these words into their components, and literally translate them. Latin and Greek words, when thoroughly understood, will be quite as easily committed to memory, and retained there, as English words; and it seems to be not a little absurd to hope that words, to which no distinct and vivid meaning has been attached, shall be remembered as faithfully as the thoroughly-understood vernacular.

In all elementary works, then, there must be an ample glossary of the scientific terms. Specimens should, of course, be preserved, but the pencil should be freely and perseveringly used, the minute examination necessary to making an accurate copy having a value too great and too obvious to be for an instant misunderstood by any one who has any experience in teaching. For a good representation of the forms of leaves and stems, the following method, practised by some, but perhaps not generally known, is extracted from the Artist's Assistant. "*To obtain the true shape and fibres of a leaf.*—Rub the back of it gently with any hard substance, so as to bruise the fibres, then apply a small quantity of linseed oil to their edges; after which press the leaf on white paper, and, upon removing it, a perfectly correct representation of every ramification will appear, and the whole may be coloured from the original."

We trust we have said sufficient to recommend to the liking of our readers a pursuit so acceptable to all, and which, while favourable to the development of both the mental and the bodily energies, is one of the least expensive of all amusements, and is especially, from its elegance, fitted to be participated by the other sex. In an early future Number we shall give a brief but sufficient sketch of the elements of this beautiful science, and we trust that not a few of our readers will be induced to make it their companion and "guide," when taking their first botanical ramble through the verdant environs of town or hamlet.

(To be continued.)

## AN EXPLANATION OF THE BUDDHISTS.

BUDDHISM, though once very prevalent in the Deccan, is now chiefly flourishing in Ceylon, and in Siam and Pegu.

Though the Brahmins in general are violently opposed to Buddhism, they are very far indeed from being agreed as to who Buddha, or Gaudama, was. His statues and pictures display curled hair and features very different from those of the Hindoos, — a fact which gives considerable weight to the opinion which many of the Brahmins entertain, that Buddha was, in fact, a foreigner, and an intruder. Others of the Brahmins, however, and with almost equally good reason, assert that Buddha and Vishnu are one; for Vishnu is actually called by this name in one of his incarnations, in which, as the religion of Buddha does, he prohibited the shedding of blood, even in sacrifices.

The *rahans*, or priests of Buddha, whom the common people call *Talapains*, are tolerant, so far as relates to abstinence from proselytizing and persecuting for opinion's sake; but here their tolerance ends: they believe Buddha to be the only true deity, and their religion the only one by which men can be saved.

According to their notion of their deity, he was at first merely human, but at thirty-five years of age underwent a mysterious deification, and having preached his law and commandments to his people for forty and five years, then ascended to *nichats*, i. e. heaven.

The commandments of Buddha are five in number: the first prohibits slaughter of any kind, whether of an insect, or of the noblest animal; the second prohibits theft; the third prohibits adultery; the fourth, lying; the fifth, the use of intoxicating liquors. If we except the ridiculous extreme to which a right feeling is pushed in the first of these commandments, it is impossible not to allow considerable personal merit to the prohibitory commands of Buddha. In his exhortatory commands, however, the cloven foot peeps out in the almost exclusive emphasis laid upon the merit of almsgiving to the priests of Buddha.

Among the absurd notions propagated by these priests is that of a succession of worlds. One, they say, existed long, thousands of years ere ours; ours will be succeeded at a vast distance of time; and so it will be through all time, the destruction of each world being certain, and equally certain its being succeeded by another. To render this dogma the less unpalatable to their duped followers, they allow a prodigious number of years to the existence of each. Fire, water, and wind, are the agents successively employed in destroying the worlds. When the first is the agent, men and beasts are slain by a drought, which continues through the rather unnecessarily long term of one hundred thousand years; the sun and moon then disappear, and are replaced by two new ones. One of these is constantly above the horizon, until all the rivers and lakes are dried up by the intense and unvarying heat; several new suns then make their appearance; the earth, and the planets which are inhabited by the genii or spirits, are set on fire. Rain and wind perform their destroying parts in the same progressive manner; but the wind destroys only one world, and the water only seven, while fire consumes the great number of fifty-six.

Like the Hindoos, the Buddhists believe in the metempsychosis; but the Buddhists believe that every human soul

passes into a man, a brute, or a *nat*, i. e. genius or spirit, of which last there are as many as six classes, each of which has its peculiar functions and services.

Absurd as much of the religion of the Buddhists must of necessity appear to the more enlightened people of England, the priests contrive to extract from this heap of absurdity and sense, truth and imposture, an immense amount of profit. They live apart from society, like the monks of Catholic countries, and the lay Buddhists deem it a most important and serviceable duty to found and maintain residences for them. Many of these are not merely furnished with every thing that can contribute to the comfort of the priests, but also with the most expensive articles of luxury. In their dress and habits, however, these priests display a very prudent simplicity, and Dr. Buchanan says, that when he visited the *larado*, whom we may call the Buddhist pope, he found him quite as simply and cheaply attired as any of the common people who prostrated themselves before him, and earnestly solicited his benediction. The priests, too, are unquestionably entitled to the praise of being hospitable, so much so, that they have usually houses near their own, on purpose for the shelter and refreshment of poor travellers.

Among the many privileges of the priests of Buddha is the singular one of saving from execution any criminal whom they may condescend to lay their hands on—a privilege which, it is said, they humanely exert on all proper occasions.

The priests of Buddha act the part of instructors to their people, teaching them, besides writing and reading, such amount as they deem fit for them of geography and history, and also take great pains to see that youth are put in the right way to provide for their own subsistence.

When a young man desires to become a priest of Buddha his friends must make some valuable presents to the priests, and the young candidate, handsomely dressed in velvet and gold, is led in procession for several successive days, attended by his own relations, various public officers, musicians, dancers, &c. When this cavalcade has paraded the public places for as many days as the established rule of admission requires, the candidate is presented to the grand assembly of the priests, his rich garments are taken from him, and replaced by the plain yellow dress peculiar to the fraternity into which he is now entering; his flowing hair is severed from his head with great form; and he renounces for ever all family connexions and all worldly pursuits.

## NO. V.—SELF-INSTRUCTOR IN MORALITY.

### THE NECESSITY OF SELF-RESPECT.

THE Arabians, however much they may in many other respects be inferior to the highly-civilized people of Europe, are wonderfully superior to us in the variety and force of their national proverbs. So abundant, indeed, are these, that we doubt not that a tolerably long conversation could be carried on by two or more Arabians, without either of the interlocutors using any other language than that of the current and familiar proverbs.

One of these proverbs says, pithily and shrewdly, "Make chaff of yourself, and chickens will feed on you." In this proverb there is much more of practical and important wisdom than at first sight meets the eye; indeed it strikes at the very root of an error which has made shipwreck of the hopes of many a deserving and able man.

Vanity and self-sufficiency, we need scarcely say, will be among the last qualities to obtain our recommendation, or even our tolerance. They are hateful and ridiculous in themselves, and the display of them rarely, if ever, fails to entail hate or ridicule upon their possessors. Furthermore, they arm society against even just pretensions. Nor is this altogether so unjust as at first sight it may appear to be. Society does not consist solely of philosophers; the great mass of mankind have other occupations for their time than that of diving below the surface of manners to discover the actual state of sentiment and motive; and as all incapable and vain men are vehement and loud in their assertion of their own peculiar merits, we must not wonder that all who are vehement and loud in self-commendation are supposed



to be incapable and vain. If we are unjustly so deemed, we must blame, not society, but ourselves, for society only judges of us by the indications with which we furnish it. But between absurd self-conceit and absurd diffidence there is a wide gulf; and it is almost as important, speaking with reference to our own interests, to avoid the one extreme as the other.

Ready as mankind are to turn with disgust and incredulity from the man of overweening pretensions, they are no less so to give full credence to those who undervalue themselves. They cannot conceive why a man should speak falsely *against* himself, and if he say that he has no ability or value, how can *they*, consistently with common sense, set a higher value upon his services than that which he himself sets upon them.

The slightest reflection, indeed, might teach us that this must of necessity be the case; and yet nothing is much more common than to hear people proclaiming their own inability, *i. e. pro tanto*, their own worthlessness. Some do this, perhaps, in mere love of hearing themselves talk; a very few, in sad and silly sincerity; but the great majority of self-censurers are vain people, angling for applause, or designing people, endeavouring to enhance their value. As for these last, it is not worth while to address any remonstrance or advice to them, their low cunning invariably producing its own peculiar and appropriate punishment, in the fact that their auditors uniformly take them at their word. But we would most earnestly advise young people to set a just value on themselves, their abilities, and their time. What is given away is rarely considered of any value; and what is sold at an unusually cheap rate, is usually supposed to have some secret and important defect. And this holds true quite as much with respect to all sorts of services and business, as with respect to all sorts of merchandize and manufactures. Beware, therefore, never to suffer any one to assume unjustifiable superiority over you, and equally beware of too pressingly tendering services; for in either case you will find it exceedingly difficult, if not absolutely impossible, to obtain any thing like a just and fair appreciation of your general merits, or of your particular services. Nor are we to be surprised at this; for, as we have already pointed out, the great mass of mankind have something else to do besides diving below the surface of manners; and we need only scrutinize our own feelings towards others to discover how much the demeanour and conversation of a man influences us in forming our opinion of him; having done this, a very slight exertion of our common sense will teach us to abstain from blaming others for the operation of an inevitable principle. Instead of acting so absurdly, we may take that principle as a guide to success; for as surely as we may injure and degrade ourselves by ill manners, and by ill-judged conversation, so surely may we serve and elevate ourselves by their opposites.

Until much and painful experience impresses the importance of setting a due value upon themselves, few reflect upon it, and still fewer reflect upon it and yet avoid the opposite extreme. Long observation and long experience, valuable instructors as they are, teach sternly and severely. Happy he who will consent to be taught by the reasonings of others, rather than by the painful inflictions of his own experience!

### TOTAL ECLIPSE OF THE SUN IN 1724.

A TOTAL eclipse of the sun has not been visible in this country since the above date, and will not be again visible

during the present century. Millions of our compatriots, consequently, have died, and millions more must die without an opportunity of witnessing this striking phenomenon. Under these circumstances, the brief account which we subjoin, will doubtless be acceptable to our readers; it is abridged from the long and graphic account contained in a letter from Dr. Stukeley to his friend the celebrated Dr. Halley.

Dr. Stukeley was particularly anxious to observe the circumstances attendant on the eclipse, with an attention and accuracy proportioned to the grandeur of the phenomenon, and he very judiciously chose as his situation for doing so Haraden-hill, a lofty eminence due east from Stonhenge avenue, at Salisbury Plain. In front of him stretched the extensive and wild plain; to the west rose Clay-hill, which, being near the central line of darkness, gave sufficient notice of its approach. At half an hour past five in the afternoon the Doctor perceived the commencement of the obscuration, and when the sun's body was half shaded, a fine circular iris made its appearance, the colours of which were beautifully perfect and distinct. For a time the sun wore the sharpened appearance of a new moon, and while this appearance continued, the sky in that part was tolerably clear. But the iris soon disappeared, Clay-hill in the distance became obscured, and a thick palpable darkness came on. So dense was the gloom of this point of time, that the very place of the sun was no longer to be discerned; the horses of the Doctor and his companions trembled violently, and the very birds and insects were mute; the silence all around was as perfect and as awful as though the sudden privation of the beauty-producing light had stricken a deep and a solemn terror into the very heart of nature. The Doctor says, that, at this time he seemed to "feel the darkness drop down like a great mantle."\* Though his companions were close to him, the Doctor could only with difficulty discern their countenances, which had a yellow, ghastly, and startling appearance, which he describes as having been quite dreadful to look upon. When the sun was totally eclipsed, both sky and earth were covered as with a funereal pall; and our author describes the effect of the utter darkness to have been "beyond all that he had ever seen or could picture to his imagination, the most tremendous spectacle." In the sun's place there at length appeared a small lucid spot, and from it ran a narrow rim of faint brightness, traversing from west to east, and in about three minutes and a half from this appearance, the hill tops changed from black to blue, the horizon gave out the grey streaks proper to the morning's dawn, and the larks and other birds sprang joyously into the air, carolling aloud, as if in rapture at the sudden and welcome termination of the brief but gloomy night.

The Doctor had been an eye-witness of the eclipse of 1715, but that of 1724 was, in his judgment, far more impressively solemn.

---

INDIAN TOBACCO.—India produces some good tobacco, though in small quantities. There is a kind grown to a very limited extent in the northern circars; and converted into snuff at Masulipatam, on the coast of Coromandel. This snuff is highly valued in England. Some good tobacco is also raised in Bundelcund. Capital, knowledge, and care, are probably all that are wanting to render the production of tobacco of marketable quality more general.—*Thornton's India.*

---

\* Having in his memory, no doubt, the sublime expression in *Æneid*, "a darkness which might be felt."—*Ed.*



## MARGATE.

Foreigners are extremely fond of satirizing the English propensity to melancholy and money-making; yet we think that if they would take the trouble to look observantly upon certain of our watering-places they would feel obliged to confess that we have no mean genius for mirth and money-spending.

Like Brighton, the now large and populous town of Margate was, even within fifty or sixty years, a mere village of fishermen; but its beautiful situation, in a picturesque bay, on the northern coast of the Isle of Thanet, has caused it to be enlarged and improved from time to time; and the cheapness and dispatch with which steam vessels can perform the distance from town,—only seventy-two miles,—cause thousands of residents in the metropolis to go there every week during the summer.

Most of the old and mean houses of Margate have disappeared; and though the town is partly built on very high ground, and part in a valley to the sea-ward, and has, consequently, a rather irregular appearance, the houses are, for the most part, exceedingly handsome. Cecil-square and Hawley-square, especially, are very handsomely built. In the former of these are the assembly-rooms. Recently the limits of the town have been found so inadequate to the reception of the multitudes who flock thither in the season, that new buildings have sprung up in every direction, most of them being appropriated to the purpose of lodging-houses. In July, August, and September, the streets of Margate are as much thronged with fashionably dressed company as Regent-street, in London, at the height of its season.

The *Pier of Margate*, a magnificent and costly stone structure, was commenced in the year 1810, and completed, at an expense of 60,000*l.*, by the year 1815. It is upwards of 900 feet in length, and about sixty in its greatest breadth; and being well gravelled, and very brilliantly lighted in the evening, it is an extremely fashionable promenade, where company can, at once inhale the healthful sea breezes, and listen to the performance of an excellent band. Promenaders are admitted at the low rate of a shilling a month, or a company to which it belongs levy of two shillings upon every person who there. Surely they ought to be a dividend charge they would realize a

it!  
abitant of Margate, named Jarvis,  
nce of landing, when the tide was  
uld not make the pier. At this  
substantial wooden landing place  
s its more important uses, forms a

cted, abound in this populous and  
s are of all the necessary grades,  
es of the visitors. The chief and  
tem is the Royal Hotel, in Cecil-  
unes for bathing in the sea, there  
bathing-houses, warm salt water  
is cut in the chalk cliff; and  
hus formed, which are delightfully

shaded from the fierce rays of the sun, while, at the same time, they are thoroughly visited by the salubrious breeze from the sea.

The *Town Hall* forms one side of the market, which was built in 1820, but on a scale far too limited for so populous and important a place.

Margate has two churches: the old one stands on the

south-east side of the town, and its interior contains some remains of Anglo-Norman architecture. It is dedicated to St. John the Baptist.

The *New Church*, dedicated to the Holy Trinity, is a handsome and spacious structure, which was consecrated in 1829. Its eastern window, of stained glass, is considered one of the finest in the kingdom.

Besides these churches, there are various places of worship appertaining to different classes of dissenters.

We must not omit to mention the libraries of Margate. These are very numerous, and most of them, in addition to supplying books, periodicals, and newspapers, are open in the evenings for one-card loan and music: the prizes of the winners at loan being toys or trinkets to the amount of the collective stakes.

The chief of the libraries is that at the corner of *Hawley-square*. The library and shop form a square of above forty feet, crowned by a light dome, whence depends a magnificent chandelier. This fine apartment is greatly frequented. Besides the libraries there are various other public lounges, which are tastefully arranged and much resorted to; and there is a very handsomely fitted up theatre, at which during the season some of the most eminent of the London performers are engaged.

The walks around Margate are delightful. By one of these, at about two miles' distance, you reach *St. Peter's*, a noble garden, where visitors are allowed to promenade in reality without cost, for though they pay a shilling on going in, they are furnished with refreshments to that amount. A public breakfast is given here twice a week. A cold collation with tea and coffee is supplied on these occasions at the moderate charge of 2*s.* 6*d.* per head, and nearly a thousand visitors have been known to pay for their admission in a single day.

At *Ticoll Gardens*, which are only about half a-mile from Margate, there is an excellent tavern, concert-room, and a Chalybeate spring; and the gardens are, in themselves, one of the most lovely spots to be met with even in the lovely Isle of Thanet.

There are in the neighbourhood numerous minor places of the kind, but our limits will not admit of our giving any detailed account of them.

Margate was undoubtedly a fishing station at a very distant date: for Leland makes mention of its pier, which, even in his time, was in a very ruinous condition from its antiquity.

Taken as a whole, Margate is one of the most delightful of all our watering-places; and knowing how potent an influence the cheerfulness of the mind has upon the health of the body, we think it a place which the invalid can scarcely fail to visit without great benefit to himself.

Many writers, especially writers of prose fiction, have ridiculed the idea of invalids deriving any benefit from being annually congregated in gay and bustling towns, where, on every side, some new pleasure attracts their attention. Such places, say the writers to whom we allude, are fit only for the robust votary of dissipation, and calculated even to render him an invalid, if too long abided in.

Like most of the bitter remarks which make what people choose to call satire, those, on the tendency of "watering-places," have much truth, and not a little falsehood. On the one hand, it is impossible to deny that at watering-places, as every where else, pleasure may be followed too perseveringly and too far; and more especially all those which cause numerous companies to remain in crowded and heated

rooms, until unreasonable hours for the night. But there is no necessity of any sojourner at a watering-place being guilty of any such absurdity as that of mixing in pursuits while ill, which would be any thing but serviceable to even the rudest state of health. Common sense ought to prevent any one from being silly enough to sacrifice health for mere pleasure; and, especially, when at watering-places there is an abundance of healthy as well as elegant amusements. The libraries; the promenades by the sea-side; inhaling the sea-breezes; the ride or the walk to some beautiful vicinage; the sail on the sea; or the telescopic survey of the vast expanse; — all these may surely compensate for the heated atmosphere of the crowded theatre, and for the giddy whirl kept up in the close ball-room until day break.

Avoiding personal participation in pursuits injurious to health, residence in a place of bustling pleasure seems to us to be infinitely well calculated to benefit those who are in search of health; for the bodily health depends far more, ultimately, upon the state of the mind than people in general are apt to imagine; and surely there is nothing better fitted to wean the mind from sadness and pain than our being surrounded by light hearts and glad faces.

Undoubtedly, however, there are some states of ill health in which even the mere contact with the bustle and gaiety of a very gay town may be undesirable. In such cases Margate's near neighbour and rival, Ramsgate, will be found an exceedingly desirable retreat.

Ramsgate is situated at about five miles south from Margate, and commands extremely fine sea views. It is visited by far more select company than Margate; the amusements are of a more quiet kind, and there is altogether a higher style among both the residents and the occasional visitors. The assembly-rooms are usually very well and fashionably attended: they form a part of the Albion Hotel. There are

many libraries in the town. At the chief of them, kept by Messrs. Sackett and Fuller, and situated at Lion-hill, a concert of vocal and instrumental music is given every evening during the season. There is a very good theatre here; and, as at Margate, the most eminent London performers are occasionally engaged.

The bathing accommodations of Ramsgate are complete and admirable; and for persons of a quiet turn, it would not be easy to point out any watering-place superior to this in all the elements of comfort and cheerful but rational enjoyment.

Like its neighbour and rival, Ramsgate was formerly a mere fishing station, but possessing a spacious harbour, it gradually became a place of great trade to Russia and Turkey. The harbour has been greatly improved, and is now capable of affording shelter to vessels of five hundred tons burthen. The pier, constructed of Purbeck and Portland stone, is very justly celebrated; it extends nearly eight hundred yards into the sea, and is one of the most magnificent works in existence of the kind. Having so excellent a harbour, a capital dry dock, and all convenient warehouses, Ramsgate, place of pleasure though it is, is also a place of trade of no mean rank.

The title of "Royal," borne by the harbour of Ramsgate, was conferred by his late Majesty George IV., who, on visiting his Hanoverian dominions in the year 1821, both embarked and disembarked at this place. In commemoration of the honour conferred by his majesty, a subscription was raised among the inhabitants and visitors for the erection of a monument. It is an obelisk of granite, two thirds of the size of the larger of the two at the entrance of Thebes in Upper Egypt. On the side to the sea-ward is the inscription,

TO GEORGE THE FOURTH,  
KING OF GREAT BRITAIN AND IRELAND.

During the season there are two or three steam vessels every day from the tower of London to Margate and Ramsgate; but for the information of those who are not partial to that mode of conveyance we subjoin the following notice of the coaches to and from both those places and other towns on the coast.

Coaches to London leave Margate every morning at nine and ten, and evening at half-past six: also for Sandwich, Deal, and Dover, at half-past eight and nine in the morning, and four in the afternoon, through Ramsgate.

Fowler's Coaches leave Ramsgate for London every morning at nine o'clock, and in the evening at half-past six, returning in the morning at seven, and evening at six o'clock; for Sandwich, Deal, and Dover, and from thence along the coast to Brighton, every morning at nine, and evening at five.

## COAL MINES,

### AND THE EXPLOSION OF THE FIRE-DAMP.

At first sight the occupation of a miner would appear to be one of unmixed misery, pursued as it is far below the surface of the earth, and far beyond the reach of the cheerful daylight; but in truth, use, which the proverb very truly calls second nature, makes the miner to the full as cheerful while working deep in the bowels of the earth, as when at leisure in the neat and snug cottage which his honest and well-remunerated industry provides for the shelter of his family; and he would probably find some difficulty in believing any one who should tell him that a stranger could possibly err so widely as to suppose happiness to be in any degree dependent upon the super or sub-terranean locality of his labour. But if in other respects the well-paid miner is a far happier as well as more contented person than people in general would suppose, there is one circumstance connected with his labour to which the humane must extend their regret, and to the obviation of which science has done much—perhaps all that can be done, until the miners can be taught, that prudential care on their own part is quite as necessary as all that men of science can do for them, and that the neglect of precaution is less a proof of courage than of wrong-headed and obstinate perversity: we allude to the frequent and terrible destruction of human life by the explosion of what are called fire-damp and choke-damp.

Beds of coal extend to very great distances laterally, but a stratum is rarely found of any considerable thickness. The miners therefore work in the lateral direction, taking care to leave pillars of the coal standing to support the roof of the apartments which are thus excavated. One shaft supplies the mine with air from above, and another allows the foul air to escape; the draught of the latter shaft being rendered efficiently powerful by means of a large fire which is constantly kept burning at the bottom of it. Our readers need scarcely be told, that as heat rarefies the air in the ascending shaft, and thus causes a perpetual drain of foul air from the mine, the place of the expelled air is taken by fresh air which rushes down the other shaft; for in order to comprehend this they have only to observe what is daily taking place in their own apartments while a fire is burning—the principle being precisely the same in the two cases; the chimney supplying the place of the shaft that carries off air, and the door or window supplying the place of the shaft which admits air.

Even in the deepest mines there is, by this simple expedient, a sufficient provision of fresh air constantly arriving to enable the men to work without feeling any sensible or important difference between the atmosphere they are in, and that which is found on the surface of the earth; but, unhappily, there are two very destructive gases, which form imperceptibly, but rapidly and surely, and from these the poor miners are exposed to great risks. What is called the fire-damp is a light gas which floats high up in the mines, and which explodes with great violence the instant it comes into contact with a flame. It would seem that every instant produces a portion of this gas, but as long as a very strong current of fresh atmospheric air is kept passing through the mine, no accumulation of fire-damp takes place to an extent sufficiently great to cause explosion. This being the case, it would appear to be an extremely simple affair to keep a mine free from all danger as far as fire-damp is concerned. But the matter is by no means so simple as it at first sight appears. In the first place, the shape of the mines, branching off laterally into galleries and chambers, renders it exceedingly difficult to cause the current of fresh air to pass with equal strength and efficiency into every part; and in the next place, constant familiarity with danger of any kind inspires men with such a degree of insensibility or indifference, that it is no easy matter to induce them to take even the simplest and least troublesome precautions for guarding themselves. Accordingly it is difficult beyond the comprehension or belief of persons not practically acquainted with mining to cause the hardy and fearless inhabitants of those lower regions to pay due attention to the vital point of keeping up a perfect and regular ventilation. Trap doors are left open, the fire in the foul-air shaft is allowed to go out, the fatal fire-damp accumulates unchecked and unnoticed, and suddenly a tremendous explosion takes place, by which, to say nothing about injury to property, numerous valuable lives are instantaneously destroyed. The terrible catastrophe has, for a time, the effect of increasing the care and attention of the surviving miners; but, ere long, they relapse into their old habits of security and carelessness, only to be aroused from it by some new accident.

The choke-damp is a poisonous air, strongly impregnated with carbonic acid gas, and is identical with the often-described vapour of the famous Grotto del Cave at Naples. As this poisonous air is very heavy, it forms a stratum at the very bottom of the mine, and does not for a long time accumulate in sufficient quantities to affect the workmen; but when the explosion of the fire-damp has put this fatal air into motion, and closed the trap doors by which it might otherwise escape, they who have been preserved from the violence of the explosion are almost certain to be suffocated. Strange that men who work with an explosive gas constantly accumulating above them, and a deadly poison as constantly accumulating beneath them, can be so fatally infatuated as to neglect the means by which to guard themselves against the double danger!

In May 1812 a dreadful explosion took place in a mine near Gateshead in Durham, and of one hundred and twenty-nine men and boys who were beneath at the time, only thirty-two escaped with life. The agony and distress of the wives and children of those who perished may be conceived, but assuredly cannot adequately be described. Numerous accidents of this sort occurring, some of them even more extensively destructive of life, various benevolent and accomplished men of science devoted themselves to the task of endeavouring to devise means of obviating the recurrence of such horrors. Dr. Clanny, Dr. Murray, Mr. Stevenson, and Sir Humphrey Davy, respectively invented lamps

calculated to afford the miners the light necessary for their subterranean labours, but at the same time to prevent the possibility of the flame coming into contact with the fire-damp. Of all these, the lamp of the last-mentioned gentleman is the only one which was found to be perfectly adapted to its purpose. It consists of a common lamp surrounded by a very fine and closely reticulated iron wire gauze. The openings are so fine that the flame cannot by any means pass through, but their closeness does not prevent a sufficient quantity of air entering to support combustion.

Of all the benefits conferred upon society by the fine genius and industry of Sir Humphrey Davy, this is without doubt the most important; and it is truly lamentable to be obliged to add, that though he has thus literally put the safety of the miners into their own hands, their heedlessness and hardihood are such, that they have, even since they possessed his admirable safeguard, neglected the use of it so

frequently as to cause very serious explosions to take place. The only remedy for such reckless want of caution must be found in the application, by the wealthy proprietors of mines, of a better police among the men; selecting from among the oldest and steadiest of them a sufficient number to patrol every part of the mines, with authority to discharge on the instant any man who shall be found neglecting proper precautions, and especially any found tampering with the lamp in order to procure a more vivid light. Establishing such inspectors at a liberal rate of wages while employed, but with the certainty of being inexorably discharged on the very first occasion of intoxication, want of vigilance, or conniving at the carelessness of the men, could scarcely fail to complete the triumph of Davy's safety lamp, and spare thousands of human lives which carelessness may otherwise destroy.

## NO. VI.—SELF-INSTRUCTOR IN MORALITY.

### INFLUENCE OF VIRTUE ON SOCIETY.

We are firmly persuaded that there would be far less difficulty than there is in persuading men to lead virtuous lives, but for a very gross and general mistake made by those to whom persuasions on the subject are addressed. They think that in recommending them to be virtuous, we are recommending them to pursue a course hostile to their own interests, and destructive of their own pleasure. They think that their being virtuous may, indeed, be of service to all the rest of society, but will assuredly only tend to their injury; and accordingly we find that mere general exhortations to virtue are for the most part thrown away, being received often with anger, and still more often with a mixture of suspicion and contempt. A more egregious and dangerous mistake it would not be easy to make. Perfectly true it undoubtedly is, that society has an interest in the virtuous conduct of every one of its members, for it is one of the qualities of vice that its effects are diffusive. A criminal may know where he intends the effect of his crime to end, but where it will end it is beyond the power of man to predict. So far, therefore, and as relates to the force of example, society has a real and deep interest in the virtuous conduct of its members; but, as we shall presently take occasion to show, the interest of society is trifling compared to that of the individual himself.

In the prosperity, as in the virtue of its members, society has an interest; but does any man, on that account, shun the means of attaining to prosperity? Does any man neglect the means of securing ease and competence, because in doing so he benefits society by saving it from the inflictions of one desperado, or the dead, useless burthen of one beggar? It will at once be admitted that a man who could act so preposterously would be past all reasoning with, and only fit to remain out of Bedlam by virtue of a quiet demeanour. But it may be urged, *argumenti gratia*, that the cases of prosperity and virtue are not precisely parallel, for that though it is obvious enough that society has an interest in the universal diffusion of both, the individual has a far less obvious interest in virtue than in worldly prosperity. The objection, however, is founded upon the very fallacy to which we wish to rivet attention.

If worldly prosperity could confer happiness in despite of all other circumstances, there would be a far greater show of reason in the argument than there is. It might be said,

"Virtue may or may not be the fine thing you represent it to be; but *cui bono*? I am wealthy, and I find that wealth and perfect happiness are synonymous terms; whereas the virtuous poor man is quite obviously the most miserable creature we are acquainted with." But, to say nothing of the extremely uncertain tenure of worldly prosperity, to say nothing of the hourly exposure of the prosperous man to accidents which may in a single hour leave him penniless, homeless, and friendless; what happiness does he derive from his money bags and his hoards, when he lies on a bed of intolerable agony, certain that nothing on earth can afford him alleviation, until the arrival of that hour which he dreads even more than the most excruciating bodily suffering—the dark and troubled hour of death? Let him ask of his own heart, where is this all-consoling power of wealth, if the terrible hour shall come in which he shall bend, pale and trembling, beside the corpse of his only child?

Here is the self-interest of virtue; nothing can weaken its power to support and console. Wealth may be taken from us by fraud or force; we may be tortured by disease, or we may lose for ever in this world those who are dearest to us; but while we have the consolation of virtue we can never be wholly wretched. We feel what has happened to us has happened without our own agency, and is, however hidden from us the process, part of a system of good, and our conscience more than repays us in case all that fortune has deprived us of in enjoyment and splendour. In a word, it is as impossible to make a really virtuous man completely unhappy as it is to make a vicious man completely happy. The former nearly always finds friends, and is never without that approval of his own conscience which no coldness of the world can counterbalance; the latter has no real friends in his prosperity, while his adversity never fails to be surrounded by foes; and far from finding consolation within his own bosom, he has no foe who can inflict half the misery upon him which is inflicted by the perpetual stings of his own conscience.

Moreover, there is another point of view in which every man is self-interested—in the ordinary and confined sense of that phrase—in being virtuous. To be virtuous, whatever fools may fancy, and thieves assert to the contrary, is the readiest and most facile road to becoming possessed of worldly prosperity. Goldsmith no where shows a more

profound knowledge of life and human nature, than where he makes a man, whose whole life has been one continued scene of fraud, exclaim, "Ah! if I had bestowed only a twentieth part of the labour upon being honest, which I have wasted upon knavery, I should now be a prosperous and respected man."

In point of fact, the wisest and best, as well as the worst of men are equally found bearing testimony to the profitability of virtue. Lord Shaftesbury emphatically says, "I would be virtuous for my own sake, on the very same principle that I would keep my person clean, even if I were certain never again to see a human being." The philosophical—though on many, and not unimportant points mistaken—Shaftesbury here plainly alludes to the intrinsic and internal efficacy of virtue, as conferring that self-approval, without which all worldly advantages lose their value and all worldly delights their poignancy.

To the worldly value of virtue, perhaps no stronger testimony can be found, than that of the notoriously bad character Colonel Chartres, a man, who, according to the opinions given by all who knew him, was one loathsome moral leprosy. "I would give," said that consummately bad man, "ten thousand pounds for a good character; for I could make double the money of it."

Without virtue, in fact, no one can have character; and without character, no one can have success in his business, great or small; or friends, in that hour of need, to which all men are liable, and to which vicious men are peculiarly so.

Let no one, therefore, when exhorted to virtue, imagine that society is solely or even chiefly concerned in his reception of the advice; the direct contrary is the truth; it is he who chiefly, most directly, and at the earliest period, is to reap good if he embrace a virtuous course of life, and evil, if he cleave to a vicious one.

### THE AVATARS OF VISHNU.

THE avatars, or comings of Vishnu, in a variety of incarnate forms, are differently reckoned by various authorities. Some make these metamorphoses of Vishnu upwards of a thousand in number; but all the more intelligent of the Hindus reject the greatest part of these accounts as spurious. By many Hindus, the avatars of Vishnu are numbered at twenty-four, but the number admitted by every one is only ten; nine of which are passed, and the tenth is to occur in somewhat less than a hundred thousand years.

The first of the avatars of Vishnu is said to have occurred at the time of that terrible flood, of which every nation under Heaven has some traditional commemoration, more or less distinct. On this occasion, king Sattviraden and his queen being as distinguished for their virtue as their subjects were for vice, Vishnu transformed himself into a great fish, and in this shape acted as a rudder to the good king's ship, steering it clear of all the dangers which threatened it. To the benevolent object of preserving the lives of the king and queen, some believe that Vishnu added that of rescuing the sacred books from the bottom of the sea, whither they had been conveyed by a malignant fiend.

In the second avatar we find Vishnu in the form of a tortoise. The gods and giants being desirous of eating aurourdon, a butter formed in the sea of milk, Vishnu advised them to transport into that sea a certain vast mountain. Around this they twisted the hundred-headed serpent, Adise-

chen, and by violently pulling him round and round, gave the necessary charming to the sea of milk. But Adisechen, hundred-headed though he was, was not strong enough to bear this violent exercise; pained and enraged, he lashed with his hundred mouths, his eyes flashed lurid flames, and his forked tongue vomited forth a pestilential poison, the giants fled in dismay, and so did even the gods, with the single exception of Vishnu, he boldly stood his ground, seized upon some of the poison, and rubbed his body with it. The poison thus used made his body blue, on which account his images in the temples are usually painted of that colour. Encouraged by the boldness of Vishnu, the gods and giants returned to their work; but when they had expended another thousand of years upon it, they were alarmed by the rapid sinking of the mountain. At this critical juncture, Vishnu changed himself into a huge tortoise, and diving under the mountain, prevented its farther descent. Their labours were at length crowned with success. A procession made its appearance, closed by the physician Danouvandri, carrying a vessel full of the so much desired butter; the gods seized eagerly upon the vessel, and greedily swallowed every morsel of its rare contents. The giants thus defrauded of their fair share of the fruits of their labour, became violently enraged; and, dispersing themselves in various parts, they laboured with all their might to prevent mankind from worshipping the gods. It was this conduct on the part of the giants that led Vishnu to charge himself with the arduous task of warring against them.

In his third incarnation Vishnu took the form of a man with a huge boar's head. He took this form in order to attack Paladas, a giant who had rolled up the earth as though it had been a leaf, and carried it on his back to the bottom of the sea. Having killed the giant, Vishnu plunged into the sea, caught hold of the earth with his tusks, and brought it to its proper situation upon the surface of the water, putting here and there a mountain, where requisite, to preserve the equilibrium.

The fourth incarnation of Vishnu had for its object the destruction of the giant Brenin. This giant had obtained from Brahma an exemption from liability to be put to death by either gods, men, or beasts. Having obtained so important a privilege, he became so insolently elated that he commanded that his subjects should pay divine honors to him as if he were a god. All complied with his absurd orders with the exception of his son, Pragaladen, upon whom both persuasion and threat, excess of kindness, and excess of cruelty, were alike unable to prevail to that end. On one occasion, the dispute between the father and son arose to such a pitch that the former, in the violence of his rage, smote one of the pillars of the apartment, exclaiming, "Would that this boasted god were here, that I might wreak my vengeance upon him!" He had scarcely pronounced the boastful words, when the pillar he had stricken flew open, and Vishnu, half man, and half lion, made his appearance. It was in vain that the giant exerted all his terrible strength. Though neither man, nor god, nor beast, separately, was to prevail against him, this unexpected mixture of all three, in the person of Vishnu, prevailed; the giant was slain, and Vishnu drank of his blood.

(To be continued.)



## No. II.—SELF-INSTRUCTOR IN BOTANY.

## FLORICULTURE.

We have elsewhere spoken briefly, but warmly, in recommendation of the study of Botany—useful as well as delightful even in the very process of studying. We are happy to see various signs of an increased attention not only to Botany as a science, but also to that at once innocent, delightful, and elegant recreation, gardening. One of the pleasantest of these proofs lies just now before us in the shape of a magazine\* devoted to this pursuit, and containing a variety of useful particulars at a price—the expense of getting up such a work being considered—which is really almost incredibly low. In addition to a great variety of useful and interesting articles, descriptive of various flowers, modes of culture, &c. &c. we have in this handsome little work two finely executed plates; one plain, representing the Botanical Gardens at Sheffield,† and the other very beautifully coloured, representing three new flowering shrubs. From the description of one of these we give a specimen of the literary style of a work, to which, in conclusion, we very sincerely and heartily wish success.

"*MAHONIA REPENS*, (*Creeping-rooted Mahonia*.) Nat. Ord. *Berberaceæ*. (Linn.) Class. *Herandria Monogynia*.—This very beautiful hardy shrub has been cultivated in the gardens and nurseries of this country for several years; but in consequence of its slowness of growth, it has but as yet been sparingly propagated, and is very little known. The figure here represented has been taken from a plant in the collection of Mr. James Barron, nurseryman, Sheffield. It is a branched evergreen, from one to two feet high, the leaves numerous, with from two to three pairs of opposite leaflets, and an odd one, roundish oval, irregularly spiny and toothed, a dullish green, with a degree of bloom upon them. The flowers are in racemes, mostly very numerous, of a rich yellow colour, and collected together at the extremity of the branches; each raceme or bunch of flowers is at first a scaly bud, and each little flower-stalk is subtended by a small green scale. In British gardens, it flowers in April and May, and, like all others of the genus, gives forth a peculiar lucidous odour. It is a native of the rocky mountains of the west coast of North America. Besides the above, which is the most recently introduced species of the genus, there are three others equally ornamental—*M. nervosa*, *M. aquifolium*, and *M. fascicularis*. *Mahonia nervosa*, *nerve-leaved*, is found in pine woods near the Columbia River, on the north-west coast of North America; and was introduced into this country in 1822. It is an under shrub, remarkable for its dwarf stem, which rarely attains the height of ten inches, while its ample compound leaves frequently exceed fifteen inches in length. It is quite hardy, and will grow freely in a border of peat earth in a shady situation. —*Mahonia aquifolium*, *holly-leaved*, is also a native of the north-west coast of North America, and was introduced into the gardens of this country in 1823. In speaking of this plant in the 'Penny Cyclopædia,' Dr. Lindley says it is 'perhaps the handsomest hardy evergreen we yet possess.' When four or five feet in height, in a healthy state, and grown on a neatly kept lawn, this plant surpasses in richness and beauty any other shrub which we remember to have seen. —*Mahonia fascicularis*, *crowded racemed*, is a native of California, and was brought to this country in 1820. It is also

very handsome, but is rather tender, requiring the protection of a wall during winter. As an ornamental shrub it is therefore less interesting than the preceding.—The *Mahonia* are of slow growth, and difficult of increase. *M. aquifolium*, the handsomest of the genus, may be purchased at from 3s. 6d. to 5s. and the others from 7s. 6d. to 10s. each.

"The name *Mahonia* was given to this genus in honour of Bernard M. Mahon, author of the 'American Gardener's Calendar.'"

## THE FOLLY OF AMBITION, AND THE MISERIES OF IDLE NOTIONS OF LUXURY.

THE poor man's son, when visited with ambition, looks around, and enviously admires the condition of the rich. He finds the cottage of his father too small for his accommodation, and fancies he should be lodged more at his ease in a palace. He is displeased with being obliged to walk afoot, or to endure the fatigue of riding on horseback. He sees his superiors carried about in machines, and imagines that in one of these he could travel with less inconvenience. He feels himself naturally indolent, and willing to serve himself with his own hands as little as possible; and judges, that a numerous retinue of servants would save him from a great deal of trouble. He thinks, if he had attained all these, he would sit still contentedly and be quiet, enjoying himself in the thought of the happiness and tranquillity of his situation. He is enchanted with the distant idea of this felicity. It appears in his fancy like the life of some superior rank of beings, and, in order to arrive at it, he devotes himself for ever to the pursuit of wealth and greatness. To obtain the conveniences which these afford, he submits in the first year, nay in the first month of his application, to more fatigue of body, and more uneasiness of mind, than he could have suffered through the whole of his life from the want of them. He studies to distinguish himself in some laborious profession. With the most unrelenting industry, he labours night and day to acquire talents superior to all competitors. He endeavours next to bring those talents into public view, and with equal assiduity solicits every opportunity of employment. For this purpose he makes his court to all mankind; he serves those whom he hates, and is obsequious to those whom he despises. Through the whole of his life he pursues the idea of a certain artificial and elegant repose, which he may never arrive at, for which he sacrifices a real tranquillity that is at all times in his power, and which, if in the extremity of old age he should at last attain, he will find it to be in no respect preferable to that humble security and contentment which he had abandoned for it. It is then, in the last dregs of life, his body wasted with toil and diseases, his mind galled and ruffled by the memory of a thousand injuries and disappointments which he imagines he has met with from the injustice of his enemies, or from the perfidy and ingratitude of his friends, that he begins at last to find that wealth and greatness are mere trinkets of frivolous utility, no more adapted for procuring ease of body, or tranquillity of mind, than the tweezer-cases of the lover of toys; and like them, too, more troublesome to the person who carries them about with him, than all the advantages they can afford him are commodious. There is no other real difference between

\* The Floricultural Magazine.

† The curator of these gardens, Mr. Hancock, is also, we perceive, the able editor of the magazine.

them, except that the conveniences of the one are somewhat more observable than those of the other. The palaces, the gardens, the equipage, the retinue of the great, are objects of which the obvious convenience strikes every body. They do not require that their masters should point out to us wherein consists their utility. Of our own accord we readily enter into it, and by sympathy enjoy and thereby applaud the satisfaction which they are fitted to afford him. But the curiosity of a tooth-pick, of an ear-pick, of a machine for cutting the nails, or of any other trinket of the same kind, is not so obvious. Their convenience may perhaps be equally great; but it is not so striking: and we do not so readily enter into the satisfaction of the man who possesses them. They are therefore less reasonable subjects of vanity than the magnificence of wealth and greatness; and in this consists the sole advantage of these last.

They more effectually gratify that love of distinction so natural to man. To one who was to live alone in a desolate island, it might be a matter of doubt, perhaps, whether a palace, or a collection of such small conveniences as are commonly contained in a tweezer-case, would contribute most to his happiness and enjoyment. If he is to live in society indeed there can be no comparison; because in this, as in all other cases, we constantly pay more regard to the sentiments of the spectator than to those of the person principally concerned, and consider rather how his situation will appear to other people, than how it will appear to himself. If we examine, however, why the spectator distinguishes with such admiration the condition of the rich and the great, we shall find, that it is not so much upon the account of the superior ease or pleasure which they are supposed to enjoy, as of the numberless artificial and elegant contrivances for promoting this ease or pleasure. He does not even imagine that they are really happier than other people: but he imagines that they possess more means of happiness. And it is the ingenious and artful adjustment of those means to the end for which they were intended that is the principal source of his admiration. But in the languor of disease, and the weariness of old age, the pleasures of the vain and empty distinctions of greatness disappear. To one in this situation, they are no longer capable of recommending those toilsome pursuits in which they had formerly engaged him. In his heart he curses ambition, and vainly regrets the ease and the indolence of youth, pleasures which are fled for ever, and which he has foolishly sacrificed for what—when he has got it—can afford him no real satisfaction.

In this miserable aspect does greatness appear to every man, when reduced either by spleen or disease to observe with attention his own situation, and to consider what it is that is really wanting to his happiness. Power and riches appear then to be what they are, enormous and operose machines, contrived to produce a few trifling conveniences to the body, consisting of springs the most nice and delicate, which must be kept in order with the most anxious attention, and which, in spite of all our care, are ready every moment to burst into pieces, and to crush in their ruins their unfortunate possessor. They are immense fabrics, which it requires the labour of a life to raise, which threaten every moment to overwhelm the person that dwells in them, and which while they stand, though they may save him from some smaller inconveniences, can protect him from none of the severer inclemencies of the season. They keep off the summer shower, not the winter storm; but leave him always as much, and sometimes more exposed than before, to anxiety, to fear, and to sorrow,—to diseases, to dangers, and to death.

## THE BOA.

Of all the serpent tribes, the various species of the boa are the largest and the most powerful, though they are without poison, and on that account, as well as from the comparative paucity of their numbers, far less injurious to mankind than many smaller serpents which have poison fangs. There are several species of the boa found in Asia, Africa, and America, and some of them are forty feet long, and of proportionate thickness! It will readily be supposed that so enormous a creature finds little difficulty in overpowering even the larger animals, and there are on record wonderful instances of the enormous bulk of the creatures which, after breaking all their bones, they have contrived to swallow. At Java, for instance, a buffalo having approached a river, was in the act of drinking, when an enormous boa sprang upon and twisted his huge and scaly length around the astonished animal, crushing bone after bone with such force, that they were heard to break at every new compression with a report like that of a large pistol. Having thus crushed the body of the beast, the boa now proceeded to lick it all over, covering it with a glutinous liquor, to facilitate the act of swallowing. It then gradually sucked down the whole of the huge mass; and the throat of the gorged serpent actually looked, when the meal was completely swallowed, more than three times its usual thickness.

Though the boa is thus voracious, when it does eat, it is exceedingly patient of abstinence. In fact, for several days after it has made one of its unconscionable meals, it lies in such a state of bloated and helpless torpor, that it may safely be captured or destroyed. It is fortunate for mankind, in the countries where this huge creature is found, that this is the case; for were it always tormented with hunger, it would depopulate vast tracts of country.

The Romans under Regulus were attacked by a monstrous serpent, which is thought to have been a boa, and it was not until a great number of the Roman soldiers were killed by the monster that he was overpowered, and even then he was crushed by an enormous stone hurled at him from a regular battering engine, such as was used in besieging fortified places. This immense serpent is said to have measured the wonderful length of one hundred and twenty feet!

Several boas have at various times been imported into this country, and we believe that both of the London Zoological Gardens have a specimen at present; but the length and bulk of such as have been exhibited in England, have been far inferior to those of which naturalists make mention, as may be inferred from the fact, that, instead of devouring a whole buffalo at a meal, these have been satiated with two or three rabbits or fowls, and have then required no further feeding for three weeks or a month, lying coiled up and perfectly quiet during the whole of that time.

---

STEAM COMMUNICATION WITH INDIA.—Supposing a very rapid communication between England and India to be necessary, it would be indispensable that it should be constant. Neither by the Euphrates nor the Red Sea could this advantage be attained. For several months in the year we could not expect to navigate the former, and the latter would be unapproachable during the prevalence of the south-west monsoon. If it be not physically impossible for a steamer to make way against the monsoon, her progress must be very slow, and the wear and tear of the vessel and machinery ruinous. If effected at all, therefore, the voyage could not be performed with certainty, as to time, and the principal advantage proposed would consequently be lost. There is yet one most serious objection which applies to the two routes: they both traverse countries frequently visited by the plague.—*Thorn-ton's India.*

*View of the Maelstrom.*

## THE MAELSTROOM.

In beauty this phenomenon is very far indeed surpassed by the famous cataract of Niagara; but if we follow Burke's explication of "the Sublime," (and who will venture to contradict the conclusions of that subtle and multifariously learned man?) and hold that, to the sublime, the terrible is an indispensable adjunct,\* the first place, as to sublimity, must be yielded by all permanent natural phenomena with which we have as yet any acquaintance, to the truly terrible Maelstrom.

This mightiest of all known whirlpools is situated near Moskoe, an island on the coast of Norway, and its violence is such, that its roar exceeds in power that of the grandest cataracts, and may be heard, as if in angry threatening of the mariner, long before his fated ship is within the influence of its fatal vortex.

A whirlpool, as of course our readers are aware, is formed by the eddies of two or more strong tides meeting in a deep basin. The Euripus, for ever linked in history with the death of the sage Aristotle, and the Charybdis, near the coast of Sicily, were so much dreaded by the ancients, that the poets introduced them into their writings; but neither of these is at all comparable to the dreadful one which is delineated in our cut.

The appearance and mode of action of the Maelstrom will be better understood by a careful inspection of the cut

than by any verbal description. It is said to be fully forty fathoms deep, and when tempestuous weather prevails in a certain direction, the suck of this dreadful gulf is capable of drawing in vessels, which are supposed to be as yet too far from the scene to be in any danger of its greatest and mightiest rage. Even the huge whale is, on such occasions, not uncommonly drawn, despite all his vast strength, into the foaming and thundering abyss, whirled hither and thither, now writhing in vain struggles in the crest of the howling billows, and anon plunged fathoms down into their depth, until a change of tide, which occurs every six hours, when, for a brief space, "the hell of waters" subsides into a comparative tranquillity, and the wrecks of its past violence are cast forth.

Woe to the luckless vessel which is once fairly within the influence of this inanimate monster of the deep! The little island of Moskoe looks tranquil and beautiful at a brief space, but brief as that space is, never shall it be traversed by that doomed ship! The roar of the waters is heard, and every cheek on board is blanched to the ghastly palor of death. The warning cry, uttered, alas! but too late,—"the Maelstrom, the Maelstrom!" paralyzes every limb of the hardest and bravest of the devoted crew; and gazing with fixed starting eyes, clasping their hands in the very extremity of terror, the seamen know that their grave is within their view. Courage, skill, strength, all are useless; and even as their pale lips tremble in vain efforts to give audible utterance to the prayers felt and thought in that terrible hour, they are carried within the very vortex of their irresistible destroyer.

Such is the awful power of this greatest of all whirlpools, that when the succeeding tide throws upon the neighbouring coast any fragments of vessels wrecked in the Maelstrom,

\* See Burke's Essay on the Sublime and Beautiful, which, though published at a very early age, and written at a still earlier, would have done him honour even in the very zenith of his fame. Of this work there are various cheap editions, and we would strongly advise all our readers to study it. They cannot fail to reap both delight and profit from the task.

those fragments are found jagged, as though deliberately notched with a saw,—with such tremendous force have they been dashed hither and thither upon the sharp crags composing the bottom!

### ADVICE AND INFORMATION.

THAT shrewd but somewhat cynical writer, La Rochefoucault, pithily observes, that “nothing is easier than to give advice or more difficult than to take it.” Like many other of his sayings, this contains much truth and some error. Difficult to take advice, it unfortunately is; partly from ignorance, partly from the wilfulness of our nature; and in this difficulty is one of the great obstacles to human improvement. But we deny that it is easy to give advice. The French philosopher and wit was too attentive to the point and brilliancy of his *Maxims* to diminish either by stopping to define his terms; it was necessary to place the give and take in striking opposition, and he would not weaken the effect by making advice the subject of the latter, and merely idle gabble the subject of the former: To give advice really worthy of the name, is very far indeed from being so easy a matter; indeed, a very thoughtful and conscientious man will be far more likely to find difficulty in the character of a donor of advice than in that of its recipient. The greater his experience and the keener his observation, the more he will perceive the difficulty of exactly suiting his advice to all the circumstances of a case. A flippant and shallow man, to be sure, would see no difficulty at all in the matter; he would plunge at once in *medius res*, decide boldly and peremptorily, declaim hotly, plunge his friend or acquaintance into a scene or two of difficulties if attended to—and if so obviously wrong as not to be attended to, then, who so injured and indignant a gentleman as he!

In truth, to give either advice or information, even when perfectly and consciously well qualified to do so, is a task which requires very great and delicate management. Both the manner and the time must be judiciously chosen, if we would advise or inform acceptably and efficiently; and if the occasion be so pressing that we have no choice left us as to time, the delicacy and difficulty of our task are still farther increased; for then we by our own minds and conduct must do the work which, under other circumstances, we should have left to time and circumstance. We must prepare the temper as well as the mind of our auditor, withdraw his attention from other subjects by skilful and persevering, but imperceptible efforts, lead by similar efforts to the point upon which we desire to convince him, and then adapt our reasonings, tones, and manner to his known disposition and taste.

All this is very far from being a simple or, to an unpractised man, an easy matter. It requires great ability, great patience, and a great love of truth and well-doing; and to all these must be added that indescribable quickness of perception which is commonly called *tact*, and which is, in fact, the valuable result of that constant but quiet habit of observation, so strongly recommended by us in a former number. Without these qualities, whatever may be our probity, and however great and really valuable may be our stock of knowledge, experience, and judgment, we shall have but partial success, if any, in our endeavours at instructing the minds or ruling the destinies of others. It is not sufficient that we do wish them well; we must make our good wishes evident to them; it is not enough that we have excellent judgment, we must impress them with a belief of it. An important element of success in giving advice or information, is a judicious choice of time; and though it has already been

alluded to, it seems to deserve a few words of additional observation. No one would for a moment think of being guilty of such an absurdity as that of asking the opinion of a friend upon a new comedy, at the very instant when that friend is half distracted with grief at the loss of an only child; of recommending a masqued ball to a dignitary of the church as an appropriate diversion; or of suggesting the propriety of taking long pedestrian journeys to some unhappy person accidentally deprived of the use of his limbs. In any one of these cases the absurdity is so glaring and so startling, that the least reflecting of mankind could scarcely blunder so grossly as to be guilty of it.

But though we do not quite so obviously blunder when we enforce advice or information when the mind is unprepared to receive it, we quite as certainly act to no purpose as we should in any of the suppositious cases above-named. It is necessary not only to seize the time when the subject may be best introduced, or, if time be wanting, to create the inclination to talk upon the subject, but it is equally necessary to enforce our advice or information at the time, and not earlier, when our preliminary reasonings have fairly, if only temporarily, rendered the mind of our friend free from the recollection of prejudice; for, unfortunately, there is in most men a false pride, springing out of an equally false shame, which causes them obstinately and hotly to defend and abide by error, not because they still continue to believe in it, but because they remember that they used to believe in it.

History is but too rife of details of persecutions and massacres which have sprung out of the collision of these two errors, or the prevalence of the former among men in power, viz.; the desire to convert at the wrong time, and the devotion to watch-words and political clap-traps long after either ceased to have any real meaning, and after all who had ever had any real interest in them had been consigned to the silence and corruption of the charnel.

An anecdote which occurs to our recollection, forms a very appropriate illustration of the preceeding remarks.

Among the Bramins of India, notwithstanding the frivolousness of some of their superstitions and the mischievousness of others, there are many very able and intelligent men, men who, apart from their superstition, would ornament any society and aspire to the very first eminence in art, science, or literature. With one of these a highly educated European resident in India formed a very intimate acquaintance; studying together, and thus mutually profiting. It chanced that the European received from a friend in his native country a valuable and very powerful microscope. Under any circumstances such a present would have been very acceptable to a lover of science; but the gentleman in question was doubly delighted at the arrival of his present, because he hailed in it an infallible medium through which to convince the Bramin of the folly of the *Metempsychosis*, by showing him the utter impossibility of refraining from destroying life even by restricting himself to vegetables for food, and to water for beverage. He accordingly hastened to show to the Bramin the innumerable animalculæ feeding on a single leaf, or disporting themselves in a single drop of water. The Bramin gazed with astonishment, but by no means with the pleasure which his friend had anticipated that he would display. On the contrary, the exhibition made him thoughtful and silent, and he withdrew at length with all the appearance of extreme sadness. He soon, however, repeated his visit, and begged of his European friend to sell to him the wonderful instrument he had recently shown to him. To this the gentleman, very naturally, objected, that as a present from a distant friend it would be both indelicate and ungrateful to sell it; and, farther, that its use should be

quite as freely at the Bramin's service as at his own. Finding that money would not purchase it, the Bramin next offered to give for it some Indian article of equal value, and though delicacy forbade the exchange fully as much as the sale of a present, the gentleman was so struck with the Bramin's passionate desire to obtain the microscope, and so impressed with the notion that a love of science was the cause of that desire, that he at length requested the Bramin to accept of it as a free gift.

This scene passed in an apartment overlooking a pleasure-garden, decorated with artificial rock-work. Immediately on receiving the coveted gift, the Bramin hastened to the garden at a pace very different from the grave and majestic one common to his tribe, seized a huge stone, and laying the microscope on the ground, crushed it into atoms at a single blow! Naturally astonished and indignant at seeing his valuable and almost extorted present thus wantonly destroyed, the gentleman upbraided the Bramin in very warm terms, reproaching him with his shameful hypocrisy and ingratitude, and very frankly assuring him that that would be their last friendly meeting. The Bramin patiently listened to all the reproaches of his friend, and then assured him that the procedure at which he was so indignant, had its origin in neither hypocrisy nor ingratitude, but in very sadness of soul and in sincere desire to save his numerous fellow-religionists from a similar sadness. Till I saw the wonders of your instrument, said he, I was happy; henceforth I shall never know an hour of peace; for I shall never sustain my life with the simple regimen permitted to my race without consciously committing crime; and could I make you fully aware of the horror which arises from that consciousness, you would very readily pardon me having determined at any risk to spare myriads of my fellow-creatures from participating it. Alas! these implements of what you call knowledge, are, in truth, no better than implements of destruction.

And, in fact, though it may at first sight appear that the sole blame attached to the bigotry of the Bramin, the chief blame was attributable to the precipitancy of the European. He began at the wrong end, and instead of showing the Bramin the folly of the Metempsychosis, he simply showed him the propriety of utterly starving. Had he duly cultivated the Bramin's mind first, and then have brought in his microscopic display as a grand and final argument, the result to both him and the Bramin would have been infinitely more pleasantly, and more profitable too.

### ON THE STUDY OF GEOMETRY.

Our readers are already aware that we have no sympathy with those who, either in reality or affectation, undervalue the classics as a branch of education. We are far too profoundly impressed with a sense of their importance to be guilty of any such absurdity; and every new step that is made towards rendering the study of them more facile, delightful, and efficient, we hail with pleasure as a new step made in the onward march of human improvement. But though we are thus favourable to the study of the classics we cannot close our eyes upon the fact, that the same zeal which has been exerted on their behalf has been lamentably wanting in geometry. For one tolerable mathematician, it has been but too truly remarked, that we have twenty more than tolerably proficient classical scholars. Surely, surely, this neglect of geometry is any thing but creditable to our common sense! It is quite possible to find

individuals not competent to enter with a thorough perception and gusto into the innumerable beauties of the classics; but where is the individual, not hopelessly idiotic, to whom geometry is unintelligible? Where is the individual, also, to whom geometry is not calculated to afford either delight or profit? And yet at one of our Universities it is almost wholly neglected; and if we were to search all the private scholastic establishments in the nation we should probably not find one in a hundred in which geometry forms part of the general scheme of tuition. Nor is it only in this enlightened and wealthy country that we find this unaccountable and discreditable neglect of geometry. The intellectual eminence of Germany is almost proverbial. Their mightiest critics and scholars are the lecturers of their Universities; youth of all ranks have the power to participate in the instructions of these ripe scholars; and the consequence is that the higher branches of education are diffused among even the lowest orders of the people to an extent, and with a humanising effect, absolutely incredible to any one who has not been in the country. Yet even in that enlightened country the mathematics are neglected even more than they are by us. As an instance, we may quote the well authenticated fact, that when one of the first mathematicians in Europe lectured at the University of Gottingen he had never more than sixty auditors; and before he could complete his course of lectures that number had gradually dwindled down to three! Yet at this very time there were three thousand students at the University, and consequently taking that session into consideration, Gottingen educated only one mathematician, where it sent forth one thousand classical scholars. Now it cannot be that this neglect of so useful a science has its origin in the difficulty of the science itself, for the graduated course which the student must pursue—for "there is no royal road to geometry"—renders patience and plain common sense sure of the ultimate mastery. But if this be unquestionable, not less so is it that the study is neglected, because the elements of it are not sufficiently popularised. Our system of teaching geometry, so far as it concerns students of tender age, is absurdly repulsive; we revolt and alarm the young student before he can fairly enter upon his work, and the natural consequence is that he contracts a prejudice against the science, and becomes *ipso facto* incurably incapable of studying it, and filled with an unjust and ignorant bigotry equally against its details and its uses. But for this error in our system of teaching it would be impossible for large masses of men, in all other respects so thoroughly and wisely alive to the inestimable value of knowledge, to show such gross neglect on a point so important to all classes.

Some speedy and effectual plan must be adopted for putting an end to our continual neglect of geometry; for other nations are already bestirring themselves with great activity upon the subject. America, for instance, is on the alert; and though we have now, thank Heaven, no vestige left of our former ill-feeling towards a mighty people, identical with us in speech and in faith, we should do ill indeed to be behind hand in showing them an honourable intellectual rivalry. Good and, above all, cheap elementary works must be produced in this department of education, for the evil, as we have said, lies at the commencement. The higher difficulties of the mathematics never yet deterred a human being who had passed the adytum of the noble science. It is the want of a lucid simplicity of system in teaching the elements that causes the evil of which we complain; and that evil, when fairly pointed out, will, we sincerely trust, be remedied by some one of the numerous great and good men, who are so honourably distinguished

for their anxiety for the mental improvement of their kind. Books, we repeat, are wanted, treating the elements neatly and forcibly. At present, except Pinnock's Catechism, we do not know a single work which is fit for very young students; and yet form and proportion are among the very first things which children are capable of studying.

That we have not at all exaggerated the attention attracted to this subject in America will appear clear enough from the following extract from a brief but masterly article, by one of the ablest scholars and critics of that country. It will be seen too, from this extract, that the American writer perfectly coincides with us as to the cause of the but too general neglect of the exact sciences.

"When we reflect that no human mind can, at the same time, be sound, and not endowed with the power of apprehending those axioms which include within them the mathematics, and that the practical applications of this science are most important in common life; we must feel both that the methods of teaching are essentially defective, and that to remedy the defect is most desirable.

"The evil lies at the very beginning. The defective method bears upon the first stages of the instruction in arithmetic given to children who are naturally slow in

calculation, or, to speak more accurately, whose power of calculation is comparatively late in its development. Children whose mathematical faculty develops before the age when school discipline commences, get the start of their instructors; they have methods of their own, and almost unconsciously throw all questions into a form corresponding to their own methods. And besides the practical questions which circumstances give them level to their capacity, constant success gives them a calm sense of power, before which all difficulties vanish. It has been remarked, that the mind often goes to a certain point in mathematics, and then stops. We apprehend that this, however, is no proof of a limited capacity, and that were no violence done the mind, no hurrying forward of the faculties to grasp what is at present beyond them, but patient courage possessed the mind, it would go on, after an interval, as before.

"But we will dismiss the consideration of the case of those who have mathematical genius. They are not the only ones who must study arithmetic. No individual of either sex can be placed in any situation of life, in which a knowledge of arithmetic is useless, and to which those powers of mind are not indispensable, to whose evolvment the exact sciences mainly contribute."

#### ON THE EFFECTS OF TRAGICAL REPRESENTATION ON THE MIND, COMPARED WITH THOSE THAT TAKE PLACE IN VIEWING REAL SCENES OF DISTRESS.

THE strong propensity among men for sights of agony and horror is intimately connected with that remarkable passion, which in all ages has subsisted so universally in every civilized country, for theatrical representations of tragedy. Though the feelings with which men are impressed are of the same kind in both cases, yet they differ essentially from each other in several particulars. In gazing on the public execution of criminals; in viewing, in tumults and quarrels, the maiming or murder of an innocent individual; or in contemplating the domestic distress of a virtuous family, who suffer from sudden, unexpected deaths, from poverty, diseases, or other miseries, there is nothing to divert the full exercise of our compassion for the sufferer. On such occasions all our ideas are of the melancholy cast, heightened by the strongest expressions of sympathy in the spectators, without a circumstance to alleviate our distress, unless what may arise from a desire of relieving the sufferer by such benevolent acts as are in our power. These scenes are remembered for some time with great uneasiness, by persons susceptible of strong feelings, and in certain cases not without some degree of horror; and though this excess of sympathy gradually diminishes by time, yet the recollection of these situations of distress is through life accompanied with disagreeable sensations in the mind.

How different are the feelings of an audience, even of those the most susceptible of strong impression, during the representation of a tragedy! The audience, especially the females, are pleased in proportion as they are affected, and never are so happy as when by tears, sobs, and cries, they give vent to their sorrows, and relieve their hearts, swollen with the tenderest sympathy and compassion. It is this circumstance, of being wrought up to the highest degree of sympathy, for virtue in distress, that carries so many of both sexes to the theatre, where they appear to enjoy a melancholy pleasure, proportioned to the degree of illusion

that takes place in their minds of the reality of the sufferings exhibited. But the more the hero or heroine of a tragedy appears to suffer, and the more dismal the catastrophe, the higher is the satisfaction and delight of the audience in seeing it well represented. Aristotle, considering the tragedies that had a fatal or fortunate termination, observes, that those which ended unhappily always pleased the people, and carried away the prize, in the public disputes of the stage, from those that ended happily.

In mankind there is the strongest propensity for sights of the most cruel distress in others, while they themselves can be placed in a situation free from all hazard of suffering, except from sympathy. This security, enjoyed in the theatre, is so complete as in most cases to give the judgment and imagination their free exercise in contemplating the play, and propriety of action in the performers. Before the play commences, the agreeable conversation of friends, and the general hilarity of a full house, disposes the audience to a pleasant expectation of the performance, and the music is in general adapted to bring our minds in unison with the emotions to be excited by the representation. At the commencement of the play we are perfectly conscious of our real situation; we know we are in the theatre, and about to be entertained with a fictitious representation of distress. But as the pleasure depends chiefly on the degree of illusion into which the mind is drawn of the reality of the representation, so its effects on the audience will be exceedingly various, from the different degrees of intensity in the sympathetic feeling with which individuals are affected. This sympathy, in some, never goes so far as to make them forget that the representation is a fiction, or to prevent the full exercise of their judgment in estimating the merits of the performers; while others have their minds so deeply affected, as to be brought into a conviction of the reality of the scenes. This illusion usually commences with a complete consciousness of our real situation, but advances by degrees



to an almost complete forgetfulness of it, till the shifting of the scenes, the music, or some other interruption to the play rouses us from that absorption in thought, and ecstasy of sympathy. Though this state of the mind argues great merit in the performers, yet it must be remarked that some females susceptible of strong feelings, and delighting in violent emotions, court the approach of sympathy, till by this indulgence they are overcome by fainting.

Here the sympathetic affection is brought to the highest degree of which it is capable, by a fictitious representation: it is even equal to what the mind suffers from the sight of real misery, or death, but is not so permanent; for on recollecting the fiction, the sympathy with its effects gradually vanishes. Though such a state of the mind must be considered as painful, and extremely distressing, yet when the representation falls but a little short of producing these disagreeable consequences, it is to the generality of the audience a high entertainment; for the soul, being roused by passion and charmed by eloquence, is seized with the most lively and strong emotion, which is altogether delightful. We are pleased with the justness of character and sentiment, amused with the gradual discovery of the fable, as the play advances, and with the pathetic narration of virtue in distress, accompanied with a suitable action and modulation of voice, which help to strike the imagination and heighten the pleasure we receive from tragedy. "A virtuous man," says Seneca, "struggling with misfortunes, is such a spectacle as may give pleasure to the gods." To the gods it may, but not to sympathetic mortals; for in real misery, there is nothing to alleviate our sympathy, or divert our attention from contemplating the unhappy state of the sufferer, which is always painful, and often shocking. But we may and do feel an ecstatic pleasure at the judicious representation of a well written tragedy, from the half consciousness of the distress being fictitious. For how great soever the deception, there always lurks, at the bottom, a certain idea of fiction, in all we see; and this idea, though weak and suppressed, suffices to diminish the pain which we suffer from a contrary impression on the mind, of the reality of the scene. A view of the real distress would excite horror; but this by the actors is shown through a veil, which softens its features. The copy is always less vivid than the original; and this imperfection is one of the principal merits of fictitious representation. It is certain, however, that a tragedy well acted, often draws us into an absence to every thing, except a deep contemplation of the incidents of the representation. By a close attention to the progress of the play, that part of the audience capable of being strongly affected, is now and then brought into a dream of its reality, and which it is the interest of the actors to keep up by every possible deception.

It is this reverie which gradually takes place, from an artful deception, exciting sympathy of the mind corresponding to the degree of emotion with which it is affected, that constitutes a great part of the pleasure we receive in the theatre. But these sympathetic feelings are so agreeable, that we pay our money freely in expectation of the enjoyment we are to receive. It must, however, be remarked, that the unconquerable impulse of curiosity which seizes some persons for sights of misery and horror, and likewise the same general passion for tragical representations is always accompanied with an ardent expectation of hearing or seeing something new. This strong desire of novelty, natural to man, acts so universally and constantly on the mind, that it may be said to be inseparable from it, but exists with various degrees of force in different persons. It removes every degree of that disagreeable apathy or languor into which the mind unemployed naturally falls, and this circumstance, with the

others mentioned above, contribute to that exhilarating agitation of the spirits, in which our happiness, in every pleasurable pursuit, seems chiefly to consist. While the reverie subsists, into which we are imperceptibly drawn during the performance of a tragedy, there arises a strong desire, especially among the females, of exhibiting their sympathetic feelings, as an aimable part of their character, and this heightens their enjoyment of the play.

(To be continued.)

## ON COURAGE.

IN almost every man's life there are some occasions when his own or his friend's preservation from destruction depends upon his courage; it is therefore perfectly natural that, even in a highly civilized and polished state of society, courage should be held in the highest estimation, and cowardice looked upon with contempt.

We say that this is natural enough, because it is a quality inherent in our nature to admire whatever contributes to our welfare; but though perfectly natural, the admiration we bestow on courage is by no means so perfectly logical.

The courage of which people in general make such great account, is a mere and sheer matter of constitution—which a man has no greater share in producing than he has in regulating his stature, or the colour of his eyes. It is a quality which nearly all male animals possess, while in possession of perfect bodily health; and surely it is but small matter for self-gratulation, that a man has a certain share of the physical hardihood and ferocity of the bull-dog! In point of fact, exceeding physical courage is usually the quality of men who are as sluggish in mind as they are herculean in body, and rather deserves the title of insensibility than that of courage. Thus we find that the wrestlers, and other athletes of antiquity, were almost proverbial for stupidity; and the more modern blackguards, called prize-fighters, have been, with scarcely an exception, the most illiterate and brutal of the very dregs of society.

It must not be for a moment supposed that we are insensible to the real value of physical courage. Far from being so, we should be grieved indeed to find any of our friends deficient of that truly useful quality. But we would not have mere physical courage unduly cried up and cultivated to the neglect of that moral courage, without which it is either useless altogether, or fully as frequently a pest to society as a benefit, and everlastingly as likely to be perverted to the one as to be exerted to the other.

The ancients, though they were far enough from undervaluing physical courage, seem to have had a far truer, because more exalted notions than we moderns have of moral courage. One of them finely said, that there was no spectacle so pleasing to the gods, as that of a virtuous man nobly struggling against adversity. Now, in this saying, lies the strongest eulogium of moral courage, and the strongest rebuke of those who confine their notion of courage to that mere physical hardihood in which, as we have before observed, man is equalled by most, and exceeded by many male animals of the lower species.

It appears to us that what the world calls courage, and so highly eulogises, is for the most part mere matter of nervous insensibility, or a seeming daring of danger, which is in reality only insensibility to its existence; but true courage, the union of courage physical and courage moral, is quite another thing; it is the creature of the mind; it is inseparable from a cultivated intellect and severe virtue. Neither



a foolish man nor a wicked man can possess this only real courage. It looks with a steady and unwinking eye upon the coming peril, and takes all possible precaution against it. It does not seek the encounter, neither does it shun it; and the very danger becomes diminished by the steady and watchful care with which its approach is regarded.

There is another point in which moral courage deserves to be far more highly valued than it generally is. Physical courage, as has been remarked above, is a matter of constitution; but moral courage is the mind's own and determinate creation; and the highest moral courage and a very sufficient portion of physical courage are within the reach of any man who has virtue and a cultivated intellect. In point of fact, we doubt if a really religious man can be otherwise than really brave. Look at the long catalogue of our martyrs! men whose nerves were unstrung by age, imprisonment, want, and torture—aye! and even delicate women and children!—have borne the terrible agonies of the consuming flames, blessing God even with their last convulsive breath. Their courage must have resulted from piety; and though our happier lot is exempted from the terrible necessity which existed to them, we ought in mental discipline to imitate them until we, too, can at any, and every instant, look upon the most horrible peril unmoved and unappalled.

Moral courage is, in truth, another proof of the power of habit. We can train ourselves to the very perfection of it; and when we have once really done so, we can never again lose it. In the present state of society there are, thank Heaven, very few really pressing occasions for the exertion of physical courage; but even when these do occur, that kind of courage will be infinitely improved by its union with moral courage. For instance, the bravest man—physically—might shrink from encountering seven or eight ruffians armed with sticks; but supposing that man to have, in addition to his physical courage, a perfect mastery of the use of the broad sword, he would derive from that a moral courage almost amounting to contempt of the unsentimental ruffianism of his assailants; and this very feeling would do fully as much as any of his qualities towards enabling him to disarm and chastise his assailants and preserve his own property and life.

## THE AVATARS OF VISHNU.

(Concluded from p. 238.)

In his fifth avatar, Vishnu took the form of a Bramin dwarf, called Varuna, and sometimes, Irivikera, or the three-steps-taker. At the time of this avatar, Bali, now a monarch of Pandalon or Hell, had obtained by his meritorious penances the rule of heaven, earth, and hell; and he used the power thus obtained, so despotically, that the minor deities applied to Vishnu. Bali had been promised that no being of whatsoever kind should have power to dispossess him of his sovereignty, and Vishnu, consequently, at once resorted to artifice. Having transformed himself into a Bramin dwarf, he presented himself before Bali, and asked for as much ground, upon which to build a hut, as he could stride over in three steps. Bali readily granted a request so seemingly moderate, and to his great alarm and astonishment, the dwarf at three steps, bestrode earth, hell, and heaven. At witnessing this prodigious feat, Bali at once felt his inferiority, and submitted to Vishnu, who gave him rule in the lower regions, with permission to visit upper earth, on the November full moon of every year.

In the sixth avatar, Vishnu had the form of Rama, son of the king of Ayodi, to which form he was condemned by the malediction of Naredas, son of Brama, upon whom he had played the trick of transforming him into a human form of great beauty decked with a frightful ape's head. In this incarnation, Vishnu exerted himself in propagating the doctrine of the Metempsychosis; and subdued Ravana, king of Ceylon, who was violent in his opposition to him. In the seventh avatar, Vishnu had the form of a man named Belapatra, and performed prodigious feats of heroism, in clearing the earth of giants and oppressors.

On the eighth avatar, Vishnu, as Parassaruma, endeavoured to render mankind universally virtuous, and contemptuous of merely worldly things. Having vanquished the kings of the race of the sun, he gave their territory to the Bramins, who had the ingratitude to refuse a home to the bestower of so magnificent a benefaction. The Ghaut mountains were at that time washed at their base by the sea. Hither Parassaruma betook himself, and begged of Varuna, the ocean god, to withdraw the sea for the space of an arrow's flight. Varuna easily promised this, but had no sooner done so, than he learnt to his great dismay, that the seeming Parassaruma was no other than Vishnu, whose arrow would doubtless wing its way over the whole waste of waters. Alarmed at such a prospect, Varuna applied to the god of death, who metamorphosed himself into the destructive white-ant, obtained access to the redoubtable bow of the disguised Vishnu, and gnawed its string almost through. When Vishnu, at the appointed time, drew his bowstring, it snapped in two, jerking the arrow only over so much space as now forms the coast of Malabar, which the waters instantly retired from. Enraged at his ill-success, Vishnu, now doubly angry with the Bramins, whose ingratitude had exposed him to so signal and galling a defeat, decreed that from that time forth, any Bramin who might die on that coast should, despite of whatever merits he might possess, return upon earth in the form of an ass.

In the ninth avatar, Vishnu appeared on earth as a shepherd. He was the nephew of Cauzen, king of Madurah; and it having been foretold to that personage that he would lose his crown and his life by the hand of a son of his sister, he ordered all her children to be put to death as soon as born. Seven children had already fallen beneath this sanguinary order; but Vishnu being born in the semblance of the eighth, called Krishna, he commanded his mother instantly to send him to the care of a shepherdess called Aswadah, and to produce to the king a female child of that woman. He was obeyed, and though the king ordered a general massacre of children, his nephew was securely hidden by his nurse, and grew up to manhood, surrounded by shepherds and shepherdesses. Among the exploits of his youth, was that of destroying a terrible and hideous serpent, called calangam, which infested the banks of the river Yomondi. Giants and demons in great numbers, were destroyed and vanquished by him in this avatar; and having exterminated an army of the former, sent against him by his tyrannous uncle Cauzen, he crowned this marvellous feat by destroying that tyrant himself. After performing a variety of benevolent actions in favour of mankind, he was so much grieved at the prospect of a more wicked age than any he had witnessed, that he caused a hunter to put him to death, and to burn his body to ashes on the sea-shore.

The tenth avatar of Vishnu is as yet to come; and nearly a hundred thousand years have to elapse ere its commencement. In it, Vishnu will appear in the human form, and in the family of a Bramin. His name in this incarnation will be Caliohi; armed with a flaming scymetar, and mounted

on Bigelshar, a steed of wondrous size and swiftness, he will traverse the earth in every direction, destroying all men and all things, until chaos shall come again, when a new world will spring forth out of the dark void.

Even the least attentive reader must have seen in the avatars of Vishnu, a marvellous similarity to the metamorphoses of the Grecian deities; and there is no doubt that the former, taking their origin in exaggerated human deeds, wild figments of fancy, and a dark glimmering of traditional truth, gave rise to the latter, habits, climate, and circumstances modifying the latter so far as to produce the various differences between the two.

### EASTERN MAGNIFICENCE.

Though there was some exaggeration in the vast notion which for very many years Europeans entertained of the gorgeoussness and magnificence of the East, yet the statements of the most sober and matter-of-fact writers who have resided there, read rather like the splendid dreams of imaginative genius than like narratives of real life. Forbes, in his "Oriental Memoirs," gives an account of the splendid state of Asef, Nabob of Oude, whose riches almost surpass belief. Palaces, horses, elephants, and gardens, were but a portion of his possessions; costly furniture and trinkets being purchased for him from England alone, to the annual amount of 200,000*l.* Guns of the most exquisite workmanship, magnificent lustres, mirrors, girandoles, clocks of the most curious workmanship, and set with jewellery of the most costly description, were to be found in each of the twenty palaces of this wealthy prince; and some notion may be formed of the value of the property thus collected from the fact, that for two clocks of the expensive sort we have described, one Nabob paid a sum no less than 30,000*l.* sterling.

But though our Nabob had a perfect passion for every thing that was expensive and splendid, he was quite destitute of any thing like taste or science. His costliest treasures were interspersed with the most trumpery toys; there being as a clever writer tells us, a wooden cuckoo-clock placed close to a superb time-piece which cost the price of a diadem; and a valuable landscape of Claude Lorraine suspended near a board painted with ducks and drakes; and though he had the implements of all the arts and sciences he had no knowledge of the principles or practice of any one of them! In jewellery he was especially curious and wealthy, his jewels being valued at the enormous sum of 800,000*l.* sterling; and among these precious treasures the Nabob might daily be seen handling his costly trinkets with all the enjoyment of a young child. But even beyond all his own personal magnificence, his lavish expenditure at the marriage of his adopted son, the Vizier Aly, will best serve to give us an adequate idea of the Nabob's vast wealth.

The marriage in question took place at Lucknow, in the year 1795. In the neighbouring plains a vast camp was formed; two of the numerous tents alone costing the vast sum of 50,000*l.* sterling! The tents in question were about sixty feet high, sixty wide, and one hundred and ten long, and were composed of very strong cotton cloth, lined with the finest English broad cloth, in stripes of different colours, and with cords of silk and cotton. The jewels with which his highness was literally loaded were valued at 2,000,000*l.* sterling, and the principal apartment was lighted with 200 girandoles of the most costly workmanship, the like number of glass shades with wax candles, and several hun-

dred flambeaux; and the reflection of their numerous lights from the profusion of gems by which the company were decorated, was so brilliant as to be really painful to the eyes.

As usual in the East, the bride and the bridegroom were both very young, the former being only ten years of age, and the latter only thirteen; and they were both covered with expensive and beautiful jewellery. From the encampment the company proceeded to one of the most extensive and beautiful of the Nabob's gardens, situated at about a mile distant. Upwards of 1200 elephants completely and richly caparisoned were drawn up in line; about 100 of them in the centre, bearing howdas or castles, thickly and strongly ornamented with silver. On the largest of the elephants, and in the most costly of the Howdas, sat the Nabob himself; on his left was the young bridegroom, and on his right the British resident at Lucknow; the native nobility and foreigners of distinction occupying the remainder of the Howdas. All along the road from the encampment, each side of the way was lined with bamboo-work, in the forms of arches, towers, &c. the whole of which were thickly hung with glass lamps. In front, and at each side of the procession, were 200 platforms, supported by bearers, and upon each platform were two dancing girls, and two musicians, the former being most splendidly though meretriciously attired, and dancing as they were borne along. At almost every step taken by the elephants artificial earthquakes threw up fiery stars; rockets rushed through the air; and wooden shells bursting high up above the earth threw out fiery serpents, which in their turn exploded in every direction. It was completely night when the procession started, but the lamps which lined the road, the vast number of fireworks which were perpetually exploding, and the glare of the flambeaux, carried by 3000 attendants, specially appointed to that duty, turned the natural darkness into a brilliancy quite dazzling.

As the procession moved very slowly it was fully two hours in traversing the mile of space between the camp and the garden. On arriving there the company descended from their elephants at the gates, and suddenly found themselves amid a perfect blaze of various coloured lamps, with which both the walls and the trees were profusely covered. In the centre of the garden stood the spacious and elegant summer-house, in the chief apartment of which a sumptuous repast was served, consisting of all the most choice articles of both European and Indian *cuisine*, followed by wines and fruits of the most exquisite description. The spacious *salle à manger* was lighted by numerous girandoles and lustres, and musicians and dancing girls, to the number of 200, were present for the amusement of the company, who did not retire from the gay scene until the dawn of the morning.

The procession and feasting were repeated on the two following nights; and the expense of the three nights, as the Nabob, with his usual vanity, observed to one of his English visitors, amounted to upwards of 800,000*l.* sterling! Above 100,000*l.* for the pomp and luxury of a few hours! To that what is the grandest of the banquets of the potentates of Europe? Economy—nay, very parsimony!

IRRIGATION IN INDIA.—The culture of a large portion of India depends upon irrigation. To promote this, tanks have been constructed in immense numbers, and the repairs and restoration of reservoirs form a heavy charge upon the government. These tanks are constantly liable to accidents; and in one district of the Madras presidency, North Arcot, no less than eleven hundred burst in one year, 1827.—*Thornton's India.*

## ON SCULPTURE.

**SCULPTURE** is an art of much more simplicity and uniformity than painting: it cannot, with propriety and the best effect, be applied to many subjects: the object of its pursuit may be comprised in two words, form and character; and those qualities are presented to us but in one manner, or in one style only; whereas the powers of painting, as they are more various and extensive, so they are exhibited in as great a variety of manners.

The Roman, Lombard, Florentine, Venetian, and Flemish schools, all pursue the same end, by different means: but sculpture having but one style, can only to one style of painting have any relation; and to this (which is indeed the highest and most dignified that painting can boast), it has a relation so close, that it may be said to be almost the same art operating upon different materials.

The sculptors of the last age, from not attending sufficiently to this discrimination of the different styles of painting, have been led into many errors. Though they well knew that they were allowed to imitate, or take ideas for the improvement of their own art from the grand style of painting, they were not aware that it was not permitted to borrow in the same manner from the ornamental. When they endeavour to copy the picturesque effects, contrasts, or petty excellencies of whatever kind, which not improperly find a place in the inferior branches of painting, they doubtless imagine themselves improving and extending the boundaries of their art by this imitation; but they are in reality violating its essential character, by giving a different direction to its operations, and proposing to themselves either what is unattainable, or at best, a meaner object of pursuit. The grave and austere character of sculpture requires the utmost degree of formality in composition; picturesque contrasts have here no place; every thing is carefully weighed and measured, one side making almost an exact equipoise to the other: a child is not a proper balance to a full grown figure, nor is a figure sitting or stooping a companion to an upright figure.

The excellence of every art must consist in the complete accomplishment of its purpose; and if, by a false imitation of nature, or mean ambition of producing a picturesque effect or illusion of any kind, all the grandeur of ideas which this art endeavours to excite be degraded or destroyed, we may boldly oppose ourselves to any such innovation. If the producing of a deception is the summit of this art, let us at once give to statues the addition of colour which will contribute more towards accomplishing this end than all those artifices which have been introduced and professedly defended on no other principle but that of rendering the work more natural; but as colour is universally rejected, every practice liable to the same objection must fall with it. If the business of sculpture were to administer pleasure to ignorance, or a mere entertainment to the senses, the Venus of Medici might certainly receive much improvement by colour; but the character of sculpture makes it her duty to afford delight of a different, and perhaps of a higher kind—the delight resulting from the contemplation of perfect beauty: and this, which is in truth an intellectual pleasure, is in many respects incompatible with what is merely addressed to the senses, such as that with which ignorance and levity contemplate elegance of form.

The sculptor may be safely allowed to practise every means within the power of his art to produce a deception, provided this practice does not interfere with or destroy higher excellencies. On these conditions, he will be forced, however loath, to acknowledge, that the boundaries of his art

have long been fixed, and that all endeavours will be vain that hope to pass beyond the best works which remain of ancient sculpture.

Imitation is the means and not the end of art; it is employed by the sculptor as the language by which his ideas are presented to the mind of the spectator.

Poetry, and elocution of every sort make use of signs, but those signs are arbitrary and conventional: the sculptor employs the representation of the thing itself, but still as a means to a higher end,—as a gradual ascent, always advancing towards faultless form and perfect beauty. It may be thought, at the first view, that even this form, however perfectly represented, is to be valued, and takes its rank, only for the sake of a still higher object, that of conveying sentiment and character as they are exhibited by attitude and expression of the passions; but we are sure, from experience, that the beauty of form alone, without the assistance of any other quality, makes of itself a great work, and justly claims our esteem and admiration. As a proof of the high value we set on the mere excellence of form, we may produce the greatest part of the works of Michael Angelo, both in painting and sculpture, as well as most of the antique statues, which are generally esteemed in a very high degree, though no very marked or striking character or expression of any kind is represented.

But, as a stronger instance that this excellence alone inspires sentiment, what artist ever looked at the Torso without feeling a warmth of enthusiasm as from the highest efforts of poetry? From whence does this proceed? What is there in this fragment that produces this effect, but the perfection of this science of abstract form?

A mind, elevated to the contemplation of excellence, perceives, in this defaced and shattered fragment, *disjecta membra poetæ*, the traces of superlative genius, the reliques of a work on which succeeding ages can only gaze with inadequate admiration.

It may be said, that this pleasure is reserved only to those who have spent their whole life in the study and contemplation of this art; but the truth is, that all would feel its effects if they could divest themselves of the expectation of deception, and look only for what it really is, a partial representation of nature. The only impediment of their judgment must then proceed from their being uncertain to what rank, or rather kind of excellence, it aspires, and to what sort of approbation it has a right. This state of darkness is, without doubt, irksome to every mind; but by attention to works of this kind, the knowledge of what is aimed at comes of itself, without being taught, and almost without being perceived.

The sculptor's art is limited in comparison of others, but it has its variety and intricacy within its proper bounds; its essence is correctness; and when to correct and perfect form is added the ornament of grace, dignity of character, and appropriate expression, as in the Apollo, the Venus, the Laocoon, Moses of Michael Angelo, and many others, this art may be said to have accomplished its purpose.

**COFFEE IN INDIA.**—The cultivation of coffee in India is of recent introduction, the first plantation having been established in 1823.—*Thornton's India.*

**SCHOLASTIC COMPETITION.**—The degree of talent and industry displayed by boys is an erroneous index to their future character as men. The fortunate competitors for school and university honours are not always—perhaps it may be said not often—eminent in after life; whilst the men who have failed in attaining these distinctions, not unfrequently exhibit a degree of ability of which their early years afforded no indication.—*Ibid.*

*View of Peter Botte's Mountain.*

## PETER BOTTE'S MOUNTAIN IN THE MAURITIUS.

When Napoleon Buonsparte described the English as being a "nation of shopkeepers," he surely overlooked divers and sundry qualities for which we are to the full as remarkable as we are for our love of "turning the penny." For our own particular part we should be very much inclined to describe our worthy though rather eccentric compatriots as a "nation of mountain-climbers." To climb, seems to be one of the very conditions of English existence. Andes or Alps, the Pyrenees or Pompey's pillar, any height, any where, must be climbed, or we should deem ourselves shorn of a capital portion of our national reputation.

Some years ago we remember to have been both delighted and astonished with a racy and sparkling account, published, if our memory do not deceive us, in the "New Monthly No. 241.

Magazine," of the "ascent of Mount Blanc," by John Auldjo, Esq. The "hair-breadth 'scapes," and indomitable perseverance of that gentleman we thought would never be any thing like paralleled, by even the most enthusiastic votaries of the somewhat perilous as well as laborious pastime of climbing. We erred, however. His merits, whether as an indefatigable and undaunted climber, or as a brilliant and gifted writer, remain undiminished; but even the ascent of Mont Blanc, that monarch of mountains, crowned with his "diadem of snow," must yield the *pas* to the feat of reaching the summit of Peter Botte's mountain; a feat which we may venture to prophecy will never be exceeded in its own peculiar line of adventurousness.

The island of Mauritius is situated near the eastern coast

of Africa, and still nearer to the Isle of Bourbon,\* and received its present name in honour of Maurice, prince of Orange. Among the many proofs of the action, at some distant period, of volcanic power in this island, is the great number it possesses of lofty and oddly-shaped mountains, which look as if thrown violently heavenward by the throes of the struggling earth, and disposed in their present form by their sudden and undirected descent. Whether for the oddity of its appearance or the vast height of its craggy mass, the mountain of which our artist has given a very faithful likeness, is chief of even the mountain-eccentricities of the Mauritius. It looks less like a mountain than like a conglomeration of mountains, and the classical reader while gazing at it can scarcely fail to think of the war of the giants, and fancy that certain of their mountainous missiles met here and became one by the mere force of their collision.

The inhabitants of the island have a tradition, and we can see no good ground for doubting of its correctness, that this oddly shapen mass takes its name from one Peter Botte, who contrived to ascend to its summit in safety, but fell while descending and broke his neck with the fall. A more convenient spot for the facile dislocation of the vertebræ, it would not be easy for mother earth in any of her various aspects to afford; and it seems unlikely that any thing less than so awful an accident as that alluded to in the tradition, should procure for so unromantic a name as that of Peter Botte the honour of having a mountain for his namesake and memorial to all time. Whether Peter Botte did or did not break his neck in descending this mountain, or, indeed, whether such an individual as Peter Botte was ever within a hundred leagues of the island, is a matter which little concerns the interest of our present narrative. There stands the mountain! and a most unlikely spot upon which to drink to his Majesty's good health, we fancy our readers will think it. But so did not think the gallant officers of whose perilous and daring adventure we are about to give a brief account.†

It appears that from the time when tradition attributed so disastrous an issue to the descent of the unfortunate Peter Botte, down to the year 1831, no one was sufficiently emulous of Peter's fame and fate to attempt to reach the summit of that luckless person's huge namesake. In that year Captain Lloyd and Mr. Dawkins attempted the difficult adventure, and ascended to the top of the widest part of the mountain; but on reaching the commencement of the narrowest and most difficult part, which bears the name of the neck, they found that the means they had provided were insufficient for their farther progress, and accordingly commenced their descent, leaving the ladder behind them as a memorial of what they had accomplished. But though baffled in his first bold attempt, Captain Lloyd had a strong conviction that the want of success was owing solely to want of means; and in the following year, having provided every thing that seemed likely to facilitate their progress, that gentleman, with Lieutenants Taylor, Phillipot and Keppel, preceded and followed by several negroes and sepoys, carrying provisions and other necessaries, commenced their upward march.

After toiling for several hundred yards along a narrow

path abounding in loose stones and fragments of rock, of which latter one was not unfrequently detached, to the great peril of all beneath it, they reached the shoulder, where a scene suddenly burst upon their sight, by which they felt amply compensated for all their toil. The portion of rock upon which they stood was a mere ridge, of fifty or sixty feet long; below lay the woody and wild-looking scene through which they had so recently made their way; while in the opposite direction lay the craggy precipice, fifteen hundred feet in depth, and almost perpendicular from its summit to the plain beneath.

On reaching the spot where Captain Lloyd had formerly left the ladder, the real difficulties of the task became more apparent. It was planted at the foot of an almost perpendicular mass of rock, of double its own height, and rested upon a point rather than a ledge, of only a few inches more than its own width.

The negroes, like the Hindoos, use their toes nearly as deftly as they use their fingers; and a negro servant of Captain Lloyd's was now of most important service to our party. Having ascended to the topmost round of the ladder, this agile and fearless fellow took advantage of a sort of cleft in the almost perpendicular face of rock, of which we have already spoken, and up he went, now using his toes, and now his fingers, as though he were a veritable monkey.

A single false step, or the unexpected shifting of a stone, would have insured the destruction of the climber; and the party below watched in breathless anxiety every motion he made, until he fairly ensconced himself under what is called the neck—the comparatively narrow portion of the mountain immediately supporting the rounded summit. Having made good his way thus far, the negro now made fast the end of a rope which he had carried up with him, and throwing the other end to the party below, the four gentlemen climbed up by its aid; and, says the gallant lieutenant, "a more extraordinary situation I never was in." At the foot of the neck there was, on three sides, about six feet of tolerably level ground, bounded by the precipice; the fourth side being bounded by the dangerous ridge by which they had ascended. High above them rose the neck, supporting the huge mass of rock called the head, which is many feet broader than the supporting rock in every direction.

Even now there remained to be done the most difficult, and not the least perilous portion of the task. This was to convey a rope over the neck of the mountain, so as to obtain the means of making fast a ladder, by which to achieve the remainder of the ascent. Choosing the most favourable position—and "bad was the best"—Captain Lloyd, secured from falling by a rope held fast by his three fellow-adventurers, after several attempts, succeeded in performing this difficult operation; and the four at length succeeded in getting to the very summit of "the head." By means of ropes, they now hauled up "the meteor flag of England," and, uncorking a bottle of wine, they hoisted their flag, and drank to the good health of William the Fourth, the *Endavour* frigate, and the saluting battery of the island firing a salute; and the very negroes who had been left upon the shoulder of the mountain making the welkin ring with their joyous huzzas.

The adventurous and successful *partie quarré* now descended to the shoulder and dined; but as the evening began to darken down they returned to the head, where they had determined to bivouac for the night. While their brandy and cigars held out, our party of climbers enjoyed themselves tolerably well; but a stiff breeze arising during the night, they were too cold to sleep; and, in spite of tucking in the blankets, which seems to have been their principal occupa-

\* We may take this opportunity of impressing upon our readers the absolute necessity, in order to really understand what they read, invariably to refer to the map, whenever mention is made of a place with which they have not made a personal acquaintance.

† The substance of which we borrow from the lively account furnished by Lieutenant Taylor, one of the adventurous party, to the Geographical Society.

tion, they were all thoroughly stiff, weary, and comfortless, when they rose at day-break.

We must not omit to remark, that to all the other *agréments* of their situation, was added the fact of one of the party being so inveterate a somnambulist, that, to prevent his walking in his dreams over the sheer precipice, it was deemed necessary to make his leg fast to that of one of his companions!

Lieutenant Taylor describes the view of the island, and the sea lying tranquilly and beautifully below them, in the silvery sheen of the moon, as being the most beautiful scene he ever looked upon. A very striking effect was produced, too, by a rocket which they discharged, and some blue lights which they burned in the early part of the night.

In the morning, though stiff, chilled, and as hungry as hunters, they worked indefatigably for between four and five hours, in making a hole on the very top of the head. In this hole they fixed their ladder, with a barrel, and a long staff bearing the union jack; and then, having given three times three cheers, commenced their descent, which they safely accomplished, and arrived in the town in time to dine amid the cheers and congratulations of the inhabitants, and, above all, of their compatriots.

Though, carried away by the animated recital of the gallant officer, we have adopted his own tone of mere narrative; there are two points upon which we cannot conscientiously abstain from remarking. In the first place, this feat, like the ascension of Graham, Green, and the rest, in balloons, is a sheer matter of vanity. No good can result from it, while the peril of much evil is incurred; and, except for the sake of being talked about, the man who scales a mountain or takes an aerial voyage in a balloon would be just as wisely employed in poking his hand into a fierce fire, and just as worthily employed in grinning through a horse collar, or running in a sack. Common sense can see nothing in any of these feats to deserve praise—indeed, nothing which does not deserve censure. The other remark we would make is simply this—the person who performed the most difficult part of the task was not “a gallant son of Neptune,” but—a negro!

### THE PEARL FISHERS OF INDIA.

It is a curious fact, and one which ought to prevent any absurd and excessive love of personal decoration, that silk, the most costly material of dresses, is produced by an insect; and pearls, among the most costly articles of decoration, by an oyster, and, indeed, as very many of the most intelligent naturalists affirm, only by a diseased oyster.

The season for pearl-fishing commences in February, and lasts until about the middle of April, and the following is the course pursued at the principal station. The station in question, is situated about twenty miles seaward from a place called Condutchey, where the fleet of boats, masters, and most of the fishers reside. The submarine banks, upon which the oysters are found, are divided into seven portions, each of which is fished only once in seven years. By this arrangement, the oysters in each division have sufficient time to come to their full growth, and each portion is well fished of all the largest and most promising oysters, which would be quite impracticable in so brief a season, if the whole extent were gone over at once. Indeed, short as the season necessarily is, as it must be terminated by the southern monsoon, it is practically rendered still shorter by one-half: partly by the frequent appearance of sharks, which,

of course, prevent the divers from descending, and partly by the occurrence of various Hindoo and Mahometan festivals, during which no one will dream of working.

During the greater part of the year, the village of Condutchey presents to the eye of the beholder nothing but an assemblage of truly wretched huts, situated in a crescent-shaped bay. But during the fishing, this petty place is crowded by thousands of men, of various country and colour, residing in tents or temporary huts, occupied as shops for supplying all the demands consequent upon so vast a congregation of men.

At ten o'clock at night, a gun is fired from the adjacent fort of Arippe, and the fleet of boats sets sail before the land breeze. By about daybreak they reach the banks, and make the most of their time from then until the rising of the sea-breeze, about noon, which warns them to return. Each boat, beside the director or steersman, has a crew of twenty men, ten of whom row the boat, and pull up the divers when they give the signal. With the toes of one foot, the diver grasps a rope, to which is attached a tolerably heavy stone to accelerate his descent, and with the toes of the other foot he carries a net-work bag, in which to put the oysters as he collects them. Taking hold of another rope with his right hand, and pressing his nostrils tightly together with the left, he leaps from the boat. As soon as he reaches the bottom, he slings the bag round his neck, grasps right and left at all the most promising oysters, and on finding his strength exhausted, makes a signal by pulling the rope in his right hand, withdraws his hold of the rope to which the stone is attached, and which is pulled up after him, and is speedily hauled with his spoils into the boat.

The longer the diver can bear to remain submerged, the greater of necessity is his value. Few can remain below for more than from two to three minutes; but some divers have been known to do so for five minutes, and one very extraordinary one for as many as six. So violent is the pressure upon them while beneath, that it is quite common for blood to gush profusely from their mouths and nostrils on their reaching the boat; and yet the poor fellows, five out of each ten going down at a time, will dive as often as forty or fifty times during the few hours of their being at work, and bring up about five or six score of oysters at each time.

Heavy as the task is in its very nature, and under the most favourable circumstances, it is rendered doubly bad by the danger the divers are in of being devoured by the rapacious sharks. This danger is so appalling to even the boldest and the most experienced, that the dread of it would most probably prevent the pearl-fishery from being any longer carried on, but for a superstition to which the divers attach great importance—that, namely, of “shark-conjuring.”

A set of impostors, called shark conjurors, pretend to have the power, by certain prayers and ceremonies, of preventing the sharks from molesting the divers. At sunrise, when the work of the absent divers is just about to commence, the shark-conjurors take their station on the beach, muttering some unintelligible gibberish. This they continue to do until the fleet is in sight on its return; and during all that time they must neither eat nor sleep, their prayers in case of their doing so being no longer efficacious. To make up for their abstinence as to food and sleep they are permitted to drink *ad libitum*, and of this permission they avail themselves to such an extent that they are frequently in a state of perfect intoxication, long before the return of the fleet. Happily for the poor divers, their own wonderful agility in the water, and the vigilance with which their fellows in the boat watch for their slightest signal, are somewhat more efficient protection against the ravages of the sharks than

the muttered gibberish of the impostors. Busy as the diver is in filling his bag with oysters, he looks sharply out for his enemy the shark. If one happen to approach, the diver agitates the bottom so as to render the water sufficiently muddy to obscure the monster's vision, and pulls sharply at the rope. At that well-known signal all hands in the boat lend their strength to the rope, and the diver is quickly hauled safely into the boat. Sometimes, indeed, an unfortunate diver is surprised, in spite of all his caution, and devoured ere he can give the signal; and sometimes he is torn limb from limb, even as he is being drawn rapidly upward; but these terrible calamities are of comparatively rare occurrence.

When the fleet returns to shore, the oysters of each proprietor are laid in his proper division or enclosure, where they speedily die and begin to putrefy. This is done because to open the living oyster requires a certain degree of force, in the application of which there is considerable risk of injuring the pearl. When putrefaction is sufficiently advanced, the oysters are opened and carefully examined, and if no pearl be visible in the shell the oyster is boiled.

Generally, the owners of the boats, and renters of the oyster banks pay the divers certain fixed wages; but sometimes an agreement is made by which the divers have one-fourth of the produce, and their employers the remaining three-fourths.

Though this trade seems at first sight to be one at which prodigious fortunes must be made, it is in truth a very precarious trade in which to embark capital. The rent of the bank, and the expenses of fishing it are prodigious and certain, while the produce of a whole boat-load of oysters is frequently insufficient to pay a single diver for his day's work. And in addition to the precariousness inseparable

from the very nature of the pursuit, the pearl merchants are shamefully plundered by the men who are employed in searching the oysters. These men work, it is true, under the eyes of vigilant inspectors, but their dexterity in their dishonest sleight-of-hand is so great, that no vigilance can keep them honest; and as they take care to steal the largest and finest pearls, their conduct is a very grievous evil. For one of their modes of secreting the pearls, their employers have hit upon a mode as efficient as ludicrous. When it is suspected that a pearl has been swallowed—and that is the most frequent mode of secreting them—the suspected delinquent is placed in solitary confinement and soundly drenched with strong emetics.

Pearl-dust is used in polishing the pearls and rounding them as we receive them; the portion taken from one pearl in the process of cleaning it, serving to round and polish another. The round pearls are the most admired, but they are generally very inferior in size to the oval or pear-shaped ones. One of these, in the possession of a late sovereign of Persia, was above an inch across, and above an inch and a half in length; and it was valued at the enormous sum of above 50,000*l.* sterling.

When we reflect upon the hardships endured by the divers, and upon the frightful waste of life caused by the fevers which take their origin in the effluvia of the putrefying oysters, we could almost wish that our ladies, and that princes were destitute of their ornaments of pearl, beautiful as they unquestionably are, rather than that a mere luxury should be procured at the expense of so much evil. But luxury is too strong for philosophy, and probably centuries will elapse ere human life will cease to be embittered and wasted in this, probably, severest of all the pursuits of human beings.

## NO. VIII.—SELF-INSTRUCTOR IN ASTRONOMY.

### VENUS. ♀

VENUS is the second planet in the system; moving in an orbit round the sun, distant about forty-eight millions of miles from that luminary. She appears to us extremely brilliant,



so much so, as to be occasionally visible in daylight. Her illuminated surface presented to us appears at times like the new moon horned; at other times oval or gibbous. The real diameter of Venus is nearly the same as that of the earth, viz.—about 8000 miles, and is probably

a globe composed of similar materials; the period of her revolution round the sun is 224 days and 17 hours, nearly eight months of our time; and being comparatively near that luminary, can be seen by us for a short time before sunrise or sunset.

By means of very powerful telescopes, mountains have been observed on the planet Venus, by which her diurnal motion is ascertained to be performed in about twenty-three hours and a half; and her axis having a greater degree of obliquity to her orbit, and that of the earth, the variations of her seasons are more extreme than with us.

As Mercury and Venus both revolve in orbits which are circumscribed by that of the earth, they are termed inferior planets—perhaps more properly interior—while those planets whose orbits are beyond that of the earth, are called superior planets, or, properly speaking, exterior.

### MYTHOLOGICAL HISTORY OF THE PLANET VENUS.

The ancient Egyptian name of this planet was Athor, the same as the goddess Sri of the Hindoos, who was said to be produced from the sea. The natives of Syria distinguished this planet by the name of Venus, out of respect, it would appear, to Pharaoh's daughter, whom Solomon betrothed, and for her sent a magnificent equipage, in the form of a swan, with cherubs, doves, &c. whence we have the representation of Venus, drawn by doves, and surrounded by Cupids. The particulars referred to, as they are expressed with more simplicity, beauty, and apparent truth, than in any other account of the subject to be met with, we shall give in the words of a luminous writer.

Alluding to Wood's work on Balbeck and Palmyra, he says, "In plate twenty-nine may be seen the figure of Solomon, very well carved; Queen Myra also, from Egypt, the daughter of Pharaoh; and Naamah, the mother of Rehoboam. This figure of him is, in some parts of the heathen mythology, represented as Jupiter, because mounted on an eagle, and soaring up to heaven. The true metaphor is, the representation of God's power in raising him up to be the greatest, wisest, and most favoured on earth; similar to what Moses represents to the Jews in the sixth chapter of Exodus, ver. 4.—'Ye have seen how I bare you on eagles' wings, and brought you unto myself.' A more lofty and



impressive metaphor could not have been put in writing. 'The lady with the tame stork, or ibis, eating bread from her mouth, and reclining under the shade of a willow tree, is Pharaoh's daughter. In the heathen mythology she is called Lida, that is, half the god; and the story is, that the king, in the shape of a swan, seduced her to marry him for his great riches. It was the magnificent chariot he sent to bring her home in that was so shaped, and which gave rise to the metaphor. The elegance and grandeur of it may be in some measure estimated by what the Scripture says of his own,—'The pillars were of silver, the bottom of gold, and the covering of purple.' Here, no doubt, surpassed him, and those that accompanied her were very little inferior; so we must believe when we remember the representation of Venus drawn by doves, and surrounded by Cupids, which had its origin from this excellent princess, sitting in her chariot, on leaving Egypt, which was ornamented behind with cherubs, and before with doves, as if in the act of flying to her husband. The other lady, with the ornamented crescent on her head, the bow in her hand, and most expressively feeling the point of an arrow with her finger, to try if it is sharp enough to kill game, while the dog as expressively fawns on her to go out, is Naamah, i. e. the good, the most beloved of all Solomon's queens. She was a great beauty, and exercised herself much in the use of the bow; for which reason, she was called Diana\* by the Syrians—that is, head goddess, and in the heathen mythology, the goddess of hunting. The Syrians paid her great adoration, and spread the metaphor of her divinity into Asia Minor, where she was worshipped, and at last had a fine temple erected to her at Ephesus. That temple was also called a wonder of the world, and was intended to equal the palace at Balbeck,† but never could. Her fame increased until the commencement of Christianity, when it gradually declined to silence.

Naamah was a Jewess, though said to be born out of the country; and Leah, from whom she derived her descent, wore the crescent on her head, as the family distinction of the elder daughter. For the same reason, Naamah wore it likewise. The metaphor was, that the male should represent the sun, and the female the moon. Joseph, in his celebrated dream, was shown the sun and moon, under the metaphor of his father and mother, bowing down to him.'

### CUNNING AND TALENT.

CUNNING people generally think themselves very clever; it is to be regretted that the error is commonly shared by other and better people, who are thus led to hold cunning in far less utter and hearty contempt and dislike than it deserves. Your very cunning man is so far from being the clever person

he supposes, that he in fact owes the very cunning upon which he prides himself, to a general weakness of mind of which he would be right sorry to suspect himself. His sword and shield—his weapon of both offence and defence, is cunning; with that he can almost always overcome and baffle far stronger minds, just as the fox could quite easily baffle the infinitely more noble elephant. But woe betide him if opposed to a more cunning man than himself! then his weapon is shivered to the very hilt, and he stands bared and helpless before his adversary.

If all the failures of cunning men could be brought under public notice, their contemptible quality would no longer be supposed to have any connexion with talent; for the more completely cunning men are, the more completely short-sighted are they also; and while taking the utmost pains to ~~overreach~~ one man, on some one point, they lay themselves open to him and all the world upon a score or so of others! A pretty kind of "talent" that, truly, which enables us to gain one guinea by some petty and shabby device, but, at the same time, causes us to lose the opportunity of gaining twenty guineas with half the trouble and double the honour!

Another proof that cunning is far more distinct than the multitude suppose it to be from talent, is to be seen in the fact that no one is so easily self-deceived as an extremely cunning man. He, clever fellow, can see every one's game, and no one can get even a peep at his! Yet somehow he always sees too far, and in endeavouring to avoid the plots which he supposes others might lay for him, but which in fact have never so much as entered their imaginations, plump he goes up against some ludicrous blunder which no man, having eyes in his head and making a proper use of them, could ever by any means stumble upon. Believing himself so much more adroit and quick-sighted than his neighbours, he never fails to add to his original shallowness of mind a good spice of acquired conceit; and not content with thinking himself the very perfection of cunning fellows, he would fain have other people to think him so. And accordingly he is ever full of anecdotes, being himself the invariable hero; he has made the best bargains, scented soonest and farthest off the advantage and profit of selling, when at a premium, the shares of the Joint Stock Company for the supply of ready-made timber in Jamaica, and of warming-pans in Sierra Leone; he it was who monopolised all the spice the very week before Christmas, and purchased every peck of coal in the Pool the very day before the navigation of the river was stopped by the "great frost;"—in short, if any thing particularly heartless, hateful, or contemptible, but "very cunning," is spoken, he either did it, advised it, or, at the very least, thought it would be done! Happily for the honestest and more honourable part of mankind, the vanity of "cunning little Isaac" is generally far more than a match for his cunning; he is so proud of displaying his base and contemptible weapon, that he very rarely can wield it with any formidable mischievous effect; so fond of talking of the petty and shabby knaveries of which he has been guilty, that he very effectually prevents any one from giving him an opportunity to perform similar tricks again.

Against the practice of cunning, paradoxical as the assertion may sound, we are far less anxious to warn our readers, than against its approval. But in truth we hold it impossible for intelligent and studious people to be cunning. There is requisite to the character of a perfectly cunning man a something of unspeakable narrowness and ignorance—his very wishes are petty, and of the earth, earthy; the advantages, as he deems them, which he aims at attaining to, by the exertion of his cunning, are of a nature which would

\* The mythologists inform us that Diana and Venus are but one and the same divinity; and Cicero says that she was thought to be the mother of winged Cupid.

† The Syrians, after the death of Solomon, and that the tribes had revolted, called him, metaphorically, the Sun, and his palace of Balbeck, the great temple of the Sun, (Heliopolis, according to the Greeks,) to which they appointed priests, and worshipped him as Apollo, under the similitude of a man, shining in robes of gold, and rays round his head; and their priests officiated there even down to the time of Plato's visiting them. Not only did the Greek merchants of Corinth copy the *clapiters*, (capitals,) that were upon the tops of the pillars, but also the ornaments, ox-heads, and wreaths, and cherubims, &c.; and the Ionic order was likewise copied by them, as may be gathered from Vitruvius, who says, 'Ion building a temple to Diana,' &c.

make them repulsive to a man of extended capacity and liberal feeling. But, unfortunately, men are not too prone, and especially very young men, to dig deep below the surface of things, and though they do not always imitate what they hear praised by others, they by far too frequently lend their voices to swell its praises still higher.

Still more clearly to explain our seemingly paradoxical assertion, we need only observe that, though we should most anxiously dissuade our readers from paying undue honour, or looking with undue admiration upon the perhaps necessary but certainly too much esteemed art of war, we should not feel it necessary to caution them against committing murder. An unwise admiration of war might be entertained by the gentlest and most innocent; but he who would wantonly imbrue his hands in blood must be already far beyond the influence of any admonition or instruction.

And so in the case of cunning; we hold it quite impossible for a well regulated mind to descend to the utter meanness of what is called cunning; but we do not hold it unlikely that persons, though themselves utterly free from this despicable quality, may be deluded by the mistaken praise of others into looking upon its possessors with respect instead of with contempt. All homage thus paid to vice or folly is so much injustice offered to virtue or wisdom; and we doubt if there would remain in existence one-tenth of the minor vices and follies which exist in such evil and annoying abundance, were it not that people are accustomed from their very childhood upwards to hear things called by names which do not fairly belong to them. Thus only, at all events, would it happen that ability has been attributed to men of cunning, men who at once avow that they have a great wish to overreach mankind; and while putting mankind upon their guard by the very avowal, lose ninety-nine out of every hundred of the fair opportunities they meet with of improving their property or otherwise advancing their particular interests, without injury to the interests or victory over the honest feeling of others. These advantages are the special reward of talent; and having them, it may, without any very great heart-heaviness, leave self-defeating activity and always unprofitable scheming to that marvellously shrewd and perfectly self-satisfied conjuror—CUNNING.

### ON THE VALUE OF A GOOD MEMORY.

THE art of printing, by multiplying copies, so as to put them within the easy reference of all classes of people, has lowered the value of a retentive memory. It is better to refer to the book itself, than to the man who has read the book. Knowledge is now ready-classed for use, and it is safely stored up in the great common-place books of public libraries. A man of literature need not encumber his memory with whole passages from the author he wants to quote; he need only mark down the page, and the words are safe.

Mere erudition does not, in these days, ensure permanent fame. The names of the Abbé de Longuerue, and of the Florentine librarian, Magliabechi, excite no vivid emotions in the minds of those who have heard of them before; and there are many, perhaps not illiterate persons, who would not be ashamed to own that they had never heard of them at all; yet these men were both of them, but a few years ago, remarkable for extraordinary memory and erudition. When M. de Longuerue was a child, he was such a prodigy of memory and knowledge, that Louis XIV. passing through the Abbé's province, stopped to see and hear him. When he

grew up, Paris consulted him as the oracle of learning; his erudition, says D'Alembert, was not only prodigious, but actually terrible. Greek and Hebrew were more familiar to him than his native tongue. His memory was so well furnished with historic facts, with chronological and topographical knowledge, that upon hearing a person assert, in common conversation, that it would be a difficult task to write a good historical description of France, he asserted that he could do it from memory, without consulting any books. All he asked was to have some maps of France laid before him; these recalled to his mind the history of each province; of all the fiefs of the crown of each city; and even of each distinguished nobleman's seat in the kingdom. He wrote his folio history in a year. It was admired as a great curiosity, in manuscript; but when it came to be printed, sundry gross errors appeared: he was obliged to take out several leaves in correcting the press. The edition was very expensive, and the work at last would have been more acceptable to the public if the author had not written it from memory. Love of the wonderful must yield to esteem for the useful.

The effect which all this erudition had upon the Abbé de Longuerue's taste, judgment, and imagination, is worthy of our attention. Some of his opinions speak sufficiently for our purpose. He was of opinion, that the English had never done any good since they renounced the study of Greek and Arabic for geometry and physics. He was of opinion, that two antiquarian books upon Homer viz. *Antiquitates Homerica* and *Homeri Gnomologia*, are preferable to Homer himself. He would rather have them, he declared; because with these he had all that was useful in the poet, without being obliged to go through long stories which put him to sleep. "As for that madman, Ariosto," said he, "I sometimes divert myself with him." One odd volume of Racine was the only French book to be found in his library. His erudition died with him, and the world has not profited much by his surprising memory.

The librarian, Magliabechi, was no less famous than M. de Longuerue for his memory, and he was yet more strongly affected by the mania for books. His appetite for them was so voracious, that he acquired the name of the glutton of literature. Before he died, he had swallowed six large rooms full of books. Whether he had time to digest any of them we do not know, but we are sure that he wished to have done so for the only line of his own composition which he has left for the instruction of posterity, is round a medal. The medal represents him sitting with a book in his hand, and with a great number of volumes scattered on the floor round him. The candid inscription signifies, that to become learned it is not sufficient to read much, if we read without reflection. The names of Franklin and of Shakespeare are known wherever literature is cultivated, to all who have any pretension to science or genius; yet they were neither of them men of extraordinary erudition, nor from their works should we judge that memory was their predominant faculty. It may be said, that a superior degree of memory was essential to the exercise of their judgment and invention: that without having treasured up in his memory a variety of minute observations upon human nature, Shakespeare could never have painted the passions with so bold and just a hand: that if Franklin had not accurately remembered his own philosophical observations, and those of others, he never would have made those discoveries which have immortalized his name. Admitting the justice of these assertions, we see that memory to great men is but a subordinate servant, a treasurer who receives, and is expected to keep faithfully, whatever is committed to his care; and not only to preserve

faithfully all deposits, but to produce them at the moment they are wanted. There are substances which are said to imbibe and retain the rays of light, and to emit them only in certain situations. As long as they retain the rays, no eye regards them.

It has been observed, that a recollective and retentive memory are seldom found united. If this were true, and that we had our choice of either, which should we prefer? For the purposes of ostentation, perhaps, the one; for utility, the other. A person who could repeat from beginning to end the whole Economy of Human Life, which he had learned in his childhood, might, if we had time to sit still and listen to him, obtain our admiration for his extraordinary and retentive memory; but the person who, in daily occurrences or interesting affairs, recollects at the proper time what is useful to us, obtains from our gratitude something more than vain admiration. To speak accurately, we must remark, that retentive and recollective memories are but relative terms; the recollective memory must be retentive of all that it recollects; the retentive memory cannot show itself the moment it becomes recollective. But we value either precisely in proportion as they are useful and agreeable. Just at the time when philosophers were intent upon trying experiments in electricity, Dr. Heberden recollected to have seen, many years before, a small electrical stone, called tourmalin, in

the possession of Dr. Sharpe at Cambridge. It was the only one known in England at the time. Dr. Heberden procured it, and several curious experiments were made and verified with it. In this instance it is obvious, that we admire the retentive local memory of Dr. Heberden, merely because it became recollective and useful. Had the tourmalin never been wanted, it would have been a matter of indifference, whether the direction for it at Dr. Sharpe's at Cambridge had been remembered or forgotten. There was a man, who undertook, in going from Temple Bar to the farthest part of Cheapside, and back again, to enumerate at his return every sign on each side of the way in its order, and to repeat them, if it should be required, either backwards or forwards. This he exactly accomplished as a playful trial of memory. This affords us a moment's entertainment; but if we were to be serious upon the subject, we should say it was a pity that he did not use his extraordinary memory for some better purpose. The late king of Prussia, when he intended to advance Trenck in the army, upon his first introduction gave him a list of the strangest names which could be picked out, to be learned by rote. Trenck learned them quickly, and the king was much pleased with this instance of memory; but Frederick would certainly never have made such a trial of the abilities of Voltaire.

(To be continued.)

#### ON THE EFFECTS OF TRAGICAL REPRESENTATION ON THE MIND COMPARED WITH THOSE THAT TAKE PLACE IN VIEWING REAL SCENES OF DISTRESS.

(Concluded from p. 245.)

From this last observation, as well as from those mentioned before, it is easy to perceive how exceedingly our emotions, on these occasions, differ from those painful feelings with which the human mind is affected in viewing real scenes of distress. In this last case the heart of the good man is opened to pity and benevolence, in the indulgence of which he in some degree alleviates his sympathetic feelings; but it is certain that many resort to the theatre nowise remarkable for their charity, and who studiously avoid all sights of real misery. This arises not from the want either of compassion for the sufferers, or of that propensity inherent in mankind to view scenes of distress, but from the passions, common to all, being in them overbalanced by a mean and selfish disposition. When their desire of tragical excitement becomes so ardent as to overpower their avarice, they resort to the theatre; they are often in the crowd at public executions; and in both places exhibit as much of the external signs of a sympathetic sorrow as the more generous and humane, for no demand in either case is made on their pockets.

In such situations, there being nothing to counteract their sympathetic feelings, they freely indulge them in hopes of abating part of that obloquy they are conscious of deserving for want of charity to the poor in distress. But their hopes are frustrated; for, from the uniformity of their character, they too frequently discover to all around them the obduracy of their hearts and sordid disposition, when assistance is wanted to relieve the unfortunate. These hypocrites in humanity, like all other false pretenders to virtue and goodness, from a desire to hide their foible, constantly preach up charity and benevolence. In all scenes of real misery, they, like the priest and the Levite, in the parable of the compas-

sionate Samaritan,\* turn their eyes away and pass on the other side of the road, lest they should be compelled to some act of benevolence, suggesting a thousand subterfuges to hide, even from themselves, the degrading consequences and galling reflections which must result from such conduct.

But to return to our subject. If we take a review of the facts and observations in this dissertation, it will be found that the pleasing melancholy which we enjoy in the theatre is not the result of compassion alone, or of pity, or of any other simple affection of the mind; but is the consequence of several causes, the combined action of which produces this effect. Sympathy is, no doubt, the most powerful of them; but without the aid of the other concurring causes mentioned, it would fall greatly short of producing that degree of indulgent compassion, with which the generality of the audience during the performance of a tragedy are affected. For though none of the circumstances mentioned above, which contribute to a belief of the reality of the representation, taken singly, are of much avail in this way, yet their united force acts powerfully on the mind in producing and heightening the melancholy pleasure we receive in the performance. Take away even the company, the music, and the lights, as at a rehearsal in the morning, and how insipid is the enjoyment to what we experience in the evening, with every requisite to carry on the delusion, and to heighten our pleasure! The enjoyment we receive in the theatre from tragical representations, is of a compound nature, arising from a fluctuation of passions and emotions, of which sympathy seems to be the leading and predominant affection of the mind, the others being subordinate, but each

\* Luke x. 30.

contributing its share towards the increase of our happiness. The sympathy we bestow on real objects of distress is of a more simple nature, being associated with benevolence only, and a small degree of curiosity. At public executions it is evidently curiosity that first seizes the mind; the impossibility of giving the smallest relief to the sufferer annihilates every hope of affording it, and sympathy, of course, acts only a subordinate part.

We have, in the earlier part of this article, endeavoured to throw some faint light on the several causes which operate on the mind in raising that sympathetic sorrow with which we are affected during the representation of a tragedy. We have likewise attempted to distinguish between the melancholy pleasure we receive on such occasions, and the disagreeable sensations with which we are affected in scenes of real distress. It will be found that in both cases there is an excitement of the mind, which mankind eagerly seek after with a solicitude proportioned to the expected degree of emotion. If the operation of such excitements of the mind is well understood, there will be no difficulty in accounting for the pleasure we receive from less degrees of the same fixed attention, in reading, contemplation, conversation, declamation, business, card playing, shows, and every other species of study or amusement; for without excitement neither happiness nor misery can exist.

### GOOD AND ILL LUCK.

WERE mankind to exert but half as much pains and ingenuity in amending their ways as they exert in justifying them, "Utopia" would no longer be read as a pleasant dream, never to be realized. Oh the ten thousand excellent apologies that are ever ready to leap to the lips, and there usurp the place of the frank acknowledgment of error, heralding the honest and firm determination to err no more!

Abundantly provided as men are with excuses, they have some which they use far more frequently than they use others; a sort of pets, which the good folks fancy can never be out of place or ill timed. Chief among these favourite ones are "Good Luck" and "Ill Luck." By the former, men speak of the prosperity of others, however well deserved because well earned; and by the latter, they deprecatingly forestal all censure upon their own idleness, extravagance, folly, incapacity, or vice!

"Bought the Oaks estate, eh? Could not have cost him a sovereign less than five thousand! Ah! some people have such luck! I remember when Smith would have been puzzled to find as many pence!" Such, we may be sure, will be the remarks we shall hear, if we tell a man, who has fooled away all his time and most of his money, that a neighbour, who has energetically as well as wisely and continuously improved both time and property, has at length made preparations for retiring from his toil to enjoy the *otium cum dignitate*. Industry, frugality, temperance, perseverance, skill—all these are set wholly out of view, and the great and honourable success which their possessor has by their means achieved, is set down, in one item, to the sole credit of good luck. But determined as the propensity of men is to attribute the success of others to good luck, they are not a jot less determined in their attribution of their own want of success to ill luck. Select the most notoriously idle and intemperate man in your village, lead him skilfully into the necessary train of thought, and as sure as you live you will find that he attributes the forlorn and comfortless state of his cottage, his own utter destitution of money, and his children's almost utter destitution of food,

not to his invincible addiction to gaping one half of the day away at the "town end," and setting away the other half at the George,—not to the poverty produced by this reunion of idleness and extravagance, and perpetuated by the notoriety he has obtained on both points, and which makes every farmer in the neighbourhood afraid of him,—not to any one of these will you hear him refer his own and his family's condition, but simply to ill luck!

As in the most obscure village, so in the metropolis; as in the very lowest, so in the highest classes of men this species of self-delusion is ever at work; and instead of examining our own past course, noting the faults committed in it, and resolving to avoid those faults in future, we scowl upon our more prosperous competitors, as though the fruits of their skill and industry were plunder snatched from our proper grasp, and looking upon our own condition as though it were not the aggregate result of all the actions of our life, but a certain doomed matter, in producing which we have had no more share than in determining the colour of our hair, or the stature of our person.

We are far indeed from either supposing or insinuating that circumstances have no influence upon our course. The strongest and deftest swimmer may be unable to cross a river, if in addition to cleaving its rapid current he have to oppose the roll of its waters, curling beneath a furious wind, from the very point for which he is manfully, but all vainly struggling; but however smooth the stream and fair the wind, he who does not swim at all, may lie by its side and watch its gliding course for ever without getting an inch nearer to the opposite bank: and so with circumstances, they may, though very rarely, prove too strong for the union of the utmost skill and the utmost strength, but they must overpower indolence, conjoined to incapacity and ill-economy.

So far, however, are circumstances, or what is called luck, from being all-powerful in disposing the fortunes of men, that the very men who are ultimately the most successful in life, are precisely those who, at the commencement of their career, had the most tremendous obstacles to overcome, and the least apparent possible power to successfully strive against them; while on the other hand, if you meet with a singularly unhappy and deplorable person, you are almost sure to hear that he has "been better off," "seen better days," and so forth.

What a satire it is upon our sense, and upon our feeling too, that while we allow the sneer at the man who has, in the vulgar phrase, "sprung from nothing," to pass unreprieved in our presence, we allow ourselves to feel a weak pity for the man who has pursued selfish and foolish enjoyments, if no worse ones, until he has reduced himself to beggary from a state of comparative splendour and luxury! As though that "sprung from nothing" were not, in fact, a high compliment to the good qualities, moral and mental, of him to whom it is applied; and as though past prodigality were not sufficient cause for present pauperism, or the latter not a righteous and just judgment upon the former!

*Conduct is fate.* If we act wisely and worthily, we shall sooner or later, and in a greater or less degree, become reapers of the good we have sown; but if we consume our days in idleness or dissipation, poverty and suffering cannot fail to come speedily upon us; they, and the knowledge of what has caused them, will bring upon us contempt and obloquy; and nothing short of years of the most painful toil will ever suffice to convince society of the reality of our reformation. Whenever, therefore, our readers hear the ignorant or the thoughtless talking about good and ill luck, let them substitute in their own minds the more reasonable words—good and ill conduct.

## ALNWICK CASTLE, NORTHUMBERLAND.

THIS noble castle stands on the northern brow of an eminence, on which the town of Alnwick is situated, and is the principal seat of the Duke of Northumberland. The hostile purposes for which it was originally erected are sufficiently evidenced by the singular ornaments that war-mount its turrets. These consist of figures of stone, as large as life, representing combatants in every situation of military defence;—some in the act of lifting large stones, as if to hurl them down upon the heads of assailants; others discharging arrows, wielding battle-axes, and casting javelins. Grose believes that a castle was originally built upon the site of the present one by the Romans; for when a portion of the keep was taken down to be repaired, some years ago, under the present walls were discovered the foundations of other buildings; while the structure on which the present one is founded is said to have been begun by the Saxons, but on so limited a scale, that it did not attain any historical importance until the Norman era, when, in the reign of William Rufus, Malcolm III. of Scotland lost his life before its walls by a singular stratagem. While besieging the castle, he had so far reduced the garrison, that its provisions were all consumed; and dispirited with hunger, and hopeless of succour, the beleaguered were on the point of surrendering, when a gallant soldier, named Hammond, determined to make an effort for the salvation of his comrades. Word was sent to the besiegers, that the keys of the castle should be delivered and given to the king on the point of a spear.

Armed *cap-à-pié*, and bearing the keys as described, Hammond advanced, and Malcolm was so overjoyed that the siege should terminate so favourably for him, that he ran out of his tent, unarmed, to meet the welcome messenger,—when the soldier suddenly lowering the point of his spear, plunged it into the monarch's heart; and, clapping spurs to his horse, rushed into the river, swam the ford, and escaped into the castle. Edward, the king's eldest son, continued the siege with the bitterest rancour, in the hope of revenging the death of his father; but, exposing himself incautiously, fell also by an arrow from the castle. On the road to Bedford, near the town, this circumstance is recorded on a beautiful cross, an inscription on which runs thus:—

"Malcolm III. king of Scotland, besieging Alnwick castle, was slain here November 13, anno 1093. King Malcolm's cross, decayed by time, was restored by his descendant Eliza, Duchess of Northumberland, 1774."

On the 12th of July, 1174, (the same day on which Henry II. received absolution for the murder of Thomas à Becket,) William III. king of Scotland, was taken prisoner near this castle. The event is thus related by Dr. Lingard, in his History of England. "The northern barons, to repress the ravages of the Scots, had assembled at Newcastle. On the morning of the 12th of July they rode towards Alnwick, —twenty-four miles in five hours—a considerable distance for men and horses, encumbered with armour. The country was covered with a thick mist, which, if it favoured their

advance, concealed the position of the enemy. One of the number advised a retreat, but Bernard de Baloil cried out, 'If all return, I will go forward: Baloil shall never be reproached with cowardice.' At this moment the sun dissipated the fog; the castle of Alnwick glittered before them; and on one side in a meadow was seen the king of Scotland tilting with sixty of his companions. At first, he took the strangers for a party of his own men; but the English banner convinced him of his mistake. Surprised, but not discouraged, he struck his shield with his lance, and exclaimed, 'Now let us prove who is the truest knight.' At the first shock, his horse was killed, and as he fell to the ground, he was made prisoner. The Scottish lords immediately threw down their arms, and the victors with a long train of illustrious captives returned the same evening to Newcastle." William was condemned to deplore this event in a prison in Normandy, whither he was sent by Henry II. King John, shortly after this, burnt the castle down, but it was subsequently repaired.

The barony and castle of Alnwick continued in the possession of the Lords de Vesci, until the twenty-fifth year of Edward I. in 1297, when Lord William, the last of that title, having no lawful issue, unconditionally enfeoffed\* them, by royal licence, to Anthony Beke, bishop of Durham, and titular patriarch of Jerusalem. In the year 1309, that prelate sold these possessions to Lord Henry de Percy, and from that time Alnwick Castle became, and has continued, the great baronial seat of the Percy family.

After the battle of Hexham, Edward IV. divided his forces into three bodies, to attack separately the castles of Bamborough, Dunstanborough, and Alnwick. The two first were soon taken, but the last was bravely defended until George Douglas, earl of Angus, advanced to its relief; and, by a dexterous stratagem, withdrew every soul from the castle, escorting them into Scotland without losing a man, in the very face of the enemy. On arriving at the castle, Angus arranged his forces in order of battle, as if he intended engaging the English; and, whilst the latter were busily engaged in preparing for the conflict, the earl drew up a select body of his stoutest troopers to the back gate, out of which the garrison issued; and each soldier mounting behind a horseman, rode off securely from the castle, concealed from the sight of the English by the intervening array.

It was in Alnwick Castle that Henry Percy, surnamed Hotspur, confined the prisoners he had captured at the battle of Halidom-hill; about the ransom of whom arose the celebrated quarrel between the house of Northumberland and King Henry IV. which led to the civil wars of 1403, but which ended in favour of the royal party at the battle of Shrewsbury.

On the death of Algernon Seymour, duke of Somerset, the Percy baronies devolved to Sir Hugh Smithson, who had married his grace's daughter, Lady Elizabeth Percy, in 1766. Alnwick Castle, which had become reduced to little more than a pile of ruins, was, by this nobleman and his consort, restored to more than its former splendour.

The present magnificent state of the castle, fitted up at the enormous charge of 200,000*l.* can afford but a faint idea of its appearance in feudal ages; when it was dark and inconvenient, with every thing contrived for security, and nothing for the sake of elegance. Under its present highly improved form, however, what has been substituted is as congruous to ancient *costume* as possible: and all within and without the mansion displays taste and judgment. The dwelling apartments form a castellated building, raised upon

an artificial mound in the centre of the enclosed area. These consist of splendidly furnished state bedchambers, a staircase, singular but beautiful in design, expanding like a lady's fan, and ornamented with a chain of escutcheons running round the cornices, which display the one hundred and twenty quarterings and intermarriages of the Percy family; together with the saloon, drawing and dining rooms, and library,—all which are fitted up in the Gothic style. But in the chapel, expensive and gorgeous decoration seems to have reached the utmost limit, presenting such a dazzling picture of ornamental grandeur as is not to be equalled in the kingdom. In this apartment is a sumptuous marble sarcophagus, dedicated to the memory of a late duchess; and the walls are decorated with the armorial bearings and genealogical tables of the illustrious house of Northumberland.

The park of Alnwick affords a series of pleasing views of the surrounding country. It stands on an acclivity, the base of which is watered by the river Aln. Near this domain is a grand modern structure, called Briesley's tower, which affords a view of wonderful extent. On a clear day may be seen from this Gothic column—Edinburgh castle to the north, Tynemouth castle in the opposite direction, Bamborough and Warkworth castles to the eastward; and a long line of the Grampian and Cheviot hills, with their circumjacent wastes—the scene of that olden hunt immortalised in the popular ballad of Chevy Chase, and in which one of the Earls Percy took so prominent a part:

---

#### ACCOUNT OF THE DEATH OF CAPTAIN COOK AT OWHYHEE.

SOME of the Indians, in the night, took away the Discovery's large cutter, which lay swamped at the buoy of one of her anchors: they had carried her off so quietly that we did not miss her till the morning of Sunday, 14th February, 1779.

Captain Clerke lost no time in waiting upon Captain Cook, to acquaint him with the accident. He returned on board with orders for the launch and small cutter to go, under the command of the second lieutenant, and lie off the east point of the bay, in order to intercept all canoes that might attempt to get out; and if he found it necessary, to fire upon them. At the same time, the third lieutenant of the Resolution, with the launch and small cutter, was sent on the same service, to the opposite point of the bay; and the master was dispatched in the large cutter, in pursuit of a double canoe, already under sail, making the best of her way out of the harbour. He soon came up with her, and by firing a few muskets, drove her on shore, and the Indians left her. This happened to be the canoe of Omea a man who bore the title of Orono. He was on board himself; and it would have been fortunate if our people had secured him, for his person was held as sacred as that of the king. During this time Captain Cook was preparing to go ashore himself, at the town of Kavaruah, in order to secure the person of Kariopot before he should have time to withdraw himself to another part of the island, out of our reach. This appeared the most effectual step that could be taken on the present occasion for the recovery of the boat. It was the measure he had invariably pursued in similar cases, and at other islands in these seas, and it had always been attended with the desired success; in fact, it would be difficult to point out any other mode of proceeding on these emergencies likely to attain the object in view. We had reason to suppose that the king

---

\* Put them in possession by fee.



and his attendants had fled when the alarm was first given ; in that case, it was Captain Cook's intention to secure the large canoes which were hauled up on the beach. He left the ship about seven o'clock, attended by the lieutenant of marines, a sergeant, corporal, and seven private men ; the pinnace's crew were also armed, and under the command of Mr. Roberts. As they rowed towards the shore, Captain Cook ordered the launch to leave her station at the west point of the bay, in order to assist his own boat. This is a circumstance worthy of notice ; for it clearly shows that he was not unapprehensive of meeting with resistance from the natives, or unmindful of the necessary preparations for the safety of himself and his people. I will venture to say, that from the appearance of things just at that time, there was not one besides himself, who judged that such precaution was absolutely requisite ; so little did his conduct, on the occasion, bear the marks of rashness or a precipitate self-confidence. He landed with the marines at the upper end of the town of Kavarooah ; the Indians immediately flocked round as usual, and showed him the customary marks of respect, by prostrating themselves before him. There were no signs of hostilities, or much alarm among them. Captain Cook, however, did not seem willing to trust to appearances ; but was particularly attentive to the disposition of the marines, and to have them kept clear of the crowd. He first inquired for the king's sons, two youths who were much attached to him, and generally his companions on board. Messengers being sent for them, they soon came to him ; and informing him that their father was asleep at a house not far from them, he accompanied them thither, and took the marines along with them. As he passed along, the natives everywhere prostrated themselves before him, and seemed to have lost no part of that respect they had always shown to his person. He was joined by several chiefs, among whom was Kanynah, and his brother Koohowroah. They kept the crowd in order, according to their usual custom ; and, being ignorant of his intention in coming on shore, frequently asked him if he wanted any hogs, or any provisions ? he told them that he did not ; and that his business was to see the king. When he arrived at the house, he ordered some of the Indians to go in and inform Kariopoo that he waited without to speak with him. They came out two or three times, and, instead of returning any answer from the king, presented some pieces of red cloth to him, which made Captain Cook suspect that he was not in the house ; he therefore desired the lieutenant of marines to go in. The lieutenant found the old man just awaked from sleep, and seemingly alarmed at the message ; but he came out without hesitation. Captain Cook took him by the hand, and in a friendly manner asked him to go on board, to which he very readily consented. Thus far matters appeared in a favourable train, and the natives did not seem much alarmed or apprehensive of hostility on our side ; at which Captain Cook expressed himself a little surprised, saying, that as the inhabitants of that town appeared innocent of stealing the cutter, he should not molest them, but that he must get the king on board. Kariopoo sat down before his door, and was surrounded by a great crowd ; Kanynah and his brother were both very active in keeping order among them. In a little time, however, the Indians were observed arming themselves with long spears, clubs, and daggers, and putting on thick mats, which they use as armour. This hostile appearance increased, and became more alarming, on the arrival of two men in a canoe from the opposite side of the bay, with the news of a chief, called Karemo, having been killed by one of the Discovery's boats. In their passage across, they had also delivered this account to each of the ships. Upon that

information, the women, who were sitting upon the beech at their breakfasts, and conversing familiarly with our people in the boats, retired, and a confused murmur spread through the crowd. An old priest came to Captain Cook with a coconut in his hand, which he held out to him as a present, at the same time singing very loud. He was often desired to be silent, but in vain ; he continued importunate and troublesome, and there was no such thing as getting rid of him or his noise ; it seemed as if he meant to divert their attention from his countrymen, who were growing more tumultuous, and arming themselves in every quarter. Captain Cook, being at the same time surrounded by a great crowd, thought his situation rather hazardous ; he therefore ordered the lieutenant of marines to march his small party to the water side, where the boats lay within a few yards of the shore ; the Indians readily made a line for them to pass, and did not offer to interrupt them. The distance they had to go might be about fifty or sixty yards ; Captain Cook followed, having hold of Kariopoo's hand, who accompanied him very willingly ; he was attended by his wife, two sons, and several chiefs. The troublesome old priest followed, making the same savage noise. Keowa, the younger son, went directly into the pinnace, expecting his father to follow ; but just as he arrived at the water side his wife threw her arms about his neck, and with the assistance of two chiefs, forced him to sit down by the side of a double canoe. Captain Cook expostulated with them, but to no purpose ; they would not suffer the king to proceed, telling him that he would be put to death if he went on board the ship. Kariopoo, whose conduct seemed entirely resigned to the will of others, hung down his head, and appeared much distressed.

While the king was in this situation, a chief, well known to us, of the name of Coho, was observed lurking near with an iron dagger partly concealed under his cloak, seemingly with the intention of stabbing Captain Cook, or the lieutenant of marines. The latter proposed to fire at him, but Captain Cook would not permit it. Coho closing upon them, obliged the officer to strike him with his piece, which made him retire. Another Indian laid hold of the sergeant's musket, and endeavoured to wrench it from him, but was prevented by the lieutenant making a blow at him. Captain Cook seeing the tumult increase, and the Indians growing more daring and resolute, observed that if he were to take the king off by force he could not do it without sacrificing the lives of many of his people. He then paused a little, and was on the point of giving his orders to re-embark, when a man threw a stone at him ; which he returned with a discharge of small shot, with which one barrel of his double piece was loaded. The man having a thick mat before him, received little or no hurt ; he brandished his spear, and threatened to dart it at Captain Cook, who being still unwilling to take away his life, instead of firing with ball, knocked him down with his musket. He expostulated strongly with the most forward of the crowd, upon their turbulent behaviour. He had given up all thoughts of getting the king on board, as it appeared impracticable ; and his care was then only to act on the defensive, and to secure a safe embarkation for his small party, which was closely pressed by a body of several thousand people. Keowa, the king's son, who was in the pinnace, being alarmed on hearing the first firing, was, at his own entreaty, put on shore again ; for even at that time Mr. Roberts, who commanded her, did not apprehend that Captain Cook's person was in any danger ; otherwise he would have detained the prince, which no doubt would have been a great check on the Indians. One man was observed, behind a double canoe, in the action of darting his spear at Captain Cook, who was forced to fire at him in his own defence, but happened



to kill another close to him, equally forward in the tumult: the sergeant observing that he had missed the man he aimed at, received orders to fire at him, which he did, and killed him. By this time the impetuosity of the Indians was somewhat repressed; they fell back in a body, and seemed staggered; but being pushed on by those behind, they returned to the charge, and poured a volley of stones among the marines, who, without waiting for orders, returned it by a general discharge of musketry, which was instantly followed by a fire from the boats. At this Captain Cook was heard to express his astonishment; he waved his hand to the boats, called to them to cease firing, and to come nearer in to receive the marines. Mr. Roberts immediately brought the pinnace as close to the shore as he could without grounding, notwithstanding the showers of stones that fell among the people; but ———, the lieutenant who commanded in the launch, instead of pulling in to the assistance of Captain Cook, withdrew his boat further off, at the moment that every thing seems to have depended upon the timely exertions of those in the boats. By his own account he mistook the signal: but be that as it may, this circumstance appears to me to have decided the fatal turn of the affair, and to have removed every chance which remained with Captain Cook of escaping with his life. The business of saving the marines out of the water, in consequence of that, fell altogether upon the pinnace, which thereby became so much crowded, that the crew were, in a great measure, prevented from using their fire-arms, or giving what assistance they otherwise might have done to Captain Cook; so that he seems, at the most critical point of time, to have wanted the assistance of both boats, owing to the removal of the launch. For notwithstanding that they kept up a fire on the crowd from the situation to which they removed in that boat, the fatal confusion which ensued on her being withdrawn, to say the least of it, must have prevented the full effect that the prompt cooperation of the two boats, according to Captain Cook's orders, must have had towards the preservation of himself and his people. At that time, it was to the boats alone that Captain Cook had to look for his safety; for, when the marines had fired the Indians rushed among them, and forced them into the water, where four of them were killed; their lieutenant was wounded, but fortunately escaped, and was taken up by the pinnace. Captain Cook was then the only one remaining on the rock: he was observed making for the pinnace, holding his left hand against the back of his head to guard it from the stones, and carrying his musket under his arm. An Indian was seen following him, but with caution and timidity; for he stopped once or twice, as if undetermined to proceed. At last he advanced upon him unawares, and with a large club or common stake, gave him a blow on the back of his head, and then precipitately retreated. The stroke seemed to have stunned Captain Cook; he staggered a few paces, then fell on his hand and one knee, and dropped his musket. As he was rising, and before he could recover his feet, another Indian stabbed him in the back of the neck with an iron dagger. He then fell into a bight of water, about knee deep, where others crowded upon him and endeavoured to keep him under; but struggling very strongly with them, he got his head up, and casting his look towards the pinnace, seemed to solicit assistance. Though the boat was not above five or six yards distant from him, yet, from the crowded and confused state of the crew, it seems it was not in their power to save him. The Indians got him under again, but in deeper water; he was, however, able to get his head up once more, and being almost spent in the struggle, he naturally turned to the rock, and was endeavouring to support himself by it, when a savage gave him a blow with a club, and he was seen alive no more.

They hauled him up lifeless on the rocks, where they seemed to take a savage pleasure in using every barbarity to his body, snatching the daggers out of each other's hands, to have the horrid satisfaction of piercing the fallen victim of their barbarous rage.

I need make no reflection on the great loss we suffered on this occasion, or attempt to describe what we felt. It is enough to say, that no man was ever more beloved or admired; and it is truly painful to reflect, that he seems to have fallen a sacrifice merely for want of being properly supported; a fate singularly to be lamented, as having fallen to his lot who had ever been conspicuous for his care of those under his command, and who seemed, to the last, to pay as much attention to their preservation as to that of his own life.

## ON THE VALUE OF A GOOD MEMORY.

(Continued from p. 255.)

WE cannot always foresee what facts may be useful, and what may be useless to us; otherwise the cultivation of the memory might be conducted by unerring rules. In the common business of life, people regulate their memories by the circumstances in which they happen to be placed. A clerk in a counting-house, by practice, learns to remember the circumstances, affairs, and names of numerous merchants of his master's customers, the places of their abode, and perhaps something of their peculiar humours and manners: a fine lady remembers her visiting list, and perhaps the dresses and partners of every couple at a crowded ball. She finds all these particulars a useful supply for daily conversation; she therefore remembers them with care. An amateur, who is ambitious to shine in the society of literary men, collects literary anecdotes, and retails them whenever occasion permits. Men of sense, who cultivate their memories for useful purposes, are not obliged to treasure up heterogeneous facts. By reducing particulars to general principles, and by connecting them with proper associations, they enjoy all the real advantages, whilst they are exempt from the labour of accumulation.

Mr. Stewart has with so much ability pointed out the effects of systematic arrangement of writing, reading, and the use of technical contrivances in the cultivation of the memory, that it would be a presumptuous and unnecessary attempt to expatiate in other words upon the same subject. It may not be useless, however, to repeat a few of his observations, because, in considering what further improvement may be made, it is always essential to have fully in our view what is already known.

Philosophic arrangement assists the memory, by classing under a few general principles a number of apparently dissimilar and unconnected particulars. The habit, for instance, of attending to the connexion of cause and effect, presents a multitude of interesting analogies to the minds of men of science, which escape other persons. The vulgar feel no pleasure in contemplating objects that appear remote from common life; and they find it extremely difficult to remember observations and reasonings which are foreign to their customary course of associated ideas. Even literary and ingenious people, when they begin to learn any art or science, usually complain that their memory is not able to retain all the terms and ideas which pour in upon them with perplexing rapidity. In time this difficulty is conquered, not so much by the strength of the memory, as by the exercise of judgment; they learn to distinguish and select the material terms, facts, and arguments, from those that are subordinate, and they

class them under general heads, to relieve the memory from all superfluous labour.

In all studies there is some prevalent associating principle, which gradually becomes familiar to our minds, but which we do not immediately discover in our first attempts; in poetry resemblance, in philosophy cause and effect, in mathematics demonstrations, continually recur, and therefore each is expected by persons who have been used to these respective studies.

The habit of committing our knowledge to writing assists the memory, because in writing we retain certain ideas long enough in our view to perceive all their relations; we use fixed and abbreviated signs for all our thoughts. With the assistance of these, we can prevent confusion in our reasonings. We can, without fatigue, by the help of words, letters, figures, or algebraic signs, go through a variety of mental processes, and solve many difficult problems, which, without such assistance must have been too extensive for our capacities.

If our books be well chosen, and if we read with discrimination and attention, reading will improve the memory, because, as it increases our knowledge, it increases our interest in every new discovery, and in every new combination of ideas.

### PERSIAN TAXATION.

Despotic monarchs are far less personally injurious to the mass of their subjects than to the immediate attendants at their court. Upon these it is that the terrible outbreaks of the monarch's fierce temper fall with a crushing and irresistible power; upon these that his power inflicts horror, while it announces evil. And the higher the courtier's station, the more precarious is his condition; the more splendid his elevation to-day, the more complete may be his downfall to-morrow. Has he supplanted all rivals, triumphed over all intrigues? Has he gained at length the high place he has so long panted for? Ah! all that he previously did and suffered was as nothing to what must be done and suffered for the future. Hitherto he was only striving to supplant the few above him; henceforth he has the far heavier task of holding fast his own in despite of the envy, hatred, talent, and unprincipled recklessness of means, of the myriads beneath him. Nearer than ever to the despot's side, and closer than ever in the despot's confidence, so also is he more than ever liable to give the despot offence, and thus in an instant lose all the fruits of his life-long toil—if not, haply, life itself into the bargain. However high in favour he may be in the morning, he may be condemned to a sudden and undeserved death ere night-fall; and however securely he may have lain down to rest, his uprising may be to disgrace, ruin, the darkness of the dungeon, or the gleam of the headman's sabre! From these evils, resulting from the very proximity to the monarch, which the courtiers, in their blind ambition, so much desire, the humbler classes of the despot's subjects are free. He is to them rather an abstract idea of irresponsible power, than an irresponsibly powerful man; they hear his name and they cower before his myrmidons, but personally he has never injured them.

From this circumstance some writers have been led to infer that, to the great mass of a people, despotism is not an evil. The inference, however, is very far indeed from being correct. Exempted from the immediate despotism of the sovereign, the people at large are, nevertheless, subjected to that of his innumerable subordinates, and it must be a nice

discrimination indeed that could discover any thing in the tyranny of the thousand servants superior to that of the one master.

Shakspeare very happily makes one of his characters exclaim, "You take my life when you do take the means by which I live;" and the state of the mass of the population in despotic countries is frequently a state of punishment only just short of that of death, the taxes being so arbitrarily and rapaciously levied as scarcely to leave the miserable sufferers the means of dragging on their unhappy existence, until their fields are again smiling with plenty—to be again stripped by the hands of power!

If the poor of free nations were but thoroughly made aware of the extent to which, without the shadow of a reasonable cause, or even of a tolerably plausible pretext, the corresponding classes in some of the despotically governed countries of the East are plundered of their substance by the numerous and unconscionable imposts laid upon them, the whole evil speaking and evil acting tribes of demagogues would find their "occupation gone." Except those who have actually and for considerable periods of time resided in eastern countries, no one, perhaps, can fully understand the sweeping and remorseless extent to which tyranny and rapacity can carry fiscal exaction.

It is here that the poor subject of a despot is made to "feel the iron enter into his soul." He is never safe from extortion, save when actually suffering from absolute destitution; and even then it is no uncommon thing for the hand of tyranny to smite where it had vainly hoped to be able to grasp.

Persia is by no means the most oppressive of the eastern despotisms; but even there the imposts are oppressive to a degree of which the people of our happy country can form no adequate idea.

The Persian taxes are divided into three great classes: the Malieh, the Sadeer, and the Pesh-Reesh. The Malieh, levied partly in cash and partly in kind, are the taxes on land and residences. For a long time the tax on land amounted to only one-tenth of the produce, but gradually rose to rather more than one-fifth. Nominally indeed it is exactly a fifth, but the agents charged with the duty of collecting it have considerable genius at over-valuing and over-charging, and the mode in which the charge upon each cultivator is regulated is admirably well adapted to develop this genius to the utmost. The collector ascertains how many oxen are kept by the cultivator; assumes that each ox is sufficient to cultivate a certain portion of land; each portion of land is assumed to produce so much; and from that assumed produce so much in kind is deducted as the tax. At first sight all this seems perfectly fair; but scanty crops, and a thousand other circumstances, may so far reduce the amount of the actual below that of the assumed produce, that instead of paying one-fifth, the unfortunate cultivator may very frequently be called upon to pay a fourth, a third, or even a half of his actual produce! With so wide a latitude left to rapacious men, goaded on by a despotic power, and at the same time upheld by it in all wrong doing, not directed against itself, it will easily be supposed that the collectors of the land-tax in Persia are looked upon by the poor with about equal horror and hatred.

The house-tax is usually imposed *en masse* upon the largest and wealthiest town of a district. That town is answerable for the payment of the whole; its magistrates having the power to levy, at their discretion, the quota of the dependant or inferior towns and villages. Here a new door is opened to fraud and extortion. The tax is levied, not on the number of inhabitants, but on the number of houses; and

consequently the authorities of the chief town shift as much as possible of its burthen to the shoulders of the inhabitants of the inferior towns and villages, though they, in the very nature of things, have fewer trading or manufacturing facilities of procuring the means to bear it. In the case of the land-tax the cultivator of two acres has to pay proportionately as much as the cultivator of a thousand; in the case of the house-tax, the inhabitant of a miserable village has to pay proportionately as much as the inhabitant of a prosperous town, in which he is carrying on a profitable trade.

Of both the tax in money, and the tax in kind, there is no room to doubt that the collectors take a pretty considerable share for their own especial usufruct; but the legal disposition of the tax in kind is infinitely wiser than the manner in which it is raised. The moustoufe, or collector, has to register the amount of both cash and kind received; and the latter is hoarded in granaries in the district, and supplied as wanted to the troops. As they depend for their rations and forage on the moustoufe and his subordinates duly performing their duty; so these latter are aided in its performance by having the power to imprison and inflict corporal punishment upon defaulters in payment to them.

Even thus far, our readers will agree with us in thinking the situation of the poor subjects of the Schah very far from being an enviable one; but by far the worst, because the most undefined part of the exactions to which they are subject still remains to be spoken of.

The *Sadeer*, like the "benevolences" of which we read in the earlier chapters of English history, is an arbitrary tax, demanded on any of those "extraordinary occasions," which despotic power and insatiable avarice have such facility in finding or making. The birth of a royal prince, the progress of the Schah through a portion of his dominion, the passage of an ambassador, of a favourite, or of a body of troops; any excuse, good, bad, or very indifferent, suffices to bring down this new infliction upon the heads of the trampled and despised people.

An order is given to the moustoufe to raise a certain given sum of money, within a certain stated space of time. His subordinates, who buy their places, and are of course anxious enough to catch at every opportunity, fair or unfair, of turning them to profitable account, are instantly put on the alert; and then commences a scene of oppression on the one hand, and suffering on the other, enough to sicken the very soul of any one not hardened by familiarity with it.

The sum demanded by the government from the moustoufe is by him increased in his demand upon his subordinates; and each of them, again, increases the quota demanded from him upon the unhappy wretches whom he is commissioned to plunder. Now, from the moustoufe to the lowest of his subordinate collectors, there are very many intermediate classes; and when we consider that the original demand of the government is increased by each of these, a collector of any one of these classes having no other restriction upon his extortion than his conscience, or more properly speaking, his notion of the possibility of getting his demand complied with, we may easily imagine that by the time the demand actually comes home to the door of the unhappy tax-payer, it is of a perfectly frightful magnitude.

The mode of collecting the tax is just as ungentle as the mode of increasing it is unconscionable. The collectors demand money; if it be in existence they are not prevented from finding it by any excessive delicacy in making free in their search of another man's; nay, if there be no money, so there be money's worth they are not at all churlish about taking the *sadeer* in kind—at their own valuation! But

woe to the unfortunate fellow who has neither money nor goods with which to meet the wishes of these amiable officials. He is abused and threatened, and if abuse and threats are insufficient, as on the principle that *ex nihilo, nihil fit*, they needs must be, to extract gold from an empty purse, or goods from an empty house, the defaulter, after being bastinadoed within an inch of his life, is dragged off to a squalid dungeon, there to repent at his leisure of the benious offence of being destitute at present, because robbed to the last coin at some former time. Mr. Scott Waring, a highly intelligent writer, states that he has repeatedly witnessed these distressing consequences of a brutal and barbarous system; and it is quite obvious that, even setting aside the ill effects which such extortion must of necessity produce upon all the profitable pursuits of the people, by paralyzing the hand of industry, such a system cannot fail to have a very bad influence upon the moral character of the people; firstly, by accustoming them to a slavish and unreasoning submissiveness, fatal to all manly feeling, and, secondly, by imbuing them with a propensity so strong as to resemble a second nature, to escape from the violence they cannot openly resist by falsehood and cheating.

By way of parenthesis, we may remark, that there are but too abundant evidences of both these ill effects of the *sadeer* upon the morals of the Persian people. An anecdote illustrative of each effect is all that we can at present contrive to find room for. The Persian soldiers are by no means remarkable for their contempt of danger; in fact, though there have been many and brilliant instances to the contrary, their troops are not far, generally speaking, from deservng to bear the unpalatable title of cowards. They do not scruple to confess that war would be a far more desirable avocation than it now is, did it not involve the chance of being killed; and we are told by good authority that a Persian general held in no mean repute even on the score of personal courage, unhesitatingly confessed that he and many of his men were kept at a respectable distance by two Russian soldiers, who alternately fired at them, and at length retired unscathed and unimpeded! If such base pusillanimity seem at first sight quite incredible, let it be remembered that in Persia every man is liable to be called upon to take up arms, and that the beaten and plundered peasant of to-day is by no means the best possible person to convert into the fire-eating hero of to-morrow.

Of the prevalence of falsehood among Persians, especially among those of inferior ranks, a thousand instances might be given; in point of fact they seem to suppose speech to be merely given for the purpose of deception. A European who had been grievously disappointed on repeated occasions by a Persian workman, was at length thoroughly put out of patience, and he sharply and plainly reproached the delinquent with an addiction to falsehood. So far from deeming himself affronted by such a charge, the Persian calmly lifted his large dark eyes to his reproacher's countenance, and quite coolly said, "And what should a poor Persian do if he could not lie!" The *naïveté* of the demand might excite a smile if the terrible moral darkness and debasement implied by it did not occasion feelings of mingled disgust and pity.

Returning to our proper subject, we must caution our readers against supposing that we have even yet described all the miseries to which the Persian is subjected by the equally blundering and brutal fiscal system of his government. Besides the taxes of which we have fully spoken, and those levied upon dancers and certain other classes of people, there is the *pesh-reesh*; this consists of presents, which must be made on the festival of New Year's Day, and on certain other occasions. Though called presents, these, in fact, are

arbitrary taxes as any of those of which we have hitherto spoken. The chief officers of state must give these presents to the Shah, or his first minister, lower dignities to higher ones, down to the very lowest grade, and these, in their turn, extort them from the miserable wretches who are in immediate subjection to them. Every ambassador is subject to this tax; the governor of a town who gives shelter to a foreign traveller expects one, and expects one of at least a certain value, and the very judges entrusted with the administration of justice, will unblushingly demand their perquisites, ere they will pronounce their decision in favour of suitors, who do not happen to be too powerful to be despised and trampled upon.

Weighed down by so many and such oppressive burthens, it is little to be wondered at, that the great body of the Persian people are in a state far beneath that of many nations inferior to them in all the advantages that can be conferred by soil and climate.

### SERPENT CHARMING.

THE numerous superstitious ceremonials of the Hindoos render them especially liable to be cheated by impostors; and, accordingly, in no other country in the world is there such an abundance of jugglers, conjurors, magicians, and the like.

Among the numerous impostors who thus fatten upon the folly of their fellow-creatures, none are more impudent, and few, if any, more prosperous, than the serpent-charmers, or Pambatees. These fellows generally carry about with them in baskets, seven or eight huge snakes, which have been carefully deprived of their poison-bag. To a hollow calabash, a mouth piece is affixed, and to the other end, a perforated tube with finger holes, like those of the flute. Upon this instrument the Pambatees play some not unpleasant strains, and the snakes uncurl themselves, and move their heads as if keeping time to the music.

If the profession of the Pambatees merely included this not uninteresting exhibition of the serpent's love of music, we should have nothing to object to it; but these cheating fellows have the impudence to pretend that as they can influence the tame and disarmed snakes, so also they can influence wild ones. Accordingly, as most parts of Hindostan are dreadfully infested with venomous reptiles of the most fatal description, the services of the snake-charmers are in constant requisition. Concealed in various parts of their raiment they have tamed serpents of different kinds, and when they are sent for to any place to exercise their pretended craft of snake-catching, they dexterously elicit from their employers what kind of snake it is by which they are annoyed. This done, the snake-charmer places himself opposite to the suspected haunt of the reptile, and commences his musical performance. At a particular part of it, the snake he requires issues from its hiding place in his garment; he seizes it, holds it up in triumph before his deluded employer, and obtains a reward proportioned to the employer's wealth, and to his gratitude for the supposed deliverance from a deadly enemy.

The fraudulent extortion of the money is in itself quite bad enough; but the wickedness of the imposture by no means ends there. Having, as he supposes, witnessed with his own eyes the capture of the dreaded reptile, the dupe naturally lays aside the caution with which he had hitherto approached its haunt; and the consequence is, that he or some one of his family is pretty sure to become a victim. It

is astonishing that an evil of such magnitude does not call forth some strong measure of remedy from the Anglo-Indian government, for it is pretty certain that the great majority of those who lose their lives by the bite of serpents, owe their destruction solely to the false confidence inspired by this imposture.

So skilfully do the snake-charmers cheat the sight of the beholders, that Europeans as well as natives were for a long time imposed upon; and even that acute observer and intelligent writer, Mrs. Graham, speaks of their ingenuity in terms of the warmest admiration. That the pretended feat of skill, however, is only an impudent and wicked imposture, was very clearly proved some years since; so clearly, indeed, that even the impudent jugglers themselves were fain to confess it.

Some English gentlemen, who had seen too much of Indian imposture to put any very implicit faith in bold assertions, resolved to put the question at rest. Accordingly they sent for a party of snake-charmers, and desired them to decoy from an outhouse, certain serpents which they represented to be there. The gentlemen wished to stipulate for the death as well as capture of the reptiles, but to this our shrewd friends the snake-charmers positively refused to consent. On being pressed to give a reason for so seemingly strange a reluctance, they affirmed that their power over the snakes would be at an end were they to destroy any one; a compact existing by which the snakes were to be safe from injury. This reply still farther excited the suspicion of the English gentlemen, who rightly enough judged that the true reason was an unwillingness to destroy well-trained instruments of imposture, which could not be replaced except at a considerable expenditure of time and money. The point, however, was urged no farther, and the snake-charmers commenced their operations. After parading about with much ridiculous gesticulation, the chief of them suddenly stopped before the supposed retreat of the reptiles, and commenced his music. He continued his performance for some time, and just as the attention of the gentlemen seemed somewhat relaxed he darted swiftly forward towards the hole of the supposed haunt, and in an instant, a huge serpent was seen curling and writhing in his grasp. So adroitly was this manœuvre performed, that though the company were convinced that a trick had been played, no one was able exactly to make out how it was done. But one of the gentlemen observing that the dexterous performer wore a long and very voluminous robe, said nothing as to his suspicion of fraud, but quietly requested that previous to performing his next feat of capture, the charmer would be good enough to lay aside his robe. The confusion he manifested at this request still farther increased the suspicion of the gentlemen; nor was that suspicion at all weakened by the fact that the snake which was supposed to be fresh caught crept into a basket which the charmer had with him, and curled itself cosily round as if quite at home.

The charmer in chief, and his two companions, having divested themselves of their great robes, recommenced their ceremonials, but after fooling away upwards of an hour, they had not caused a single snake to honour them with its good company. The trick being thus partially discovered, the gentlemen plainly charged the charmers with their imposture; and the fellows then frankly confessed that their pretended art really was a cheat, and even showed the various pockets contrived in different parts of their vestments for the shelter of a variety of snakes.

The practice is to the full as ancient as it is impudent and mischievous; for we read in Scripture of "the deaf adder, which listens not unto the voice of the charmer,

charm he never so wisely." As the imposture is now known to every intelligent European residing in India, it is to be hoped that it will in time be fairly and generally demonstrated to the natives; for the danger from serpents is but too terrible in itself to need any increase from a blind, but wholly ill-founded, confidence in the pretended skill of the serpent-charmers.

### AUTHORSHIP AS A PROFESSION.

WE are induced to make a few remarks upon this subject, by a letter we have just received from a reader of the GUIDE TO KNOWLEDGE.

Our correspondent asks our opinion as to the practicability of his earning an income "sufficient to maintain him respectably by the exercise of his pen." The question involves facts which cannot be too widely known, for it seems to be but too commonly supposed that authorship is the end and aim of all study. To this most unfortunate error many young men of really good talents have owed years of poverty, and of the privations and sufferings which excessive poverty inflicts. A mistake capable of producing a result so lamentable, must not be passed by without our notice; were that to be the case it would be but too probable that we should, unconsciously and unintentionally, but not a whit the less effectually, aid in making professional authors of persons possessing more inclination than aptitude for that pursuit, and at the same time, unpossessed of the pecuniary means of supporting themselves during those years of obscure struggling, which are inevitably the lot of all authors, except those of the very highest genius.

Literature has its prizes—all see them; it has also its blanks—to them the aspirants to literary honours, and the profit connected with them, seem to be impenetrably blind. The success of such poets as Byron and Moore, and of such prose writers as Walter Scott and E. L. Bulwer, is vast and dazzling. Precisely so; but behold how splendid is their genius! For one such author as any one of those four it is in the very nature of things that there should be a million of men without a tithe of his inherent aptitude, to say nothing of his vast and various acquirements. Is it not, then, a folly, almost amounting to monomania, for the herd of those who—

"Pen dull stanzas while they should engross,"

to dream of emulating the result, though perfectly incapable of imitating the process?

Well, but our ambitious young friends may say, there is surely a very wide gulf between the splendid success of such men as those spoken of above, and the utter failure which steps the unsuccessful author to the very lips in poverty. Doubtless there is; but the difference refers rather to reputation than to profit—for a merely "respectable" writer, like a merely "respectable" actor, can obtain but a very moderate remuneration.

Very great ability, not amounting indeed to what is emphatically called "genius," and very great attainments, added to a positively Herculean power of steady and sustained application, are absolutely necessary to enable an author, devoted to what may be called the *drudgery* of literature, to earn as much as is usually paid to a tolerably good mechanic; and be it remarked, that it is to this *drudgery*, and not to first-rate original composition, that an author, having only average ability, and having only his pen to rely upon for support, must look for his employment.

Well; let us suppose our young aspirants to be possessed of the necessary ability and industry. Except from some fortunate and rare accident in his favour, he must lay his

account with toiling for years before his qualifications will be sufficient to procure him as much employment as will afford him an exemption from absolute want. And yet, during all these years, he must study zealously, as well as write industriously; and we need scarcely say that his studies necessarily entail expenses upon him such as his miserable income can by no means fairly afford. Nor let it be supposed, that to obtain any employment at any, however humble rate of payment, is altogether the easiest matter in the world. We are quite aware that there is a vast amount of capital employed in publishing; but there is also a tremendous amount of competition for the labour thus created. Not only has the young author to compete with a host of persons who have been as imprudent as himself in allowing their sanguine hopes to overcome the suggestions of more prudent feeling; not only has he to undersell this host of people, who are as hungry and as clever as himself, and who, like him, have only the pen for a bread-winner; but, in addition, he has to compete with thousands of persons as well qualified for writing as himself, who write merely as amateurs, and never dream of asking for payment for their lucubrations.

The result of all this is, that a more wretched life than that of an obscure author, who has nothing save his pen to depend upon for support, can hardly be conceived. His expenses are far heavier than those of a mechanic, his income not only far less as to annual amount, but also far more precarious as to periods of receipt; and he may lay his account with being miserably poor during all the most precious years of his life, even if he do not die the inmate of a workhouse.

In drawing this gloomy sketch of the life of an author, we speak from close and careful observation; and he it observed, neither the public nor "the trade," are to blame for the melancholy truth. The supply exceeds the demand; and he who, in defiance of his knowledge of that fact, persists in endeavouring to live by his pen, must blame only himself if he meet with no better fate than that ingenious speculator who sent out to Jamaica the very appropriate cargo of several hundred dozen of warming-pans.

In truth, a poor man ought never to look to literature in the light of an important source of profit; and the less he look for from it, or, in other words, the more completely independent of it he can be for daily bread, the more likely is it to become profitable to him. With reference to the particular correspondent whose question has called forth these remarks, we beg to assure him that his excellent handwriting is a gift far more precious and more available to profitable purpose than the power, which he certainly has, of writing common places in verse of unexceptionable rhyme and rhythms. We must sincerely adjure him not to look to literature as a trade, or he will find it a bitter bad one. But verse writing! verse writing as a means by which to win bread! there is not an editor, from the magazine editor to the editor of a penny periodical, who does not annually reject a hundred weight of "respectable" rhymings, which the authors would be only too happy to see in print, without any reference to profit. The age is essentially utilitarian in its tastes and necessities. Plain, shrewd, common sense, in plain and pure English, is the article for the literary market. Even prose fiction must have sound sense to recommend it, and, except some half dozen of great and well-known poets we doubt if a man could dine once a week upon a hundred verses a day.

We should not have any objection to any friend of ours being an author; but right sorry should we be to see any of our friends rely for their subsistence upon that most precarious and unhappy of all professions—professional authorship.

## THE REIN-DEER.

Of all the animals subjected and serviceable to mankind, there is not one in whose qualities the wisdom and beneficence of the Creator in the adaptation of the creation to the necessities of man are more strikingly displayed. In fact, it seems difficult to imagine how the natives of the inclement climes to which this beautiful and valuable animal is indigenous could support their existence but for it.

In height it is rather inferior to the stag, but it has more bulk, and a larger share of muscular power, and its coat is much thicker and warmer than that of the stag. During part of the year the colour of both male and female is brown, but in summer it turns to an ashy grey.

The cloven and spreading hoofs of this animal qualify it to traverse the snow-covered deserts of Greenland and Lapland without sinking; and so swiftly does it perform its pace, which is somewhat between bounding and trotting, that it will draw a sledge upwards of a hundred miles in a single day. Even in this single capacity the rein-deer would be invaluable to people inhabiting a climate so difficult for any other animal to travel in. But this is only a very small portion of the service the Laplanders and Greenlanders receive from it. In the winter, when the whole surface of the

country is covered with snow, horses, cows, or sheep would inevitably die from sheer want of food, even if they could withstand the exceeding severity of the weather; and the rein-deer supplies to his fortunate possessors, not only the place of the first named animal, but also that of the other two. Milk, meat, skins for clothing and bedding, and the chief implements in use in those countries, are all furnished by this one animal, and even in the severest winter it is gay and healthy, requiring no better food than a kind of lichen or moss,\* which it procures by turning up the snow. The Laplanders, &c. well know the value of this beautiful animal, which is serviceable to them in so many ways; and accordingly the creatures are so kindly treated, that they obey the mere words of command of their drivers, who, moreover, are said to cheer the swift animal to its task by singing songs to it, at which it will exhibit evident marks of being pleased.

An attempt was made, in the last century, to introduce the breed of rein-deer in a noble park in Northumberland, but they did not succeed, and we believe no future attempt has been made. Indeed, it is very probable that the want of the peculiar moss upon which they feed in their original country would render it impossible to rear them here, where, to say the truth, they would have none of the value which circumstances give them in their native and sterile climate.

## No. IX.—SELF-INSTRUCTOR IN ASTRONOMY.

## APPEARANCE OF THE SUN FROM THE EARTH, MERCURY, VENUS, MARS, JUPITER, AND SATURN.

It is obvious that the further an object to be seen is from us, the smaller it will appear, and *vice versa*; hence Mercury being nearer the Sun than any other planet, it appears larger than to us or to the other planets. If a candle be placed on a table in the middle of a room, and viewed by two persons sitting at opposite sides of the chimney, what-

ever place of the wall is hid by the flame of the candle from either person, a different place will be hid by it from the other; so that if they refer the flame to the wall, its place thereon will be different to each observer. The further they

\* Known in England by the name of Iceland Moss, and by some of the faculty imagined to be valuable in cases of consumption.

are from each other the greater will be the distances of the places on the wall to which they refer the place of the flame. This apparent change of place on the wall may be called the *parallax* of the flame, for the *parallax* of the sun or moon in the heavens (which are objects between us and the stars) is no other than its apparent change of place among the stars, as seen at the same instant from different places of the earth's surface. And since the apparent places of the sun or moon are different in the heavens with regard to the fixed stars, when viewed by two or more observers at the same instant of time, on different parts of the earth's surface, it shows them to be nearer to us than the stars are. For, if their distances were the same as those of the stars, their apparent places could not be different among the stars, as may be easily conceived by setting the candle close to the wall, when its flame will hide the same spot thereon from both the spectators sitting by the chimney.

If the candle be removed from the wall towards these spectators, then, if one raises his head above the level of the other, he will see the flame lower on the wall than the other sees it; if he stoops his head, the flame will appear higher.

In accordance with these principles, to ascertain the altitudes and angular distances of the celestial bodies, an instrument like the one here represented must be procured.

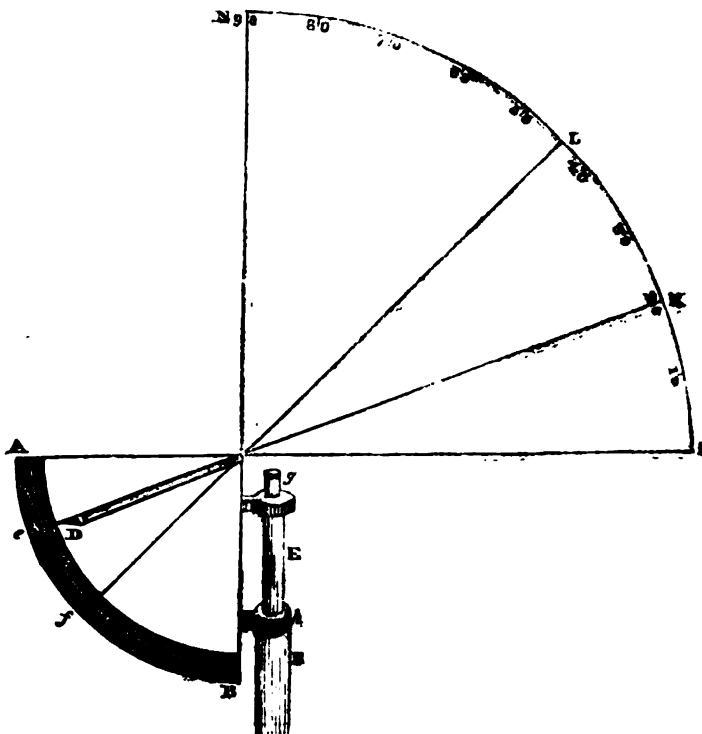
Let a large quadrant, as A B C, be so adjusted to a strong upright pillar E F, by the two rings g h, that the quadrant may be turned round the pillar without being shaken; and in being so moved its edge, B C, may always

be perpendicular to the plane of the horizon C I. Let also a telescope, as C D, with cross hair over the larger lens, be made movable on C, the centre of the quadrant, and let an index as e be fixed to the end D of the telescope, to point out the divisions on the graduated line A B.

Suppose I K L to be a quarter of a vertical circle in the starry heaven, the plane of which circle is perpendicular to the plane of the horizon C I, for the altitude of every celestial object above the horizon is taken in a circle, the plane of which is perpendicular to the horizon. Now as every circle, be it great or small, contains 360 degrees, a quarter of a circle must contain ninety; and since all the planets, together with the sun and moon, seem equidistant with the fixed stars; with us, we refer their places to the starry heaven, the distance of which is so immensely great, that the whole earth is but a dimensionless point in proportion to that distance; and therefore we may consider the centre of the quadrant to be in the centre of the starry firmament, let it be placed upon any part of the earth whatever.

It has thus been ascertained that the sun's distance from

	English miles.
The Earth is . . . . .	82,000,000
Mercury . . . . .	31,742,300
Venus . . . . .	59,313,060
Mars . . . . .	124,942,680
Jupiter . . . . .	416,478,720
Saturn . . . . .	782,284,920
Georgium Sidus . . . . .	1,565,035,000



#### ORIGIN OF THE DISCOVERY OF PHRENOLOGY, BY DR. GALL.

From an early age Dr. Gall was given to observation, and was struck with the fact, that each of his brothers and sisters, companions in play, and school-fellows, possessed

some peculiarity of talent or disposition, which distinguished him from others. Some of his school-mates were distinguished by the beauty of their penmanship, some by their success in



arithmetic, and others by their talent for acquiring a knowledge of natural history, or of languages. The compositions of one were remarkable for elegance, while the style of another was stiff and dry; and a third connected his reasonings in the closest manner, and clothed his argument in the most forcible language. Their dispositions were equally different; and this diversity appeared also to determine the direction of their partialities and aversions. Not a few of them manifested a capacity for employments which they were not taught. They cut figures in wood, or delineated them on paper; some devoted their leisure to painting, or the culture of a garden, while their comrades abandoned themselves to noisy games, or traversed the woods to gather flowers and seek for birds' nests, or catch butterflies. In this manner every individual presented a character peculiar to himself; and Gall never observed that the individual, who in one year had displayed selfish or knavish dispositions, became in the next a good and faithful friend.

The scholars with whom young Gall had the greatest difficulty in competing, were those who learned by heart with great facility; and such individuals frequently gained from him by their repetitions, the places which he had obtained by the merit of his original compositions. Some years afterwards, having changed his place of residence, he still met individuals endowed with an equally great talent of learning to repeat. He then observed, that his school-fellows so gifted possessed prominent eyes; and he recollected that his rivals in the first school had been distinguished by the same peculiarity. When he entered the University he directed his attention from the first to those students whose eyes were of this description, and he soon found that they all excelled in getting rapidly by heart, and giving correct recitations, although many of them were by no means distinguished in point of general talent. This observation was recognised also by the other students in the classes; and although the connexion betwixt the talent and the external sign was not at this time established upon such complete evidence as is requisite for a philosophical conclusion, yet Dr. Gall could not believe that the coincidence of the two circumstances thus observed was entirely accidental. He suspected, therefore, from this period, that they stood in an important relation to each other. After much reflection, he conceived, that if memory for words was indicated by an external sign, the same might be the case with the other intellectual powers; and from that moment all individuals distinguished by any remarkable faculty became the objects of his attention. By degrees he conceived himself to have found external characteristics, which indicated a decided disposition for painting, music, and the mechanical arts. He became acquainted, also, with some individuals remarkable for the determination of their character; and he observed a particular part of their heads to be very largely developed. This fact first suggested to him the idea of looking to the head for signs of the moral sentiments; but in making these observations he never conceived for a moment that the skull was the cause of the different talents, as has been erroneously represented. He referred the influence, whatever it was, to the brain. In following out by observations the principle which accident had thus suggested, he for some time encountered difficulties of the greatest magnitude. Hitherto he had been altogether ignorant of the opinions of physiologists touching the brain, and of metaphysicians respecting the mental faculties, and had simply observed nature. When, however, he began to enlarge his knowledge of books, he found the most extraordinary conflict of opinions every where prevailing, and this for the moment made him hesitate about the correctness of his own observations. He found that the moral sentiments had, by an almost general consent, been assigned to the thoracic and

abdominal viscera; and that while Pythagoras, Plato, Galen, Haller, and some other physiologists, placed the sentient soul, or intellectual faculties, in the brain, Aristotle placed it in the heart, Van Helmont in the stomach, Des Cartes and his followers in the pineal gland, and Descartes and others in the cerebellum.

He observed, also, that a great number of philosophers and physiologists asserted, that all men are born with equal mental faculties; and that the differences observable among them are owing either to education, or to the accidental circumstances in which they are placed. If all differences are accidental, he inferred that there could be no natural signs of predominating faculties; and consequently, that the project of learning by observation to distinguish the functions of the different portions of the brain, must be hopeless. This difficulty he combated by the reflection that his brothers, sisters, and school-fellows, had all received very nearly the same education, but that he had still observed each of them unfolding a distinct character, over which circumstances appeared to exert only a limited control. He observed, also, that not unfrequently those whose education had been conducted with the greatest care, and on whom the labours of teachers had been most freely lavished, remained far behind their companions in attainments. "Often," says Dr. Gall, "we were accused of want of will or deficiency in zeal; but many of us could not, even with the most ardent desire, followed out by the most obstinate efforts, attain in some pursuits even to the mediocrity, while, in some other points, some of us surpassed our school-fellows without an effort, and almost, it might be said, without perceiving it ourselves. But in point of fact, our masters did not appear to attach much faith to the system which taught the equality of mental faculties; for they thought themselves entitled to exact more from one scholar, and less from another. They spoke frequently of natural gifts, or of the gifts of God, and consoled their pupils in the words of the gospel, by assuring them that each would be required to render an account only in proportion to the gifts he had received."

Being convinced, by these facts, that there is a natural and constitutional diversity of talents and disposition, he encountered in books still another obstacle to his success in determining the external signs of the mental powers. He found, that instead of faculties for languages, drawing, distinguishing places, music, and mechanical arts, corresponding to the different talents which he had observed in his school-fellows, the metaphysicians spoke only of general powers, such as perception, conception, memory, imagination, and judgment; and when he endeavoured to discover external signs in the head corresponding to these general faculties, or to determine the correctness of the physiological doctrines regarding the seat of the mind, as taught by the authors already mentioned, he found perplexities without end, and difficulties insurmountable.

Dr. Gall, therefore, abandoning every theory and preconceived opinion, gave himself up entirely to the observation of nature. Being physician to a lunatic asylum in Vienna, he had opportunities, of which he availed himself, of making observations on the insane. He visited prisons and resorted to schools; he was introduced to the courts of princes, to colleges, and the seats of justice; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the development of his head. In this manner, by an almost imperceptible induction, he conceived himself warranted in believing, that particular mental powers are indicated by particular configurations of the head.

Hitherto he had resorted only to physiognomical indications

as a means of discovering the functions of the brain. On reflection, however, he was convinced that physiology is imperfect when separated from anatomy. Having observed a woman of fifty-four years of age, who had been afflicted with hydrocephalus from her youth, and who, with a body a little shrunk, possessed a mind as active and intelligent as that of other individuals of her class, Dr. Gall declared his conviction that the structure of the brain must be different from what was generally conceived; a remark which Tulpus also had made on observing a hydrocephalic patient who manifested the mental faculties. He therefore felt the necessity of making anatomical researches into the structure of the brain.

In every instance, when an individual whose head he had observed while alive happened to die, he used every means to be permitted to examine the brain, and frequently did so; and he found, as a general fact, that on removal of the skull, the brain, covered by the dura mater, presented a form corresponding to that which the skull had exhibited in life. The successive steps by which Dr. Gall proceeded in his discoveries, are particularly deserving of attention. He did not, as many have imagined, first dissect the brain, and pretend by that means to have discovered the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place; appropriate to the power. On the contrary, he first observed a concomitance betwixt particular talents and dispositions, and particular forms of the head; he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined that the brain was minutely dissected, and light thrown upon its structure.

#### CHARACTER OF THE LION.

To any one who is curious enough to take the trouble to "compare notes," there is a rich treasure of the ridiculous in the manner in which successive generations of writers copy errors which the most trifling degree of real examination would enable them to avoid. Once set down an error—let it only once be fairly "printed and published," and you have fairly created an immortality. We care not how ridiculous, how stark-staring mad the error may be. Print it! That's all: it shall be copied and recopied, (but without the shadow of a hint of any obligation!) long, long after the hand that first put it on paper lies mouldering in the grave. Talk of the hereditary antiquity of a family! Why, the oldest sovereign or lordly house in Europe is a mushroom thing of the day before yesterday, if put into comparison with the duration of an error! The lordly line may terminate; the last of the antique race may be laid by strangers' hands in the solemn receptacle of the "high-born carcass;" council and senate; the battle field, and the courtly circle may be destitute of a single representative of a more mighty, whether for good or evil, through many an age; from battlement to dungeon-keep, the very castle of the once powerful race may lie in utter ruin;—all, all may decay and disappear from the face of the earth,—save eternal error!

The nature of our work allows of no commentary upon contemporaries, save so much as is involved in a brief notice of works or writings calculated to be beneficial to society at large. Were it otherwise, we could furnish our readers with a rich treat, by simply extracting errors of the mature age of three centuries and a quarter, which divers and sundry gentlemen who dine daily, and wear unimpeachable

broad cloth, serve up hebdomadally for what they no doubt consider the great intellectual advantage of their readers.

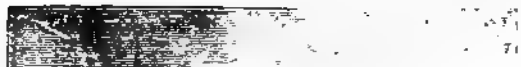
Among the erroneous immortalities which everlastingly stare one in the face, there is not one which is more thoroughly impudent than that which attributes all sorts of fine qualities to that ferocious and devouring wild beast, the lion. The "magnanimity" of the lion, the "generosity" of the lion, the "gratitude" of the lion, are pet phrases with all your routine writers of zoological primers. Heaven only knows how old the error is. We meet with it among the classical writers; Shakespeare and Milton are both redolent of its marvellous nonsense;—and Spenser has taken excellent care not to neglect to marry the egregious absurdity to his immortal verse.

"Except when roused by hunger," say sundry simple persons, "the lion will not attack mankind." Amiable savage! No more will the tiger or the boa-constrictor! But when they are hungry they have a habit of making monstrous meals; and our amiable friend the lion eats—often as he feels an appetite! Accidental negresses and occasional buffaloes are thought nothing of in the case of the lion, but if your tiger or hyena should commit the impropriety of homicide or parricide, woe, woe to the characters of the illustrious houses of tigers and hyenas to all future ages! Not a servile copyist should "scribble woe" but would hand down a full true and very particular account of the felonious banquet. And pray why is the lion exempted from the censure passed upon the general herd of beasts of prey? Look, young reader, as you stand with us in either of the Zoological gardens, look at the cruel cunning and suspicious leer of that recumbent monster. Do you read magnanimity there? or generosity? or gratitude? Many other of the fine qualities attributed to his race? Not so: you read only a strong desire to dine; an excellent alacrity at discussing every meal from a well-cooked leg of mutton to an uncooked negro, sex or age being of small consequence. He grateful, he magnanimous, he! Why the filthy and voracious beast is a cat—tawney, to be sure, both in bulk and strength, with a huge mane, and a roar like thunder. But still he is a cat; full of all feline capriciousness, cruelty, and ill-temper. We know you will be told a very different tale by nineteen out of every twenty books on natural history, that you may chance to open. But study nature: compare your cat, tamed as her particular branch of the feline family is, with the lions you can at any time notice at the Zoological gardens, and you will agree with us that no beast, not even the much ill-spoken-of tiger, is much less worthy than the lion of any thing in the shape of a respectful mention from mankind.

**EAST INDIA SUGAR.**—India may become the greatest sugar country in the world, and it is our duty to the people committed to our rule to secure to them this important branch of trade. The course prescribed by our own interest is not less clear. A large share of the profits of British capital employed in India will return to increase the resources of our own country. The time, too, is peculiarly fitted for the experiment, and the present circumstances of our West India possessions urge it with a voice which it would be the extreme of folly to disregard. A change has taken place, the consequences of which are yet in the bosom; but the best informed and the most sagacious regard them with gloomy forebodings. Some venture to predict that the period is approaching when all labour will cease in the West Indies, excepting so much as is necessary to preserve existence in a climate where the wants of man are few. It scarcely admits of doubt that there will be a reduction both in the breadth of cultivation and the amount of produce; and it is worth remembering that the great and sudden prosperity of the indigo trade in Bengal was caused by the destruction of the plantations in St. Domingo.—*Thornton's India.*

## No. VII.—SELF-INSTRUCTOR IN BIOGRAPHY.

FIELD-MARSHAL PRINCE BLUCHER.



[Field Marshal Prince Blucher.]

General Lebrecht Von Blucher was born at Rostock, December 16, 1742. His father, a captain of horse, sent him, at the beginning of the seven years' war, to Rugen, where, on seeing the Swedish hussars, and witnessing their evolutions, young Blucher acquired a taste for the army, which he entered contrary to the advice of his friends at the early age of fourteen. His first campaign was against the Prussians, and he was taken prisoner by the same hussars he afterwards commanded with so much success and distinction. Von Bellinge, then colonel of that regiment, persuaded Blucher to enter the Prussian service, which was accomplished by exchanging him for a Swedish officer. After the seven years' war, displeased at not being promoted, he resigned his commission as captain of horse, and dedicated himself to agriculture; but under William II. again entered his old regiment as major. After the battle of Leystadt, which was particularly glorious to him, he received as major-general a command in the army of observation in the Lower Rhine.

Subsequent to the battle of Jena, General Blucher followed Prince Hohenlohe on the way to Pomerania with a large body of cavalry, but not being able to overtake him, joined the corps of the dukes Weimar and Brunswick, and entered Lubeck to draw the French from the Oder. The superior forces of the enemy, however, took Lubeck by storm, and Blucher, with the few troops who remained with him, was obliged to capitulate at the village of Ratkan, in the Lubeck territory, "only," as he told his captors, "for want of ammunition and provisions." Being soon after exchanged for the French marshal Victor, he was sent off by the King of Prussia with a small troop to Swedish Pomerania, which

he afterwards evacuated in consequence of the peace of Tilsit.

Blucher was then made commanding general in Pomerania, but deprived of his employment through the influence of Napoleon: he again entered the field in 1813, although at that time in the seventy-first year of his age. At Lutzen he gained the order of St. George, presented by the Emperor Alexander, and made a powerful resistance to the advance of the enemy at Bautzen. Commencing, on August 26, the long series of his decisive and glorious actions by the victory on the Katzbach, in which he annihilated that portion of the French army commanded by General Macdonald; he then marched boldly through Lusatia, along the Elbe, passed the river at Wartburg, gained, on September 16, the battle of Mockern, the prelude to the great battle on the 28th, to which his own valour mainly contributed.

He who was called by Napoleon, in contempt, the "general of hussars," but by his own army, on account of his rapid marches, "Marshal Forward," pursued the flying enemy to the Rhine, which he crossed January 1, 1814, and penetrated into the French territory.

A series of severe actions, with alternate good and bad success, and lastly the decisive victory at Laon, opened the way to Paris, which was entered by the conquerors on the day after the battle of Montmartre, March 31.

Immediately after these events, Marshal Blucher visited this country, accompanied by several continental monarchs, and was received with the greatest enthusiasm. On returning to his native Germany, similar marks of favour awaited him, and he was not allowed to withdraw into retirement until every mark of public esteem had been paid him.

The ease of rural life which Blucher had promised himself, and to which his long and harassing duties so well entitled him, was but of short duration; for, his old enemy Napoleon again appearing in the field, obliged the marshal to enter once more upon active service. We now approach that great epoch in military history,—the battle of Waterloo: at the commencement of which Blucher's good fortune did not desert him; for, at Ligny, his horse was not only shot under him, but he absolutely fell, with a detachment of cavalry charging over him, without sustaining material injury!—and only two days afterwards he led his beaten, but not conquered Prussians to the attack; and decided, on the glorious 18th of June, the great battle of Waterloo, and the fate of Napoleon. Then, with the same rapidity as he helped to conquer, did he follow up the victory; and, for the second time, lent his powerful and successful aid in obtaining peace in Paris. Not only his own country, but foreign powers appreciated and honoured Blucher's merits, for most of the European princes presented him with various orders of knighthood. His own sovereign, in memory of his earliest victory, named him Prince of Wahlstadt, with an adequate pecuniary settlement. The king of Prussia also handed his favourite marshal, as an especial mark of honour, an iron cross, surrounded with golden rays, which was presented with these words:—"I know very well, my dear marshal," said his majesty, "that no golden rays can heighten the splendour of your services; but it gives me great pleasure to make my sense of them evident by some suitable mark of distinction."

Blucher again retired from court and active service to private life, and on the 5th of September following, the king sent his aide-de-camp, Major-General Von Witzleben, to inquire after Blucher's health, it having been reported

are from each other the greater will be the distances of the places on the wall to which they refer the place of the flame. This apparent change of place on the wall may be called the *parallax* of the flame, for the *parallax* of the sun or moon in the heavens (which are objects between us and the stars) is no other than its apparent change of place among the stars, as seen at the same instant from different places of the earth's surface. And since the apparent places of the sun or moon are different in the heavens with regard to the fixed stars, when viewed by two or more observers at the same instant of time, on different parts of the earth's surface, it shows them to be nearer to us than the stars are. For, if their distances were the same as those of the stars, their apparent places could not be different among the stars, as may be easily conceived by setting the candle close to the wall, when its flame will hide the same spot thereon from both the spectators sitting by the chimney.

If the candle be removed from the wall towards these spectators, then, if one raises his head above the level of the other, he will see the flame lower on the wall than the other sees it; if he stoops his head, the flame will appear higher.

In accordance with these principles, to ascertain the altitudes and angular distances of the celestial bodies, an instrument like the one here represented must be procured.

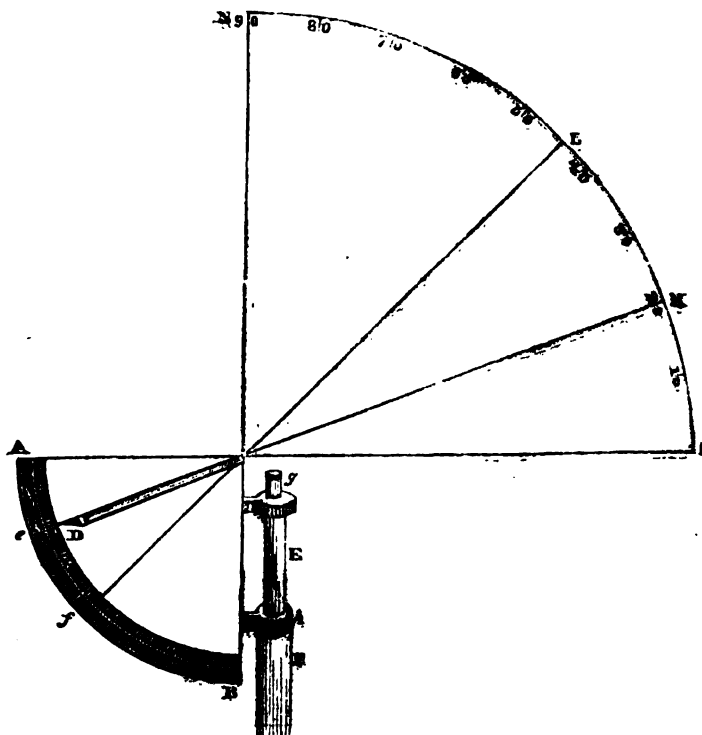
Let a large quadrant, as A B C, be so adjusted to a strong upright pillar E F, by the two rings g h, that the quadrant may be turned round the pillar without being shaken; and in being so moved its edge, B C, may always

be perpendicular to the plane of the horizon C I. Let also a telescope, as C D, with cross hair over the larger lens, be made movable on C, the centre of the quadrant, and let an index as e be fixed to the end D of the telescope, to point out the divisions on the graduated line A B.

Suppose I K L to be a quarter of a vertical circle in the starry heaven, the plane of which circle is perpendicular to the plane of the horizon C I, for the altitude of every celestial object above the horizon is taken in a circle, the plane of which is perpendicular to the horizon. Now as every circle, be it great or small, contains 360 degrees, a quarter of a circle must contain ninety; and since all the planets, together with the sun and moon, seem equidistant with the fixed stars; with us, we refer their places to the starry heaven, the distance of which is so immensely great, that the whole earth is but a dimensionless point in proportion to that distance; and therefore we may consider the centre of the quadrant to be in the centre of the starry firmament, let it be placed upon any part of the earth whatever.

It has thus been ascertained that the sun's distance from

	English miles.
The Earth is . . . . .	82,000,000
Mercury . . . . .	31,742,200
Venus . . . . .	59,313,060
Mars . . . . .	124,942,680
Jupiter . . . . .	416,478,720
Saturn . . . . .	782,284,920
Georgium Sidus . . . . .	1,565,033,600



#### ORIGIN OF THE DISCOVERY OF PHRENOLOGY, BY DR. GALL.

FROM an early age Dr. Gall was given to observation, and was struck with the fact, that each of his brothers and sisters, companions in play, and school-fellows, possessed some peculiarity of talent or disposition, which distinguished him from others. Some of his school-mates were distinguished by the beauty of their penmanship, some by their success in

arithmetic, and others by their talent for acquiring a knowledge of natural history, or of languages. The compositions of one were remarkable for elegance, while the style of another was stiff and dry; and a third connected his reasonings in the closest manner, and clothed his argument in the most forcible language. Their dispositions were equally different; and this diversity appeared also to determine the direction of their partialities and aversions. Not a few of them manifested a capacity for employments which they were not taught. They cut figures in wood, or delineated them on paper; some devoted their leisure to painting, or the culture of a garden, while their comrades abandoned themselves to noisy games, or traversed the woods to gather flowers and seek for birds' nests, or catch butterflies. In this manner every individual presented a character peculiar to himself; and Gall never observed that the individual, who in one year had displayed selfish or knavish dispositions, became in the next a good and faithful friend.

The scholars with whom young Gall had the greatest difficulty in competing, were those who learned by heart with great facility; and such individuals frequently gained from him by their repetitions, the places which he had obtained by the merit of his original compositions. Some years afterwards, having changed his place of residence, he still met individuals endowed with an equally great talent of learning to repeat. He then observed, that his school-fellows so gifted possessed prominent eyes; and he recollected that his rivals in the first school had been distinguished by the same peculiarity. When he entered the University he directed his attention from the first to those students whose eyes were of this description, and he soon found that they all excelled in getting rapidly by heart, and giving correct recitations, although many of them were by no means distinguished in point of general talent. This observation was recognized also by the other students in the classes; and although the connexion betwixt the talent and the external sign was not at this time established upon such complete evidence as is requisite for a philosophical conclusion, yet Dr. Gall could not believe that the coincidence of the two circumstances thus observed was entirely accidental. He suspected, therefore, from this period, that they stood in an important relation to each other. After much reflection, he conceived, that if memory for words was indicated by an external sign, the same might be the case with the other intellectual powers; and from that moment all individuals distinguished by any remarkable faculty became the objects of his attention. By degrees he conceived himself to have found external characteristics, which indicated a decided disposition for painting, music, and the mechanical arts. He became acquainted, also, with some individuals remarkable for the determination of their character; and he observed a particular part of their heads to be very largely developed. This fact first suggested to him the idea of looking to the head for signs of the moral sentiments; but in making these observations he never conceived for a moment that the skull was the cause of the different talents, as has been erroneously represented,—he referred the influence, whatever it was, to the brain. In following out by observations the principle which accident had thus suggested, he for some time encountered difficulties of the greatest magnitude. Hitherto he had been altogether ignorant of the opinions of physiologists touching the brain, and of metaphysicians respecting the mental faculties, and had simply observed nature. When, however, he began to enlarge his knowledge of books, he found the most extraordinary conflict of opinions every where prevailing, and this for the moment made him hesitate about the correctness of his own observations. He found that the moral sentiments had by an almost general consent, been consigned to the thoracic and

abdominal viscera: and that while Pythagoras, Plato, Galen, Haller, and some other physiologists, placed the sentient soul, or intellectual faculties, in the brain, Aristotle placed it in the heart, Van Helmont in the stomach, Des Cartes and his followers in the pineal gland, and Drelincourt and others in the cerebellum.

He observed, also, that a great number of philosophers and physiologists asserted, that all men are born with equal mental faculties; and that the differences observable among them are owing either to education, or to the accidental circumstances in which they are placed. If all differences are accidental, he inferred that there could be no natural signs of predominating faculties; and consequently, that the project of learning by observation to distinguish the functions of the different portions of the brain, must be hopeless. This difficulty he combated by the reflection that his brothers, sisters, and school-fellows, had all received very nearly the same education, but that he had still observed each of them unfolding a distinct character, over which circumstances appeared to exert only a limited control. He observed, also, that not unfrequently those whose education had been conducted with the greatest care, and on whom the labours of teachers had been most freely lavished, remained far behind their companions in attainments. "Often," says Dr. Gall, "we were accused of want of will or deficiency in zeal; but many of us could not, even with the most ardent desire, followed out by the most obstinate efforts, attain in some pursuits even to the mediocrity, while, in some other points, some of us surpassed our school-fellows without an effort, and almost, it might be said, without perceiving it ourselves. But in point of fact, our masters did not appear to attach much faith to the system which taught the equality of mental faculties; for they thought themselves entitled to exact more from one scholar, and less from another. They spoke frequently of natural gifts, or of the gifts of God, and consoled their pupils in the words of the gospel, by assuring them that each would be required to render an account only in proportion to the gifts he had received."

Being convinced, by these facts, that there is a natural and constitutional diversity of talents and disposition, he encountered in books still another obstacle to his success in determining the external signs of the mental powers. He found, that instead of faculties for languages, drawing, distinguishing places, music, and mechanical arts, corresponding to the different talents which he had observed in his school-fellows, the metaphysicians spoke only of general powers, such as perception, conception, memory, imagination, and judgment; and when he endeavoured to discover external signs in the head corresponding to these general faculties, or to determine the correctness of the physiological doctrines regarding the seat of the mind, as taught by the authors already mentioned, he found perplexities without end, and difficulties insurmountable.

Dr. Gall, therefore, abandoning every theory and preconceived opinion, gave himself up entirely to the observation of nature. Being physician to a lunatic asylum in Vienna, he had opportunities, of which he availed himself, of making observations on the insane. He visited prisons and resorted to schools; he was introduced to the courts of princes, to colleges, and the seats of justice; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the development of his head. In this manner, by an almost imperceptible induction, he conceived himself warranted in believing, that particular mental powers are indicated by particular configurations of the head.

Hitherto he had resorted only to physiognomical indications

as a means of discovering the functions of the brain. On reflection, however, he was convinced that physiology is imperfect when separated from anatomy. Having observed a woman of fifty-four years of age, who had been afflicted with hydrocephalus from her youth, and who, with a body a little shrunk, possessed a mind as active and intelligent as that of other individuals of her class, Dr. Gall declared his conviction that the structure of the brain must be different from what was generally conceived; a remark which Tulpian also had made on observing a hydrocephalic patient who manifested the mental faculties. He therefore felt the necessity of making anatomical researches into the structure of the brain.

In every instance, when an individual whose head he had observed while alive happened to die, he used every means to be permitted to examine the brain, and frequently did so; and he found, as a general fact, that on removal of the skull, the brain, covered by the dura mater, presented a form corresponding to that which the skull had exhibited in life. The successive steps by which Dr. Gall proceeded in his discoveries, are particularly deserving of attention. He did not, as many have imagined, first dissect the brain, and pretend by that means to have discovered the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriate to the power. On the contrary, he first observed a concomitance betwixt particular talents and dispositions, and particular forms of the head; he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined that the brain was minutely dissected, and light thrown upon its structure.

#### CHARACTER OF THE LION.

To any one who is curious enough to take the trouble to "compare notes," there is a rich treasure of the ridiculous in the manner in which successive generations of writers copy errors which the most trifling degree of real examination would enable them to avoid. Once set down an error—let it only once be fairly "printed and published," and you have fairly created an immortality. We care not how ridiculous, how stark-staring mad the error may be. Print it! That's all: it shall be copied and recopied, (but without the shadow of a hint of any obligation!) long, long after the hand that first put it on paper lies mouldering in the grave. Talk of the hereditary antiquity of a family! Why, the oldest sovereign or lordly house in Europe is a mushroom thing of the day before yesterday, if put into comparison with the duration of an error! The lordly line may terminate; the last of the antique race may be laid by strangers' hands in the solemn receptacle of the "high-born carcass;" council and senate; the battle field, and the courtly circle may be destitute of a single representative of a more mighty, whether for good or evil, through many an age; from battlement to dungeon-keep, the very castle of the once powerful race may lie in utter ruin;—all, all may decay and disappear from the face of the earth,—save eternal error!

The nature of our work allows of no commentary upon contemporaries, save so much as is involved in a brief notice of works or writings calculated to be beneficial to society at large. Were it otherwise, we could furnish our readers with a rich treat, by simply extracting errors of the mature age of three centuries and a quarter, which divers and sundry gentlemen who dine daily, and wear unimpeachable

broad cloth, serve up hebdomadally for what they no doubt consider the great intellectual advantage of their readers.

Among the erroneous immortalities which everlastingly stare one in the face, there is not one which is more thoroughly impudent than that which attributes all sorts of fine qualities to that ferocious and devouring wild beast, the lion. The "magnanimity" of the lion, the "generosity" of the lion, the "gratitude" of the lion, are pet phrases with all your routine writers of zoological primers. Heaven only knows how old the error is. We meet with it among the classical writers; Shakspeare and Milton are both redolent of its marvellous nonsense;—and Spenser has taken excellent care not to neglect to marry the egregious absurdity to his immortal verse.

"Except when roused by hunger," say sundry simple persons, "the lion will not attack mankind." Amiable savage! No more will the tiger or the boa-constrictor! But when they are hungry they have a habit of making monstrous meals; and our amiable friend the lion eats—as often as he feels an appetite! Accidental negresses and occasional buffaloes are thought nothing of in the case of the lion, but if your tiger or hyena should commit the impropriety of homicide or parricide, woe, woe to the characters of the illustrious houses of tigers and hyenas to all future ages! Not a servile copyist should "scribble woe" but would hand down a full true and very particular account of the felonious banquet. And pray why is the lion exempted from the censure passed upon the general herd of beasts of prey? Look, young reader, as you stand with us in either of the Zoological gardens, look at the cruel cunning and suspicious leer of that recumbent monster. Do you read magnanimity there? or generosity? or gratitude? Many other of the fine qualities attributed to his race? Not so: you read only a strong desire to dine; an excellent alacrity at discussing every meal from a well-cooked leg of mutton to an uncooked negro, sex or age being of small consequence. He grateful, he magnanimous, he! Why the filthy and voracious beast is a cat—tawney, to be sure, both in bulk and strength, with a huge mane, and a roar like thunder. But still he is a cat; full of all feline capriciousness, cruelty, and ill-temper. We know you will be told a very different tale by nineteen out of every twenty books on natural history, that you may chance to open. But study nature; compare your cat, tamed as her particular branch of the feline family is, with the lions you can at any time notice at the Zoological gardens, and you will agree with us that no beast, not even the much ill-spoken-of tiger, is much less worthy than the lion of any thing in the shape of a respectful mention from mankind.

**EAST INDIA SUGAR.**—India may become the greatest sugar country in the world, and it is our duty to the people committed to our rule to secure to them this important branch of trade. The course prescribed by our own interest is not less clear. A large share of the profits of British capital employed in India will return to increase the resources of our own country. The time, too, is peculiarly fitted for the experiment, and the present circumstances of our West India possessions urge it with a voice which it would be the extreme of folly to disregard. A change has taken place, the consequences of which are yet in the bosom; but the best informed and the most sagacious regard them with gloomy forebodings. Some venture to predict that the period is approaching when all labour will cease in the West Indies, excepting so much as is necessary to preserve existence in a climate where the wants of man are few. It scarcely admits of doubt that there will be a reduction both in the breadth of cultivation and the amount of produce; and it is worth remembering that the great and sudden prosperity of the indigo trade in Bengal was caused by the destruction of the plantations in St. Domingo.—*Thornton's India.*

## No. VII.—SELF-INSTRUCTOR IN BIOGRAPHY.

FIELD-MARSHAL PRINCE BLUCHER.



[Field-Marshal Prince Blucher.]

General Lebrecht Von Blucher was born at Rostock, December 16, 1742. His father, a captain of horse, sent him, at the beginning of the seven years' war, to Rugen, where, on seeing the Swedish hussars, and witnessing their evolutions, young Blucher acquired a taste for the army, which he entered contrary to the advice of his friends at the early age of fourteen. His first campaign was against the Prussians, and he was taken prisoner by the same hussars he afterwards commanded with so much success and distinction. Von Bellinge, then colonel of that regiment, persuaded Blucher to enter the Prussian service, which was accomplished by exchanging him for a Swedish officer. After the seven years' war, displeased at not being promoted, he resigned his commission as captain of horse, and dedicated himself to agriculture; but under William II. again entered his old regiment as major. After the battle of Leystadt, which was particularly glorious to him, he received as major-general a command in the army of observation in the Lower Rhine.

Subsequent to the battle of Jena, General Blucher followed Prince Hohenlohe on the way to Pomerania with a large body of cavalry, but not being able to overtake him, joined the corps of the dukes Weimar and Brunswick, and entered Lubeck to draw the French from the Oder. The superior forces of the enemy, however, took Lubeck by storm, and Blucher, with the few troops who remained with him, was obliged to capitulate at the village of Ratkan, in the Lubeck territory, "only," as he told his captors, "for want of ammunition and provisions." Being soon after exchanged for the French marshal Victor, he was sent off by the King of Prussia with a small troop to Swedish Pomerania, which

he afterwards evacuated in consequence of the peace of Tilsit.

Blucher was then made commanding general in Pomerania, but deprived of his employment through the influence of Napoleon: he again entered the field in 1813, although at that time in the seventy-first year of his age. At Lutzen he gained the order of St. George, presented by the Emperor Alexander, and made a powerful resistance to the advance of the enemy at Bautzen. Commencing, on August 26, the long series of his decisive and glorious actions by the victory on the Katzbach, in which he annihilated that portion of the French army commanded by General Macdonald; he then marched boldly through Lusatia, along the Elbe, passed the river at Wartburg, gained, on September 16, the battle of Mockern, the prelude to the great battle on the 28th, to which his own valour mainly contributed.

He who was called by Napoleon, in contempt, the "general of hussars," but by his own army, on account of his rapid marches, "Marshal Forward," pursued the flying enemy to the Rhine, which he crossed January 1, 1814, and penetrated into the French territory.

A series of severe actions, with alternate good and bad success, and lastly the decisive victory at Laon, opened the way to Paris, which was entered by the conquerors on the day after the battle of Montmartre, March 31.

Immediately after these events, Marshal Blucher visited this country, accompanied by several continental monarchs, and was received with the greatest enthusiasm. On returning to his native Germany, similar marks of favour awaited him, and he was not allowed to withdraw into retirement until every mark of public esteem had been paid him.

The ease of rural life which Blucher had promised himself, and to which his long and harassing duties so well entitled him, was but of short duration; for, his old enemy Napoleon again appearing in the field, obliged the marshal to enter once more upon active service. We now approach that great epoch in military history,—the battle of Waterloo: at the commencement of which Blucher's good fortune did not desert him; for, at Ligny, his horse was not only shot under him, but he absolutely fell, with a detachment of cavalry charging over him, without sustaining material injury!—and only two days afterwards he led his beaten, but not conquered Prussians to the attack; and decided, on the glorious 18th of June, the great battle of Waterloo, and the fate of Napoleon. Then, with the same rapidity as he helped to conquer, did he follow up the victory; and, for the second time, lent his powerful and successful aid in obtaining peace in Paris. Not only his own country, but foreign powers appreciated and honoured Blucher's merits, for most of the European princes presented him with various orders of knighthood. His own sovereign, in memory of his earliest victory, named him Prince of Wahlstadt, with an adequate pecuniary settlement. The king of Prussia also handed his favourite marshal, as an especial mark of honour, an iron cross, surrounded with golden rays, which was presented with these words:—"I know very well, my dear marshal," said his majesty, "that no golden rays can heighten the splendour of your services; but it gives me great pleasure to make my sense of them evident by some suitable mark of distinction."

Blucher again retired from court and active service to private life, and on the 5th of September following, the king sent his aide-de-camp, Major-General Von Witzleben, to inquire after Blucher's health, it having been reported



that the fine old soldier was ailing.—The prince desired General Witzleben to thank his majesty for all favours he had conferred on him, to recommend his wife to his majesty's kindness, and to beg that he might be buried without ostentation in the open country, in a field on the road between Kriblouritz and Kunat, on a spot which he described, under three lime trees. On the General observing that he need not think death so near—the physicians having considered his case by no means a serious one—Blucher replied, "I know that I shall die, for I feel it better than the doctors can judge. I depart without reluctance, for I am now of no further use. Tell the king that I have lived, and shall die, faithful to him."—General Witzleben then took leave.

The next day the king, accompanied by Prince Charles, paid the veteran a visit, who was very grateful for so high a mark of royal condescension. The king was so much affected during the interview, that he shed tears.

His majesty on receiving the news of Blucher's death, immediately gave orders that the army should be put into mourning for eight days, and despatched Count Blucher of Wahlstadt, the prince's grandson, with a most gracious letter of condolence to the dowager princess.

221.

### POPULAR SUPERSTITIONS.

In a former paper, or rather series of papers, we entered into an examination of some of the most prevalent superstitions of the ignorant. If we did not feel very hopeful of our kind, the very existence of such absurd fictions, as articles of serious belief, would deter us from endeavouring to contribute our mite to the sum of general enlightenment. But we do so feel; and though we never think of any of the very numerous and ridiculous superstitions which still maintain their ground in despite, and as it were, in direct defiance of common sense, without indignation, we do not allow that feeling to prevent us from endeavouring, with might and main, to give common sense fair play.

It is singular enough that some of the greatest men of both ancient and modern times have been noted for their superstition. As far as the ancients are concerned, we need only remark that their superstition was but the mere reaction of the falsehoods which they and the heathen priests palmed upon the credulous and deluded multitude. Heathenism was the very soil upon which superstitious nonsense might most fitly grow and be nurtured. Every oracle was a falsehood or an equivocation; every ceremonial was a cheat. The augurs laughed in scorn in their hearts, even while, with features composed to the profoundest solemnity, they exhibited the oracular entrails of the elain beast. But habit is all potent; and though the deceivers could laugh in scorn while they were in the very act of cheating, they, in their turn, could be cheated by the silliest whisperings of their own imaginations. At the *tangible* falsehood they gazed in part scorn, part triumph; but to the dreams of their own hearts they had no reply. Destitute of TRUTH, (as we are happy enough to enjoy it,) they had no first principle to refer to; and the man who would have chuckled in very derision at seeing his neighbour's course directed by the muttered imposture of the "Oracles," was himself ruled by his dream, whether for good or evil, and blown hither and thither upon the breath of a thousand ridiculous traditional sayings.

But what shall we say for the superstition of great men of

modern times? Buonaparte?—Cromwell? They had both of them certain lucky and unlucky days; and though each was, in his separate way, among the shrewdest of mankind, each of them seems to have been completely a believer in this at once nonsensical and unchristian fancy. Cromwell won the victory of Dunbar on the third day of September; and on the same day of the same month he won the victory—that victory so disastrous to the cause of legitimate rule and social order—of Worcester. Thenceforth nothing could persuade him, or those who thought with him, that there was not a charm for him on that day. Whatever he undertook on that day must needs be prosperous; it was a day especially set apart as his day of inevitable good fortune. Well! his treasonable, hypocritical, and tyrannous course was, for some wise, though inscrutable reason, permitted to prosper for some years. As Protector of England, he, the chief rebel and regicide, made his little finger heavier than the loins of the whole race of the unhappy monarch whom he barely and mercilessly condemned to an untimely and unmerited death. Stung everlastingly by his conscience, and well aware that he was looked upon as a public enemy and a public curse, not only by the gallant cavaliers who had opposed him upon the stricken field, but also by no small majority of the more honest, though mistaken men, who had formerly been ready to peril life and limb, home and holding at his lightest word, he became as gloomy as the Domitian of an elder day. Clad in concealed armour by day, and taking his fitful and disturbed sleep by night, with lighted taper in his carefully-fastened chamber, and with sword and pistols by his side, he felt that even upon earth the wicked man cannot escape punishment even when his blood-guiltiness hath no other accuser and no other judge than the stern whisperings of his own conscience. If ever man dreaded death as the worst of all earthly evils, that man was the regicide and usurper, Oliver Cromwell. Well! when did this evil, at once so much dreaded and so utterly inevitable, overtake that bold bad man? On his lucky day! on the third day of September, the very anniversary of his "crowning victory" of Worcester! Surely this single circumstance ought to suffice to convince any person possessing even the smallest imaginable portion of common sense, that the superstition that represents certain days of the week or month to be peculiarly fortunate, or the contrary, is an absurd folly, without a ray of evidence or reason to support it!

Among the strange whimsies which people have taken into their heads as to the good or evil influences of certain days, is that of Friday being an especially unlucky day, upon which—what think you, reader?—to commence a lawsuit?—to purchase an estate?—take a wife? or, in short, to do any other very important business. Oh, no—but to cut their nails! We venture to affirm that there is not one in ten among our numerous readers who has not many acquaintances who have this silly notion. For our own part we know, among others, one gentleman who possesses as fine and rigid a sense of honour as any man living. Untold gold might safely be entrusted to his keeping; but if that gentleman were compelled to choose between a highway robbery and cutting his nails on Friday, in very truth we should tremble for his decision.

Ere we close this paper, we cannot refrain from relating an occurrence of which we were a very short time since an eye witness. Passing along Piccadilly, on our way to Brompton, we were interrupted by what is technically called a hoard, erected in front of a house which was being repaired. By the way, while speaking of a hoard, we may remark, that if our friends the bricklayers would be some-

what more careful how they shoot down such small artillery as brickbats and the like, we should respect them and their craft no jot the less.

But to return to our anecdotes. Albeit that we are as careful of our brains as any of our neighbours can be, we incontinently pushed onward. A lady, young, fashionably dressed, and having the appearance of being an intelligent as well as respectable person, was immediately before us; and, to our great astonishment, she thrice deliberately turned aside her head to spit; that being, it seems, the infallible recipe for averting ill luck as a consequence of passing under the ladder!

Reason, religion, good sense, right feeling! when, oh when will ye root out folly and superstition from the innermost of their numberless entrenchments?

### TIGER HUNTING.

Of all the animals of India, the tiger is without doubt the most ferocious and destructive. In either of these respects he must rank beneath even the "monarch of the forest,"—the lion.

The royal tiger of Bengal is frequently found to measure ten feet from the tip of the nose to the insertion of the tail; and they as much exceed the common tiger, or tiger-cat, in height as they do in length. Like all the animals of the cat kind, the tiger seizes his prey at a leap; and the fatal spring of the Bengal tiger is frequently as much as five or six yards. Crouched in a jungle, or by a river side, the tiger can thus fall upon his victim with almost a certainty of success. Having made his leap, his first care is to deprive his prey of life by a blow on the head with his tremendously muscular paw. That done, the size or weight of the prey gives him no apparent inconvenience; a large buffalo—an animal fully as large again as the tiger—being carried off with as much apparent ease as that with which Reynard decamps with a stolen goose.

Unfortunately, the tiger seems to prefer human beings for his food to any of the inferior animals. The loss of life in every part of India is consequently lamentably great every year; it is, however, especially so on the river Ganges, where the tigers lurk in great numbers. Driven to desperation by their raging hunger, they dart into the midst of a crew, and carry off an unfortunate seaman, ere his shipmates have time even to attempt to rescue him. Knowing that the furious thirst which afflicts all beasts of prey, but which seems more maddening in the tiger than in any other, causes them to resort to the banks of rivers, the boatmen are always provided with hatchets, with which, when the tiger swims towards a boat, and lays his paws upon the gunwale to spring among the crew, they either chop his paws completely off, and thus ensure his complete destruction at no distant period, or, at the least, so severely maim him, as to compel him to loosen his hold and sheer off. But in spite of all their precautions, the poor fellows are terribly harassed by the tigers; and it is said that the native boatmen suffer far greater proportionate loss than the white-men,—a single one of the former being invariably seized upon by the tiger, if among any number, however large, of the latter.

Although immense numbers of tigers are annually destroyed by hunting, and by a variety of ingenious contrivances, they abound in all directions, and valuable lives but too frequently fall a sacrifice to the creature's ferocity and strength. A lamentable case of this kind occurred towards the latter end of the last century. A fine promising young man, the son

of Sir Hector Munro, accompanied some friends to the island of Sanguar, for the purpose of shooting deer, which were known to abound there. While following their game, they frequently saw the track of tigers, but unfortunately, instead of being awakened to caution, they most unwisely sat down by the side of a jungle to refresh themselves, instead of making for their boat for that purpose. It seems that they did take the precaution to keep a very large fire blazing, but that was not sufficient to daunt a hungry tiger, which suddenly leaped into the midst of the party, and seized on Mr. Munro. For an instant the huge brute glared wildly on the company with his blood-shot eyes, as if debating whether the prey he had already seized would suffice, and then plunged wildly among the bushes. Brief as was the time afforded to them for action, Mr. Munro's friends availed themselves of it, to fire with such precision as to bring down the tiger, and rescue their friend. They rescued him, however, only to have the melancholy satisfaction of affording him christian interment; for so desperately was he wounded in various parts of the body by the claws and teeth of the beast, that all surgical aid was vain, and he expired in less than four-and-twenty hours from the time of the accident.

A similar occurrence, though it had a less disastrous issue, took place in the year 1812. A party of English officers having been out shooting in the neighbourhood of Madras, sat down by the side of a jungle to dine. While thus engaged, a tiger leaped among them, seized a young midshipman, carried him a few paces, and then halted, lashing his tail and looking exceedingly inclined to drop the poor little fellow, and dash at a more adult dinner. The officers had leaped from the ground, and stood to their arms, but they feared to fire on the tiger, lest they should kill their little friend. On a sudden the hand of the midshipman moved lightly across the tawny side of his captor; and as the poor youth had hitherto lain motionless on the back of his foe, the horror stricken spectators thought that this motion of the hand must be the last convulsion before death. All scruple was now therefore laid aside, and they were in the very act of levelling their pieces, when the tiger fell "plomb down" upon the earth, and the midshipman leaped forward, waving his bloody dirk in triumph. Reserving his presence of mind in his sudden and deadly peril, the youth, it seems, took the advantage of his position to draw his dirk, deliberately felt for the brute's heart, and thrust the weapon into it up to the very hilt. His deliverance could in no other way have been accomplished; for had the death of the tiger not been instantaneous, the mere death-pang of so huge and muscular a beast, would have sufficed to destroy any human being.

It will easily be conceived, that where accidents of this kind are of daily occurrence, great pains are taken to extirpate so formidable a nuisance. In addition to the endeavours of the natives to entrap them, grand hunting parties are frequently made. Howdahs are fixed upon trained elephants, which are accustomed to the sport; and the sportsmen having deposited themselves and their munitions of war in the howdahs, the party boldly plunge into a jungle, known to be frequented by tigers. Strange as it may seem, the elephants, the shouting of the huntsmen, and the frequent flash and roar of fire-arms do not prevent the tigers from making the most desperate resistance. Charging boldly upon the elephants, the fierce brutes even leap up to the howdahs in their wrath, and endeavour to seize upon the sportsmen; and even while hanging on with his claws, and suffering from numerous wounds inflicted upon him by his enemies, he gnashes his teeth, and roars in mingled agony and threatening. Some-

times, when beaten off from the howdahs, he will turn his rage upon the elephants, and those sagacious and faithful animals play their part with foot, trunk, and tusks, in accomplishing the foe's destruction.

We can scarcely imagine any sport so manly or so useful as that of tiger hunting. The losses, as we have before observed, which these creatures inflict upon society in Hindostan are tremendous. On one occasion a particular pass near a jungle was occupied by a tiger, which, during a whole fortnight, regularly seized a man a day—usually one of the men employed in carrying the letters. When regiments are on their march, stragglers in the road or inattentive sentries on the halt, are carried off to a frightful extent. Under these circumstances the natives of India look with positive rapture upon the great hunting parties made by the Europeans. On this subject a late writer tells a most painfully pathetic anecdote. He had made one of a party, which in one day had the good fortune to kill four large tigers. On their return with their spoils, a great crowd of people assembled round them to look upon the slain monsters, grim and terrible even in death. Among the crowd was an old native woman, who looked earnestly upon the largest of the four beasts, pointing, as the tears rolled down her aged face, now to the brute's forepaws, and now to his teeth. Observing that a young woman to whom she spoke some few words in their native tongue sympathised in her grief, as she unconsciously pressed her child still closer to her breast, the curiosity of the writer was excited. On inquiring, he learned that the poor woman had been deprived first of her husband, and then of her only son, by the tigers of the very jungle in which the party had that day been hunting; and it seemed, she not at all unreasonably had been saying, that she very likely owed her misery and sorrow, which could terminate only with her life, to the very brutes which then lay before her.

#### DUTY TO PARENTS.

THAT there are bad parents in the world is, unhappily, too obvious to admit of doubt or dispute. Some from extravagance, some from idleness, some from folly, and some from their ill temper, render themselves the greatest enemies, instead of being, as they ought to be, the greatest and most precious of all the earthly friends of their children. Every day, and every tolerably extensive circle of acquaintance, furnishes evidence of the truth of these most painful facts. But, to the honour of our common nature be it said, bad parents are far, far less common than undutious and unthankful children. It may, nay, to those who are not much inclined to systematic and regular examination of their own or other persons' opinions, we have no doubt that it inevitably must, seem that it is, to say the very least, paradoxical, to speak of it being to the honour of human nature that undutious children are more common than bad parents. Such persons will rightly enough remark, that the duties of parents and children are reciprocal; that if the parent owes sustenance, protection, and a good and virtuous education to his child, so the child, on his part, owes honour, obedience, and love to the parent. But though all this be quite rightly affirmed, we must not go so far as to infer from that, that because the duties are reciprocal in themselves, there may not be a vast deal of difference in the crime of neglecting those duties. The parent can only neglect his duties deliberately; the child may, and most frequently does, neglect his in mere want of thought; both head and heart must sin

in the case of the one, only the head is in error in the case of the other. From the instant that a man becomes a father, he should hold himself bound to suppress all selfishness, whether indulged in one way or in another. He no longer has the same rights that he had before; a determinate volition of his own has rendered it henceforth his duty to share every pleasure with his child, and to suppress all such faults of temper, habit, or feeling, as are likely to make that child unhappy. The parent who refuses to do this deliberately, refuses to do his duty; deliberately claims all that the social compact offers of advantage or delight to him, and as deliberately denies to others their share of the profits or pleasures derivable from the just and entire observance of the social compact.

An adult who thus acts must either act deliberately or be an utter idiot; no one, however illiterate, can by any possibility be unaware that he has these duties to perform, and that if he neglect them he is guilty of a tyrannous and cruel injustice.

But in the case of young people it is somewhat different. Their crime is a bad one; injurious to society, offensive to both the laws of God and the reason of man; and it is a crime, too, which very rarely fails to be retributively visited upon themselves—undutious children rarely, if ever, becoming happy or beloved parents. But bad in every respect as is the crime of undutious children, there is at least this drawback from its heinousness, that it is usually committed in the fierce, wild recklessness of youth, unchecked by habits of reflection, and unallayed by the lessons of those stern, but very precious teachers,—worldly sufferings and worldly experience.

Even with this drawback, filial impiety is a terrible crime; and never can youth be guilty of it without laying up for his manly years pangs of remorseful and busy conscience, which will amply avenge the injured parent, and but too terribly torture the tardy and unavailing sleeplessness of the child's penitence. Shakspeare beautifully makes the injured King Lear exclaim—

"How sharper than a serpent's tooth it is  
To have a thankless child."

But the child's thanklessness shall never sting the parent so terribly, and with so enduring an agony, as that which, be the day earlier or later, that child shall in his turn endure from his own conscience. In the whole history of the kings of England, we doubt if there be a more painfully pathetic narration than that of the agony of remorse which Richard the Lion-hearted shook beneath, as he knelt beside the coffin of his father in the abbey of Fontevault. The heart that had never beaten but with pride and triumph, when the chivalry of France dashed spear and lance against that manly chest, now was quelled and throbbing as a frightened infant's; the deep blue eye, that had looked in gladness and in pride upon the tented field, and upon the fierce rush of the contending hosts, was now dimmed and tearful; and he whose tones rang out with a trumpet power to order the charge or serry the scattered squadron, now pale, trembling and, alas! too late, a penitent, "lifted up his voice, and wept."

Warrior as he was, and king as he was, Richard I. to his dying hour never forgot, never ceased to remember with very painful remorse, that he had been an untoward, undutious and very ungrateful son; and all such sons, in whatever rank, will most certainly, sooner or later, feel that same remorse, all the agonies of which are increased tenfold by the perpetual consciousness of its utter hopelessness and uselessness.

*View of Cologne.*

## COLOGNE.

FORMERLY, Cologne was the seat of an archbishop and elector, and the territory of which it was the capital was both extensive and wealthy. It was subsequently taken possession of by France, and annexed to the department of the Roer. It now belongs to Prussia. Situated on the western bank of the glorious Rhine, strongly fortified, and peopled by both wealthy and spirited people, Cologne, while the capital of the electorate and archbishopric, was a city of great military and commercial importance.

At present, it ranks high in neither the one character nor the other; its buildings are in numerous instances decayed; its remnants of strength would be laughed at by modern warfare, and the greatest portion of the trade which once made it both wealthy and famous, has long since taken its departure for other and more modern places.

While Cologne was as yet in its "pride of place," it was scarcely more celebrated for its strength or for its prosperity, than for its profuse liberality to the clergy. Being the residence of the archbishop, it was, of course, even on that account much resorted to by the inferior clerics. But the people seem to have been passionately fond of the religious ceremonies and pomps of the Church of Rome; for the city was crowded in every direction with churches, monasteries, and nunneries. Each of these had its appropriate legends of most astounding marvellousness, but not at all the less implicitly believed for all that; and each of them also had its undoubted relics of the most demonstrable authenticity, and possessing powers so miraculous, that, in fact, the belief in them, without that sort of evidence which the good monks were not at all too prone to furnishing their dupes withal, was in itself a miracle of no very inconsiderable magnitude.

Even so lately as about a century and a half ago, the city of Cologne had no fewer than three hundred and sixty-five churches; a number which leads one to suspect that the monks took not a little pains to delude the wealthy denizens of Cologne into a belief of there being some mystic and potent efficacy in the number of their churches tallying with that of the days in a year!

In a city so liberal in the erection of churches, it was natural that there should be a perfect multitude of resident and visiting clergy; and accordingly we find that the concourse of them was so great, and the pretended miracles worked by them so very numerous, that partly in envy, partly in admiration, the clergy of other places denominated Cologne "The Holy City," and the "Rome of Germany!" The pretended relics displayed in this great mart of imposture, and the pretended miracles which were said to be performed there, are infinitely too numerous to admit of our speaking of them all. Two or three, however, are too remarkable to be entirely overlooked. In the cathedral, dedicated to St. Peter, there is a costly and massive tomb, in which were said to repose the ashes of the three wise men of the East, who journeyed to worship the infant Saviour. In order to account for the tolerably improbable fact of the burial of the eastern Magi in a city so very far out of the course of their probable journeyings, the originators of this marvellous and unscrupulous legend go moderately far back, and, like prudent architects, put

their foundation out of all possible danger before they attempt to do aught to the superstructure.

They allege that the three Magi died, indeed, in the East, but that Helena, mother of Constantine the Great, caused their bodies to be exhumed and reinterred at Constantinople. How is this to be denied? You do not believe it! Can you disprove it? Very true; and that being the case, the foundation of the legend has only this one fault, that whereas no one can disprove what is alleged, so, on the other hand, no one can prove it. That is a point, however, upon which the legend-mongers seem to have concerned themselves as little as might be; probably they thought that it was as well not to be too circumstantial in stating a case of which the whole gum and substance originated in a lively imagination, aided by a pretty considerable spice of adventurous and lucre-loving dishonesty.

Having accounted for the sepulture of the three Magi at Constantinople, the legend-makers had now nought but clear and straightforward work to do; namely, to say that from Constantinople the three bodies were removed to Milan, and that from the latter place they were removed in 1164, by Archbishop Rheinfeld, to his capital city of Cologne. Having managed matters thus far, the next step was to cause many miracles to be performed by "the three kings;" and the concourse of people consequently drawn to the city, and the lavish folly with which they made profane offerings in acknowledgment of having their curiosity, ignorance, and credulity soothed and gratified, had, no doubt, a very considerable share in making Cologne so chosen a residence of the priest, and so very desirable and accommodating a one for those who did reside there.

Among the most amusing of the startling and outrageous legends told in this city, is that which is represented at the entrance of a church dedicated to the apostles: it is as follows:—

In the year 1571, the wife of a very wealthy burgomaster was taken ill, and, in spite of all the exertions of the faculty, at length died. At her decease, she had a ring of great value upon her finger, and it was found impossible to detach the former otherwise than by amputating the latter. Of this measure, the burgomaster, who was very tenderly attached to his deceased helpmate, would not for an instant hear; and as his great wealth made even the large value of the ring a matter of comparatively small consequence to him, it was determined that the gem should be consigned, together with the lamented one who wore it, to the darkness and obscurity of the chill charnel-house.

Now in 1571, as in 1836, and at Cologne, as in any other part of the world, distant or near, domestics were human, and, being human, had a strong propensity for talking to others about what they themselves, whether rightly or wrongly, considered to border upon "the wonderful," and, accordingly, even before the sad day of sepulture had arrived, it had been duly notified in all parts of the city, that the lady was to be buried, wearing a most costly ring, because her affectionate husband would not hear of the amputation of the finger which it encircled. While one half the population was engaged in lifting hands and eyes and elevating the merely ordinary right feeling of the

bereaved husband into an almost superhuman heroism of preference of good feeling to gems and fine gold, the other half was just as zealous and industriously occupied in multiplying the actual value of the ring by every number and combination of numbers from two up to two thousand.

From this division of the population of the good city of Cologne, we must, however, except one person—to wit, the sexton. Hardened partly by his familiarity with death and the charnel-house, and partly by the sharp stings of poverty, this man, as he listened to the various gossips giving their various accounts of the value of the ring, smiled grimly, and bethought him that be its value what it might, it would shortly be in his possession. The thought was a desperate thought, and a wicked thought; and as the result will show, it was, also, a mistaken thought.

The splendid funeral train had paid the last offices to the departed, and returned to the residence of the bereaved survivor; day had darkened into evening, evening again had faded into night; and the sexton, intent upon his projected gain, stole forth upon his errand of sacrilege and theft. The vault was soon gained; the coffin he could not mistake. The lid was wrenched off; the knife already had pierced the finger upon which sparkled the rich gem, which had prompted this horrible and heartless adventure; when, lo! up sprang the supposed corpse from her recumbent position; a shriek, long, loud, and piercing, rang through the church, and appalled the very soul of the felon-sexton, who fled in an agony of terror, closely followed by the lady so opportunely exhumated.

But the miraculous portion of the story is yet to be told. Making the best of her way to her home, the lady, still attired in the solemn habiliments of the grave, knocked sharply at the door, appalling the servant who answered her summons. Appalled as he was, however, he hastened to his master to announce this so unexpected advent of the lady. The husband at once set his informant and servitor down as being either quite drunk or almost mad, and sharply replied, "I will just as soon believe that my coach-horses are coming up into this garret." No sooner said than done! Tramp, tramp, tramp! came the respectable quadrupeds upon the identical journey, thus indicated for their performance, and in less time than it takes us to relate the marvellous tale, there were the coach-horses safely enough stowed away in the very uppermost apartment of the house of the worthy burgomaster. While this miracle was being performed above, the lady was duly admitted and attended to by the servants below; and not only did she entirely recover from the effects of her premature interment, but actually "lived very happy after" for seven years. If you doubt this legend, the answer is at hand, and surely very satisfactory: to wit, here is a piece of linen spun by the lady's own hand subsequent to her disinterment, and there, if you need any farther proof, there are the wooden horses upon which are fastened the identical skins of the identical quadrupeds, who so miraculously and usefully mounted to the uppermost story of the house of the burgomaster! After this who can doubt?

We have only room to mention one more of the numerous marvels of Cologne; to wit, the tomb of St. Ursula, and eleven thousand virgins said to have been martyred with her. Divers bones, skulls, and so forth, some of them gorgeously encased in gold and silver, ornamented with gems, are shown as the veritable reliques of these pious ladies. But there are not wanting sundry incredulous persons to affirm that a blunder in Latin copying converted the name of one female into the numeral expressing eleven thousand.

As to mere extent of ground, Cologne is still one of the very largest cities in Germany. But the intolerance of the priesthood in banishing Dissenters and Jews struck a blow at its commerce, from which it never had even a show of recovering; and at the present time, fully two-thirds of the buildings are in ruins, or the sites of them converted into orchards and kitchen-gardens.

## ON THE ORIGIN OF THE GYPSIES.

SEVERAL historical facts throw some light on the obscure origin of the vagrant people, called here Gypsies, or Egyptians; and on the continent, Cingari, Zingari, and Chingali. They are supposed to have emigrated about the beginning of the fifteenth century from the north-west parts of the peninsula of Hindostan, where they are numerous on the coast of Guzerat and Sindy, and appear to be the same with the Pariars, or Coolies, on the coast of Coromandel, Malabar, and other more southern parts of India. It is alleged that the maritime turn of this numerous race of people, with their roving and enterprising dispositions, may warrant the idea of occasional emigrations in their boats by the Red Sea. Munster, and afterwards Spellman, fixes the time of their first appearance in the year 1417, which is more probable than the account given by others, of their not having been observed in Europe till the beginning of the sixteenth century; for it is certain that Uladislau, king of Hungary, granted a protection to Thomas Pilgar, and his twenty-five tents of Gypsies, in 1496, on account of his services in making a quantity of musket bullets, and other military stores, for the troops of Sigismund, bishop of Funfkerchens, as mentioned by the Abbé Pay, in his Annals, and Fraidwaldsky, in his Mineralogy. As these Gypsies were then, and had been for a considerable time, in most kingdoms in Europe, particularly in the south-east provinces, where they are to this day most numerous, they are not mentioned as strangers lately come among us by these authors. Besides, the year 1417, or thereabout, coincides more exactly with the time we may suppose them to take in travelling from Hindostan to Europe, after the entrance of that sanguinary conqueror, Timourbeg, or Tamerlane, about the year 1408. This cruel Tartar, from his extensive massacres of the natives, is supposed to have compelled this lowest cast of the Géntoos, extremely poor, and less attached to their native country than those of better condition, to seek for safety in foreign lands.

Though we have not perhaps sufficient evidence to warrant this assertion, that the Gypsies came originally from Hindostan, yet there are several circumstances, which, if duly and impartially considered, will, we are confident, at least amount to a presumptive proof of its truth; for it must be remarked, that there is no evidence on record that the Gypsies were recognised in Europe before the period above-mentioned, but by the end of the fifteenth, or beginning of the sixteenth century, they were observed to stroll in companies through every kingdom and province, both in the eastern and western empires, and in every country in which they sojourn they are known to be strangers, and a distinct race from the natives; and as they were observed on their first arrival in Europe to have emigrated from the East, they were supposed by the ignorant to be Egyptians. It is from these circumstances they have obtained with us their name, which they themselves, from custom, have adopted; but it must be remarked that they are as much strangers in Egypt as they are in Spain, Britain, or Denmark, and

Joseph, unable to quit Vienna in consequence of a rapid decline of health, had the mortification of finding a breach of his part of the conditions by which peace was made with his Low Countries visited by a general insurrection. Military executions took place in some of the cities, and gloom and despair prevailed throughout his dominions. In 1789 the rebellion assumed a most formidable aspect, and was conducted with so much valour and ability, that the Imperial troops were defeated, the cities of Ghent, Bruges, Louvain, and others were taken possession of by the insurgents; and finally, the states of Flanders formally declared that the emperor had lost all claim to the sovereignty. To these disasters was added the mortification of a remonstrance from the Hungarian nobility, demanding a restoration of their ancient privileges, which Joseph granted with some reservations in favour of toleration and improvement in the condition of the peasantry, which did him much honour.

On the 5th of February very unfavourable symptoms began to appear in the emperor's disorder, and his physicians expressed alarm. Having insisted upon knowing the worst, he heard the intelligence that his days were numbered without the smallest emotion of dread. After receiving extreme unction, he expressed regret at being obliged to leave his states in such disorder; and, willing to die in peace with all mankind sent for Cardinal Migazi, with whom some difference had sprung up. On seeing the prelate, Joseph condescended to entreat his forgiveness. The answer of Migazi was somewhat remarkable—"The offences you have committed against man," said he, "your death will expiate. For those accountable to God, God is merciful!"

For about eight hours the Emperor Joseph continued in the agonies of death; and, on the 20th of February, 1790, breathed his last, in the forty-ninth year of his age. Having no issue, he was succeeded by his brother Leopold.

There can be no doubt of the well-meaning intentions of this sovereign, but he was deficient in the tact and capability to carry into effect the numerous reforms he projected. He was too precipitate in introducing new customs and institutions without regard to ancient usages and established prejudices: besides which, he was too ambitious and arbitrary for an efficient reformer, and defeated his own purposes by the inconsistent multiplicity of his undertakings. Joseph II. on these accounts, while he attempted more, actually effected less, than any other sovereign of a kindred disposition.

### THE HIPPOPOTAMUS.

THE strongest as well as the swiftest animals must yield to the combined art and force of the comparatively feeble creature, man; nor are amphibii at all safer from his fatal attacks than the creatures who are confined to the dry land. The neighbourhood of some parts of the river Nile is terribly infested by hippopotami, which devour and trample down whole fields of produce to the great loss and vexation of the unfortunate husbandman.

Furnished with a large mouthful of very large, sharp, and strong teeth, and having a hide of wonderful thickness and strength, this creature might at first seem exempt from any dangers at the hands of man, especially in the water. In truth, the very largest of the hippopotami, of whose bulk some idea may be formed from the fact that one of them not uncommonly weighs as much as half a dozen ordinary-sized bullocks, sometimes succeeds in beating off his assailants; but the far more common result of a hunt is the destruction of the animal after a long and desperate resistance.

A party of hunters having embarked in small canoes, go in

quest of the hippopotamus, which at night they very commonly find about to land to graze in their fields. One of the men in each of the canoes is armed with a harpoon with an oval-shaped and very sharp edge. This instrument is attached to one end of a long rope, which at the other end has a piece of wood to serve as a float, in the event of the shaft of the harpoon breaking, or of the animal remaining any time under water. A good marksman having hurled the harpoon with great force from one canoe, and fairly struck the creature through even his tough hide, the crews of the other boats hasten in the direction of the floating piece of wood, to which they attach a strong rope, and lend all their united strength to the task of hauling the infuriated creature close enough to admit of his being attacked with spears. It is now that the danger and the excitement of this singular sport are at their height. Furious with pain, the powerful monster no longer tries to pull from the boats, but, on the contrary, rushes madly towards them, colouring the water with his blood, and lashing it into the semblance of a tempest, with the agonized struggles of his huge bulk. Nor does he struggle merely with pain. He is armed with long teeth, as sharp and as strong as spikes of wrought iron, and he sometimes catches hold of a canoe with these, and literally crushes it with the force of his tremendous jaws. This indeed does not frequently occur, but when it does, the destruction of the unfortunate huntsman is almost inevitable. Every effort of course is used to prevent this, and as the huntsmen are both brave and skilful they generally succeed in keeping him at bay until one of their number can succeed in piercing his skull, or severing the ligament of the neck.

The chief motive for hunting this creature is the desire to escape from his ravages. The flesh of the young ones, however, is said to be both delicate and nutritious; and the hide is cut up into whip-thongs, for which its toughness renders it exceedingly valuable. The harpoons of the natives of the parts in which the hippopotamus abounds, are not weapons sufficiently powerful for the destruction of the very large ones. These, however, are frequently attacked by Europeans, whose fire-arms never fail to accomplish the task, though even with these it is frequently a labour of several hours, during which each canoe of hunters has many very narrow escapes from being destroyed.

### "VERY HIGH SPIRITED."

THIS is another of the very numerous phrases, by means of which people cheat themselves into the belief that they are earning admiration, when, in sober verity, they neither earn nor deserve any other regard from us than that of contempt mingled with pity. Mere physical courage, we have endeavoured to show in a former paper, is either quite useless, or, degenerating into a fierce love of violence, quite a nuisance and an evil, unless a virtuous and enlightened moral courage direct and ennoble it. Your "very high spirited" man, as he terms himself, and is also termed by many of his acquaintance as happen to be as unreflecting as himself, is always remarkable for one of the pettiest of all the mere vices of temper—captiousness. His "spirit is so high," that he is everlastingly demanding or making apologies; demanding them for affronts which have not the least shadow of an existence, save in his own heated and also conceited imagination; or apologizing for having unjustly and insolently attributed offensive conduct to persons who scarcely knew or cared about his existence, until the moment of his fastening his charge upon them. Petulant and irritable, ever suspicious of slights intended, or insult offered, these "high



spirited" people scarcely ever enter a company but to annoy the timid, and disgust every person of good sense.

Even were the swaggering affectation of "high spirit" to which we advert productive of no worse consequences than those we have mentioned, we should most anxiously and affectionately caution our young friends against allowing themselves to become habituated to it. But, alas! this affectation of "high spirit" is almost always accompanied by a large share of vanity; and when the "high spirited" happen to be ill-taught, and very vain of their "courage," there is no villany so sanguinary but that they are in danger of being induced to become guilty of it. We pointed this out in the case of Fieschi;\* and another melancholy proof of the truth of our remark is now presented by the case of the would-be-assassin Alibeu. From his earliest years this young man, (only twenty years of age,) had quite evidently been carefully nursing and nourishing the mistaken notions of the heathens of the olden days. The mere brute courage and intense moral cowardice, of the assassin and the suicide he rated among the sublime virtues. Brutus, whose mingled envy and vanity old writers, and, unfortunately, modern commentators too, have chose to dignify with the title of "patriotism," has been his hero and his model. Reading the old histories without judgment, and, we fear, without the assistance of any person of christian feeling and logical power, he by degrees worked himself up to a deep-seated and gloomy fanaticism of pride and cruelty, which has at length terminated in his endeavouring to become a murderer, and actually becoming a capital convict, without pity and without hope. He has degraded our common nature; and our common nature revolts from his desperate and disgusting criminality. He has died unpitied; but we would hope not unrepenting.

We trust that his melancholy doom will still more forcibly than ever impress our young readers with the important and unchangeable truth, that vices and follies are the seeds of crimes.

#### DUMARSAIS' METHOD OF TEACHING LATIN.

We stated our opinion in a former number of "The Guide," that independent of all the other uses of the Latin language, a knowledge of it is essential to a perfect mastery of our own. Referring the reader to the number in question for the reasonings by which we support this opinion, we shall briefly lay before him what seems to us to be the best mode of self-tuition in this ancient and valuable language.

D'Alembert, in his "Eulogium on Dumarsais" very truly says, "To know a language is to know its words"; grammatical niceties and difficulties being properly left until the young pupil has thoroughly stored his mind with terms.

The first thing then that he who wishes to learn Latin has to do, is to store his mind with the Latin names of those things which are of daily use, copying them on paper, or, where economy is very important, on a slate, it being perfectly well known to all who are familiar with the business of teaching that we rarely forget those words which we have written.

When a sufficient acquaintance has been made with substantives, turn to verbs, arranging, in five columns, the infinitive mood, first person, present tense, preterite and supine, thus:—

Amare | Amo | Amavi | Amatam | To love.

Frequent copying of the same verbs will thus, even to the slowest intellect, give a perfect mastery of them; but few persons will find it necessary to copy them more than once, provided the work be then well and carefully done, especially if the exercises carefully written in the morning be as carefully read and repeated just previous to going to rest in the evening. Radical words should be very especially noticed; this etymological training being one of the richest sources of exact as well as of elegant diction.

Having acquired a considerable stock of short sentences and words, the student will feel himself armed for his grappling with the higher difficulties of the language. One of the greatest of these is the inversion of words in a sentence. While perfectly ignorant of the force and power of the words themselves it is merely time thrown away to aim at understanding the rules of Inversion; but when once the words of the language are understood their terminations will as infallibly enable the reader to give them their true place in *ments*, as though, like those of his own vernacular tongue, they had their true places in the printed or written sentence.

When the student, who has thus far needed little more than a good dictionary, and so much grammar as teaches him to conjugate, has got thus far, which he easily may in a few months, he will find himself able to read with considerable facility any of the easier Latin prose works. But to converse familiarly with the mightier minds of old Rome, with her sages and legislators, her orators and her poets, requires that he should master two other difficulties of no inconsiderable magnitude: we allude to the really delicate as well as important points, Idiom and Ellipsis. The best help that we can afford to our readers upon this part of the subject we will throw into the form of a separate essay, which shall make its appearance in a very early number.

In the mean time we beg to impress upon all students; but especially upon all self-teachers, that regular and sustained application is necessary. No working fiercely by fits and starts, and spending the intermediate time in that idleness which rusts, or that levity which distracts the memory, will be of any service here. The application must be steady; a habit must be formed of thinking Latin as well as English. He who thus studies will find few difficulties which will give him much trouble, and none which he will not gradually but very certainly succeed in surmounting; while he who is fitful and capricious in his mode of study will bestow very much of his labour wholly in vain, and even what he does succeed in learning will be superficial and heterogeneous.

Upon our steadiness of application depends the usefulness or the uselessness of our attempting to study at all; and the young student of Latin, who may feel inclined to fancy that the mode of study here recommended is too gradual and slow, will do well to remember the words of Juvenal,

"Gutta lapidem cavat, non vi sed sæpe cadendo."

"The plastic globule wears the rugged rock  
By frequent falling, not by sudden shock."

#### ON PRESENTIMENT.

ALL merely idle fancies and vulgar superstitions we hold in very hearty and sincere dislike and contempt, and we take every fair opportunity of exposing and exploding them; but there is a great difference between giving "faith and full credence" to every rigmarole invention of mischievous people, and fancy of ignorant people, and the giving due weight to those solemn and mysterious feelings which seem to be the promptings and warnings of the invisible and immortal spark that animates our frail and perishable bodies.

The greatest and strongest minded of mankind have acknowledged to such presentiments, which have been sadly, and with a strange exactitude, justified by the subsequent events. Nelson; constitutionally fearless, almost to the extremity of reckless and unreflecting courage, predicted his own death in the glorious but fatal battle of Trafalgar. For many weeks he had the daily possibility of an action before his eyes, but he constantly felt assured that the action would not take place until the twenty-first day of October; on that day, alas! the battle was fought, and England's victor of a hundred fights yielded up his invaluable life.

Henry IV. of France, in many respects similar to our Nelson in disposition and temperament, had a distinct presentiment of the very manner and place of his death. He over and over again told his favourite attendants that he should certainly be stabbed by some melancholy madman, and remarked to them, that no place offered more fatal facility for such atrocity than a carriage. We need not say how fatally he was attacked by a gloomy fanatic, and in a close carriage.

What are we to infer then?—that we are to harass ourselves and all about us by a perpetual and unreasonable attention to every sudden shade of our feelings? Surely not; but with such examples of correct presentiment before us as are cited above—and very many more might be added if necessary—we should be quite as unwarranted in allowing ourselves to turn aside in thoughtlessness or recklessness when a deep and earnest feeling of sadness seems like a “coming event” to “cast its shadow before.” We ought not to allow such a feeling to turn us aside from the path of our duty; that would be a base pusillanimity, discreditable to us as individuals, and exceedingly foreign to our national character; but neither, on the other hand, ought we to fail to take such feelings as a warning to incite us to increased vigilance and precaution. If evil must come we cannot endure it with too unflinching a courage; but if it can be honourably turned aside or avoided, our neglecting the monitor which warns us of its coming is a proof, not of courage and ability, but of an almost brutal insensibility and ignorance.

### BULL FIGHTS OF SPAIN.

AMONG the very numerous good consequences to English society of the vast increase of the ability and inclination for intellectual study, it is by no means the least obvious or the least important that they have humanized and polished even our amusements. Even within our own remembrance the brutal practice of training game cocks to fight, arming them with steel spurs, and stimulating their ill-temper even by the very food that was given to them, was a sport which noblemen and gentlemen did not blush to patronize and to uphold! No matter how distinguished in all other respects for the truest and most diffusive humanity, men thought it manly and fashionable to excite high couraged creatures to mutilate and slay each other, every agony and every struggle being made the subject or the guide of a wager.

In the reign of Elizabeth, in the time too of the many-minded Shakespeare, bull-baiting was a sport which ladies as well as gentlemen held in the highest esteem, and to this very day there are, in many large towns, districts whose names indicate their having formerly been especially devoted to that revolting and barbarous sport.\* A wiser and a milder spirit has come over all ranks of our population, and if we occasionally hear of bull-fights, pugilism, and so forth, we do

so just as we hear of any other infamous transactions, as being both rare of occurrence and disgusting in recital. In Spain ignorance is as much the rule as in England it is the exception, and as one of the natural and necessary consequences there is a fierce and savage delight in sanguinary and violent pursuits. Bull-fighting, there, is a perfectly national monomania. All ranks, all ages, and both sexes, are eager for this most detestably cruel sport. The *panem et circenses* (bread and sports) of the old Romans, are quite literally translated by the Spaniards into “bread and bull fights;” nay, except in cases of very excessive hunger, we doubt whether most Spaniards would not rather have the latter without the former, than the former without the latter.

In all the cities of Spain there are bull-fights occasionally, but it is in Madrid that the exhibition is most frequently and most expensively made. In that capital there is an amphitheatre three hundred and thirty feet in diameter, affording an arena of two hundred and twenty feet, with sitting and standing room for fourteen or fifteen thousand spectators. An alcade and his alguazils preside over the sports, deciding upon all its minutiae as solemnly as though the destiny of the nation were at stake; but our description must be far more brief and unceremonious than the reality.

Admission to the bull-fights, as to our own theatres, is purchased at different rates, varying with the different accommodations. A comfortable box to hold ten people may be hired for the day for about 3*l.* 10*s.* sterling; a single seat shaded from the sun, seven shillings; and a single seat not shaded from the sun, three shillings.

The expenses of a day of bull-fighting are prodigious, a day when eighteen bulls were killed costing near three hundred and fifty pounds, although seventy or eighty pounds were received for the dead bulls and the skins of the horses.

The multitude being assembled and seated, the alcade gives a signal, and two folding doors in the arena are thrown open. Liberty is thus given to the first bull which is destined to the torture and the death. Impatient of the restraint he has previously been laid under, the creature usually bounds forward as if in rage; but he has scarcely made a single spring in the arena, ere he is met by a mounted picador, who, spear in rest, advances to confront him. Generally the bull is turned aside more than once by the dexterous thrusts of the picador; but it not unfrequently happens that the creature is merely grazed by the spear, or is quick enough to rush past it unwounded altogether. In this case both rider and horse are in great peril; but more especially the latter, which is quite commonly struck so severely by the horns of the infuriated bull, as to bleed to death even before he can be led from the arena. At this instant of peril to the picador, the chulas come forward. These are bold and active young fellows, who carry little cloaks and flags of a bright crimson, which they shake in the creature's face, irritating and annoying him so as to draw his attention from the picador. Thus diverted, the bull leaves the picador, who takes the opportunity to escape. A new picador now makes his appearance; the same game is repeated, but frequently with a very different result, as a skilful picador will sometimes pierce the furious creature to the heart as he advances. But when the bull is bold and wily enough to foil even the second picador, the matadone rushes forward armed with a sabre and a cloak. Throwing the latter over the creature's eyes, the matadone strikes him skilfully and strongly on the last of the vertebrae of the neck—the noble animal falls lifeless, and is dragged from the arena, to be succeeded by a new candidate for torture and death.

\* As an instance, we may name the place called the “Bull Ring” at Birmingham.



as a means of discovering the functions of the brain. On reflection, however, he was convinced that physiology is imperfect when separated from anatomy. Having observed a woman of fifty-four years of age, who had been afflicted with hydrocephalus from her youth, and who, with a body a little shrunk, possessed a mind as active and intelligent as that of other individuals of her class, Dr. Gall declared his conviction that the structure of the brain must be different from what was generally conceived; a remark which Tulpus also had made on observing a hydrocephalic patient who manifested the mental faculties. He therefore felt the necessity of making anatomical researches into the structure of the brain.

In every instance, when an individual whose head he had observed while alive happened to die, he used every means to be permitted to examine the brain, and frequently did so; and he found, as a general fact, that on removal of the skull, the brain, covered by the dura mater, presented a form corresponding to that which the skull had exhibited in life. The successive steps by which Dr. Gall proceeded in his discoveries, are particularly deserving of attention. He did not, as many have imagined, first dissect the brain, and pretend by that means to have discovered the seats of the mental powers; neither did he, as others have conceived, first map out the skull into various compartments, and assign a faculty to each, according as his imagination led him to conceive the place appropriate to the power. On the contrary, he first observed a concomitance betwixt particular talents and dispositions, and particular forms of the head; he next ascertained, by removal of the skull, that the figure and size of the brain are indicated by these external forms; and it was only after these facts were determined that the brain was minutely dissected, and light thrown upon its structure.

### CHARACTER OF THE LION.

To any one who is curious enough to take the trouble to "compare notes," there is a rich treasure of the ridiculous in the manner in which successive generations of writers copy errors which the most trifling degree of real examination would enable them to avoid. Once set down an error—let it only once be fairly "printed and published," and you have fairly created an immortality. We care not how ridiculous, how stark-staring mad the error may be. Print it! That's all: it shall be copied and recopied, (but without the shadow of a hint of any obligation!) long, long after the hand that first put it on paper lies mouldering in the grave. Talk of the hereditary antiquity of a family! Why, the oldest sovereign or lordly house in Europe is a mushroom thing of the day before yesterday, if put into comparison with the duration of an error! The lordly line may terminate; the last of the antique race may be laid by strangers' hands in the solemn receptacle of the "high-born carcass;" council and senate; the battle field, and the courtly circle may be destitute of a single representative of a more mighty, whether for good or evil, through many an age; from battlement to dungeon-keep, the very castle of the once powerful race may lie in utter ruin;—all, all may decay and disappear from the face of the earth,—save eternal error!

The nature of our work allows of no commentary upon contemporaries, save so much as is involved in a brief notice of works or writings calculated to be beneficial to society at large. Were it otherwise, we could furnish our readers with a rich treat, by simply extracting errors of the mature age of three centuries and a quarter, which divers and sundry gentlemen who dine daily, and wear unimpeachable

broad cloth, serve up hebdomadally for what they no doubt consider the great intellectual advantage of their readers.

Among the erroneous immortalities which everlastingly stare one in the face, there is not one which is more thoroughly impudent than that which attributes all sorts of fine qualities to that ferocious and devouring wild beast, the lion. The "magnanimity" of the lion, the "generosity" of the lion, the "gratitude" of the lion, are pet phrases with all your routine writers of zoological primers. Heaven only knows how old the error is. We meet with it among the classical writers; Shakspeare and Milton are both redolent of its marvellous nonsense;—and Spenser has taken excellent care not to neglect to marry the egregious absurdity to his immortal verse.

"Except when roused by hunger," say sundry simple persons, "the lion will not attack mankind." Amiable savage! No more will the tiger or the boa-constrictor! But when they are hungry they have a habit of making monstrous meals; and our amiable friend the lion eats—so often as he feels an appetite! Accidental negresses and occasional buffaloes are thought nothing of in the case of the lion, but if your tiger or hyena should commit the impropriety of homicide or parricide, woe, woe to the character of the illustrious houses of tigers and hyenas to all future ages! Not a servile copyist should "scribble woe" but would hand down a full true and very particular account of the felonious banquet. And pray why is the lion exempted from the censure passed upon the general herd of beasts of prey? Look, young reader, as you stand with us in either of the Zoological gardens, look at the cruel cunning and suspicious leer of that recumbent monster. Do you read magnanimity there? or generosity? or gratitude? Many other of the fine qualities attributed to his race? Not so: you read only a strong desire to dine; an excellent alacrity at discussing every meal from a well-cooked leg of mutton to an uncooked negro, sex or age being of small consequence. He grateful, he magnanimous, he! Why the filthy and voracious beast is a cat—tawney, to be sure, both in bulk and strength, with a huge mane, and a roar like thunder. But still he is a cat; full of all feline capriciousness, cruelty, and ill-temper. We know you will be told a very different tale by nineteen out of every twenty books on natural history, that you may chance to open. But study nature; compare your cat, tamed as her particular branch of the feline family is, with the lions you can at any time notice at the Zoological gardens, and you will agree with us that no beast, not even the much ill-spoken-of tiger, is much less worthy than the lion of any thing in the shape of a respectful mention from mankind.

**EAST INDIA SUGAR.**—India may become the greatest sugar country in the world, and it is our duty to the people committed to our rule to secure to them this important branch of trade. The course prescribed by our own interest is not less clear. A large share of the profits of British capital employed in India will return to increase the resources of our own country. The time, too, is peculiarly fitted for the experiment, and the present circumstances of our West India possessions urge it with a voice which it would be the extreme of folly to disregard. A change has taken place, the consequences of which are yet in the bosom; but the best informed and the most sagacious regard them with gloomy forebodings. Some venture to predict that the period is approaching when all labour will cease in the West Indies, excepting so much as is necessary to preserve existence in a climate where the wants of man are few. It scarcely admits of doubt that there will be a reduction both in the breadth of cultivation and the amount of produce; and it is worth remembering that the great and sudden prosperity of the indigo trade in Bengal was caused by the destruction of the plantations in St. Domingo.—*Thornton's India.*

## ITALY.

ITALY, considered in its natural limits, comprehends all the country enclosed towards the south by the Alps, from the Cottian Alps in the west, to the Julian Alps in the east; but the lines of political demarcation deviate considerably from these natural boundaries. Thus Italy at the north-east terminates at the Gulf of Trieste, while on the north-west it extends beyond the Alps to the Lake of Geneva. The whole length of this peninsula, from north-east to south-west, is about 300 leagues; its breadth at the north is about 160 leagues, towards the middle about sixty leagues, and not more than ten or twelve in some parts of Calabria. Its whole surface, including Sicily and the other islands, is estimated at 16,200 square leagues. The islands alone are equal to 2800 leagues.

The principal mountains in Italy are those between Mount Rosa and Mount Blanc, called the Pennine Alps, besides an extensive chain that winds round the country from north to south. Through the centre runs a long chain of the Apennines. Italy is no less remarkable for its plains than for its mountains; one of the finest in Europe is the great plain of Lombardy, called, for its beauty, the *Campagna felice*, which stretches from the Gulf of Naples, between the great volcano Vesuvius, and the Apennines.

There is no country which offers so many striking proofs of the physical revolutions to which the globe has been subjected as Italy. Torn so frequently asunder by earthquakes and volcanoes, the whole of its mineralogical and organic system has undergone violent and extraordinary changes; hence geologists have experienced great difficulty in detecting and describing the various stones and minerals with which the country abounds. In organic remains this kingdom is peculiarly rich. Immense quantities of marine shells, in perfect preservation, both as regards form and colour, are spread over the plains of Tuscany and Lombardy. In some districts the fields look absolutely white with the quantity of these shells, which in one or two spots are accumulated in such quantities as to prevent cultivation. The fossil remains of animals belonging to tropical climates are also found in great abundance, particularly in Tuscany, along the banks of the Arno. The bones of hippopotami and elephants are so frequent that every agricultural labourer is acquainted with them; and in some spots, as at Caseel-Franco di Spora, it is said that a plough never turns the soil without throwing up some of these fossil remains. The tusks of elephants of all ages are met with, which shows that these animals must have existed there in former ages in a wild state.

The chief rivers of Italy are the Po, Arno, Tiber, Garigliano, besides many other less important ones. Its lakes are the clearest and most beautiful in the world: these comprise Lago Maggiore, Lugano, Como, Iseo, and Garda, which last is the most important of all.

The climate has been celebrated by poets and travellers of all ages. During the spring months the transparent atmosphere and bright sky are in the highest degree delightful and exhilarating; but in summer and autumn the heat is oppressive, and the labouring classes are obliged to retire to rest to avoid the intense influence of a mid-day sun. The climate is not, however, uniform throughout the country. In Lombardy and some parts of Romagna, the cold in winter is often severe, the thermometer occasionally descending below freezing point. At the close of the year, also, torrents of rain fall, often for weeks together, without ceasing. The mountain rivers, swelled by these rains, rush

down with incredible and destructive fury, frequently causing extensive inundations.

But the climate of Italy has a striking peculiarity in the malaria (*mal' aria*, or bad air), which rages with most fatal effect, particularly in the Campagna di Roma; and although there is nothing in the face of nature that betrays the dangerous character of the climate, yet the few inhabitants who remain in these tracts are sickly and emaciated; and those who visit them in summer, during the temporary labours of harvest, often fall sacrifices to the distemper.

Nothing can exceed the natural scenery of Italy. Its mountains present every variety of shape and magnitude, of rugged precipices, woody declivities, snowy summits, and all possible materials for picturesque beauty. Its views never disappoint the most sanguine traveller, nor fall short of his expectations. The most celebrated prospects are,—the Bay of Naples, the adjacent promontory of Posilippo, the Vale of Arno, near Florence, which is considered the Arcadia of Italy, the road by La Cava to Calabria, and the view from the Palombiera to Vietri.

The chief agricultural productions are rice, oats, wheat, and cotton. The fruits of Italy are the richest in the world, and its grapes produce many agreeable wines. The olive is cultivated very generally in Tuscany, and two millions four hundred thousand gallons of olive oil are estimated to be exported from the Neapolitan dominions annually.

In reference to the history of Italy, little is known before the time of the Romans, except that its inhabitants were no less savage and barbarous than the aborigines of other nations. From the days of Romulus to the destruction of Rome, the records of Italy become almost identified with the history of that city. After the latter period, the nation was successively conquered by Odoacer, Theodoric the Goth, Alboninus, chief of the Lombards, Charlemagne, &c.; and in A.D. 961, Otto of Saxony became king of Italy by his marriage with Adelaide. A long series of political changes bring us down to the celebrated feuds of the Guelphs and the Ghibelines, in 1125: Frederic, duke of Swabia, heading the latter, and Lothaire, duke of Saxony, the former, each aspiring to the crown of Italy. The invasion of the kingdom by Frederic was the consequence; who, after many successes, was finally crowned king of Italy at Pavia, by Pope Adrian IV. in 1155. His reign was marked by the greatest turbulence, and he died June 10, 1190, while bathing in the river Salef, in Palestine. He was ultimately succeeded by Frederic II. who was solemnly excommunicated from the church, by Pope Innocent II. at the council of Lyons, 1245. At his death, the wars of the two factions were renewed with increased and sanguinary vigour.

In 1276 an important revolution took place at Milan, and soon after a like movement occurred at Sicily, known as the "Sicilian Vespers" rebellion. The brutal insolence of a French officer to a female roused the indignation of the people of Palermo, and a general massacre of the French was the consequence. The example of Palermo was followed by other Sicilian cities, and the French were finally expelled from an island which they had oppressed since the conquest of Charles of Anjou, in 1266. Charles threatened to besiege Messina, by way of punishing the Sicilians, but the provisions of his fleet growing inadequate, he resolved to accept a judicial challenge offered by the enemy; and it was resolved that one hundred knights on each side were to decide the quarrel, under the auspices of Edward I. of England. Charles was true to his appointment, but Peter of Arragon, on behalf

of the Sicilians, failed to appear, in consequence of this novel mode of decision having been interdicted by Pope Martin IV.

Count Ugolino next figured upon the political stage of Italy as chief of the Pisans; but his tyranny was so odious, that he was condemned, by order of the archbishop of Pisa, to be thrown into a dungeon with his sons, where they were left to die of hunger.

It would be a useless and uninteresting task to trace all the mutations and petty warfare of the Italian states, from the periods we have noticed down to that of the French revolution. The feudal system, which was carried to greater excess in this divided country than in others, makes the history of Italy, as a nation, degenerate into a valueless chronicle of private quarrels, beginning in point of importance with princes and feudal barons, and descending even to private families, the heads of which frequently bequeathed to their heirs their animosities with their estates. Hence we shall take up the thread of historical narrative at the period when Napoleon Buonaparte was appointed by the Directory of revolutionized France to head the army destined to conquer Italy. Buonaparte was not long in forcing the king of Sardinia to conclude a treaty of peace, by which Nice and Savoy were ceded to France; he then conquered Austrian Lombardy, with the exception of Mantua; put the duke of Parma, and afterwards the Pope himself, under contribution, and struck the king of Naples with such consternation that he accepted a humiliating peace. In 1798 the French advanced towards Rome, and, overthrowing the ecclesiastical government, erected the Roman republic.

In 1800 Napoleon, then first consul, gained the memorable battle of Marengo, over the Austrians, and compelled them to evacuate all the Italian fortresses which they held. After Buonaparte was proclaimed emperor of France he also assumed the title of "king of Italy," (March 17, 1805,) but promised never to unite the new monarchy with France, and even to give it a king of its own. He afterwards appointed his step-son, Eugene Beauharnois, viceroy of Italy, who laboured with great zeal for the improvement of all branches of the government, of industry, and the arts. After the disastrous retreat from Moscow, in 1814, General Murat, whom Napoleon had personally offended, deserted the cause of France and joined Austria, whose army penetrated Italy, January 11, 1814. The viceroy Eugene continued true to Napoleon, and offered to the enemies of his dynasty the boldest resistance, which was, however, frustrated by the fall of Buonaparte in France. After the truce of April 21, 1814, the French troops evacuated Italy, and most of the provinces were restored to their legitimate princes.

Murat, who had become king of Naples, took up arms in 1815, as he pretended, for the independence of Italy; but his appeal to the Italians was answered by a declaration of war by the Austrians. The event was, that he lost the kingdom of Naples, which was victoriously entered by the Austrian general Nugent, on May 3, seven weeks only after the opening of the campaign. Murat then embarked from Naples, with the view of escaping to France, but afterwards turned towards Austria, where his family found an asylum with Ferdinand II. He then made a descent into Calabria, to recover his lost kingdom, but was taken prisoner at Pizzo, brought before a court martial, and shot Oct. 13, 1815. Finally, the congress of Vienna, by the act of June 9, 1815, arranged the affairs of Italy in nearly the same state as they remain at present. Many changes have undoubtedly taken place in particular provinces, but the general political condition of the kingdom continues as it was left by the congress of Vienna.

There is perhaps no people in the world of whose national

character more opposite and inconsistent sketches have been given by travellers, than of the modern inhabitants of Italy. The cause may probably be found, not merely in the different degrees of candour, judgment, and opportunity, possessed by the writers of travels, but in the real diversity of character which must necessarily exist in a country where the inhabitants live under so many different forms of government, and in such diversified conditions and circumstances. The following passage from Swinburne's *Travels* offers a striking illustration of this remark. "The oaths and curses," says he, "so frequent in the mouths of the vulgar, change entirely at the first step one takes out of the Roman into the Neapolitan territories. The Romans having the fear of the inquisition before their eyes, vent their choler in obscure words or pious ejaculations; but the swearing of the Neapolitan, who is under no such restraint, borders on blasphemy." The same writer goes on to state, on the authority of an intelligent Calabrese, that the people in the north have a great deal of German solidity in their disposition, while the most evident traces of Grecian manners and turn of mind are to be found amongst the southern Calabreses and Neapolitans; and the Piedmontese approach in like manner to the French character.

Among the Neapolitans the upper ranks are described as ignorant, dissipated, and inveterately addicted to the most ruinous gallantry; the gentlemen of the church and the law are tolerably well educated, the middle class possessed of considerable worth, and the lower populace good-humoured, open-hearted, passionate, but not malicious, and so fond of drollery, that a joke will frequently serve to check their most violent fits of anger.

The Tuscans are in every view the most worthy and industrious part of the nation. The wealthier individuals are fond of learning, and the lower classes are sober in their manners, and neat and cleanly in their personal appearance. The Romans possess neither the worth of the Tuscans or the good-natured buffoonery of the Neapolitans. The nobles are polite to foreigners, but the tradespeople and populace are savage and fraudulent; retaining much of their ancient haughty character, and proud of their descent from the "conquerors of the world."

The higher ranks throughout Italy are extremely hospitable, so that a good letter of recommendation may carry a traveller from house to house all over the country. Persons of rank among themselves usually pass in their journeys from one villa to another without making use of the inn, which are, consequently, very deficient in accommodations. The inhabitants in general are full of civility to strangers, and remarkable for honesty to one another, so that the houses are left entirely open during the absence of families on their daily avocations. The Italians in general are dirty in their dress, cookery, and manners. The general summary of Italian character, as it is presented in the country between Leghorn and Naples, from Semple's interesting work, is graphic, and being borne out by other and later authorities, true. "The Italians," says Semple, "are a singular mixture of eagerness and cunning; of mildness and violence, of superatation and irreligion. They are vehement in their gestures on trivial occasions; but at the very time they appear absorbed in the violence of passion they are full of duplicity, and grow cool in a moment, if they see advantage in doing so. They affect to speak with great mildness and appearance of regard, even to an absolute stranger, and yet suddenly break out into violent fits of passion. They will talk lightly of the church, and turn their priests into ridicule; but, after uttering an irreligious jest, a sacred awe seems to drive them to the altar, where they receive the sacrament

from the very hand of him they have so lately ridiculed. No people that I have seen descend so low to excite compassion. If they gain their object by any means they are satisfied; and, to effect this, they fawn upon strangers in a manner that becomes tedious, and even disgusting. They feel with greater accuracy than they reason; and are more apt to mislead themselves when they take time to deliberate, than when they act from the impulse of the moment. The mildness of their climate inspires them with cheerfulness, and they give themselves up with ardour to every pleasure, even the most trifling; yet their looks are composed, and even grave, and their walk has nothing in it which indicates levity. In the observance of matrimonial engagements no people can be more lax; nor is there any country where jealousy is so little known, nor, indeed, where it would be so very useless."

The language of the Italians is celebrated for its elegance and melody. Lord Byron, in his "Beppo," describes it as

"——— that soft, bastard Latin,  
That sounds as if it should be writ on satin,  
With syllables which breathe of the sweet South;"

and the editor of the "Encyclopædia Americana" has more in the following note to characterise the beauty of the language, than is effected by the whole of the long article to which it appears only as an appendage:—"The sweetness of this tongue, which often gives to a passage a charm independent of the meaning of the words, and resembling that of music, is, in our opinion, no where so apparent as in Tasso's 'Jerusalem Delivered,' and many stanzas have struck us as attracting the hearer irresistibly, though some of them have no particular charm in the meaning of the words. This also gives the Italian improvisator, (extempore poet,) a great advantage over one who attempts a similar performance in another language, in which he is entirely thrown upon the meaning of what he says."

The fine arts, particularly those of painting and music, have flourished with peculiar brilliancy in Italy. The Italian school of painting has found pupils, and her masters disciples, from every nation. The art was introduced by the Greeks, and first pursued with zeal at Pisa. The earliest master of any note was Cimabue, who was born at Florence in 1240. His pupil, Giotto, first attempted fore-shortening and a natural disposition of drapery. It was not till after 1402 that painting on canvass and in oil was practised; and about the same time, Paolo Uccelli laid the foundation for the study of perspective, which was improved upon by the celebrated Leonardo da Vinci, who was born in 1444. He was succeeded by Raphael, Michael Angelo, Titian, Correggio, the three Caracci, and a host of other names, whose genius have contributed to place the arts in Italy far above competition.

The music of the Italians is highly characteristic of themselves; it is light and fanciful, consisting chiefly of melody and song, with very little pretension to elaborate combinations in harmony, forming a strong contrast to the sombre and learned compositions of the Germans. The names which occupy the most distinguished place among the masters of the Italian school of music, are Pergolesi Martini, Paisiello, Cimaroso, Rossini, and Bellini; the airiness and melodious elegance of whose compositions have rendered Italian music popular over the whole of the civilized world.

No part of Europe has been so much visited by foreigners as Italy, in spite of the numerous hordes of robbers or brigands which infest her mountainous districts. Points of attraction are, however, presented to the traveller which no other country can boast of. The poet is charmed with the beauty and grandeur of her scenery—the antiquarian with

those relics of ancient art scattered over her plains, or buried under the overwhelming floods of volcanic lava—while the philosopher finds equal matter for contemplation in the wonders performed in the "bowels of the earth" by the terrible and frequent catastrophe peculiar to the country. The sight of modern Italy it is said inspired Gibbon to write the sad story of the sudden "Decline and Fall" of her chief city, called in the height of her power and arrogance, "the Queen of the World."

## ON DEATH; PHYSIOLOGICALLY CONSIDERED.

THERE undoubtedly is something awfully solemn in the consideration, that of all the vast crowds who pass us in the thronged streets, from the young child, radiant in beauty and buoyant in innocent lightness of spirit, there is not one who must not, in a more or less brief space of time, submit to the stroke of the great, the inevitable conqueror—Death. But though this consideration ought to be used, it is unwise, and, indeed, far from consistent with the resignation which is an important part of our christian duty, to abuse it. Such a consideration has a most important use, in preventing us from too eagerly pursuing this world's goods, or too highly valuing this world's pleasures; and he who accustoms himself frequently and rightly to meditate upon the uncertain tenure by which he holds this life, has no weak auxiliary in so living here, as to fit him for the life hereafter. But unfortunately, even in what is good, men are but too little apt to confine themselves within due limits; and it is by no means uncommon to find persons of really fine powers of mind rendering themselves, and all who love them, uneasy by an undue and misplaced dread of that solemn change to which all are inevitably born. The great Dr. Johnson, gigantic as were his powers of reasoning, was a prey to this excessive dread of death; and it is really painful to read of the perpetual and agonizing terrors which agitated a man so great for his intellectual powers, and so infinitely greater for his fervent and practical piety. Wise and pious as he was, he yet could not look with any thing like calmness upon the act of death; relying as firmly as humbly for happiness in the next life upon Him from whom alone that happiness can proceed, he yet shuddered with horror, as often as he contemplated the brief and inevitable pang with which he must pass from time to eternity. And yet his whole life was attended by disease, and almost the whole of it by frequent and tremendous pain. Must he not, therefore, who so heroically and uncomplainingly bore the pain of living have greatly exaggerated the pain of dying? We think so; and certainly a mistake into which his giant intellect would fall, must be influential indeed with inferior minds. Several eminent physiological writers \* have shown, that in the very fact of the body being in the state called dying, is sufficient proof that the seeming agonies of the last moments are only seeming—muscular motions, not nervous.

No doubt it at first sight seems somewhat staggering to be told, that he whose pale lips are convulsed and covered with foam, and that he whose convulsive struggles require all the force to restrain them which sorrowing affection can supply, is not in pain. But in this, as in many other cases of seeming error, a little use of reflection and analogy will serve to show us, that what at first sight may seem very

\* We would especially point attention to Dr. Madden's able remarks, at once the most philosophic and the most consolatory as to the act of dying we ever met.



incredible, may, upon more mature consideration, appear, not only credible, but also, in fact, very irrefragable.

Now our readers need scarcely be reminded, that on the bared muscles of newly-deceased criminals being subjected to the action of a galvanic battery, phenomena have resulted so ghastly and striking, as to temporarily startle even the long experienced attendants upon dissection rooms. Even the pencil of Fuseli, representing a long nightmare of horrors, would be inadequate to describe the glaring eyes, the distorted and working features, the limbs thrown fiercely and yet grotesquely into actions, of the newly dead, whose bared muscles are subjected to this powerful influence. The fiercest seeming suffering of a death bed has nothing to compare with the dreadful action of a corpse thus influenced; and as we know that the corpse cannot feel which displays the more terrible convulsions, why should we be so illogically solicitous to take as evidence of agonized feeling the less terrible convulsions of the dying? But it may be argued that the very fact of the convulsions being exhibited in the one case by the dying, and in the other case by the actually dead, renders the argument only partially conclusive. If the case were so weak as to make the overruling of this objection a matter worth the needful time and space, we could very easily show, that not only is the objection not valid against our view, but that, in sober fact, it actually

might be made a new argument in favour of that view. That, however, is unnecessary; for, instead of recurring to the instance we have given, we may at once pass on to the instances of persons who are unfortunate enough to be subject to the terrible kind of fits called epileptic. It is scarcely possible to conceive any thing more terrible than the aspect and contortions of body exhibited by a person suffering under a very strong attack of this sort; so terrible indeed they are, that the ancients considered such persons to be for the time inhabited by demons; yet, on the patients' recovery, they are utterly unconscious of all that has occurred, from their seizure to their recovery, unless they have received some external injury while convulsed and unconscious.

Death and the life to come are subjects very well worthy to be dwelt upon with due and reverential solemnity of feeling. But the dread of the mere act of dying, carried as that dread but too frequently is, to the most absurd extremity of effeminate terror, is surely to be deprecated by all reason, and by all piety; and we trust, that in our brief remarks upon the subject, enough has been said to afford ground for such reasoning as will inspire a manly and calm resignation, in awaiting that hour which, sooner or later, must arrive for all who live.

#### NO. IX.—SELF-INSTRUCTOR IN BIOGRAPHY.

##### WALLENSTEIN.

Baron de Waldstein, who was a protestant, confided the care of his son to a minister of that religion, and afterwards sent him to the university of Altdorf. Young Wallenstein here evinced qualities which eminently distinguished him from his fellow-students. He possessed extensive and rapid powers of acquirement, but, at the same time, such a degree of petulance, and contempt for subordination, that by the advice—almost entreaties—of his tutors at the university, he returned to his parents. He was afterwards appointed page to Charles, margrave of Burgau, and son to the Archduke Ferdinand of Innerprunk. During this servitude, an accident, curious in its results, befel Wallenstein. Having dropped asleep near an open window of considerable height from the ground, he fell, but without sustaining the smallest injury. This gave him a notion that his life was especially protected by Providence, and, by a train of reasonings it would be difficult to trace, he was induced to embrace the Catholic faith. He then commenced the tour of Europe, which he completed at Padua, where, having settled, he determined to make up for lost time, and applied himself assiduously to study. On his return to his native place, he inspired with the tender passion a rich widow of the family of Wiczkowa, whom he married. His happiness was embittered by the jealousy of the lady, who, however, died at the end of four years, leaving him a large fortune. Wallenstein was not a man to remain long inactive. War having been declared between the Archduke Ferdinand and the Venetians, Wallenstein raised at his own expense a regiment of three hundred strong, which he commanded in person, and distinguished himself with great honour at the siege of Gradisca; and the emperor named him colonel of the forces in Moravia. In this country a rebellion had commenced, and, after a few struggles, the insurgents announced their intention of joining the Bohemians in their revolt. Wallenstein, having failed in counteracting this object, left the country, carrying with him a portion of the

[Wallenstein.]

ALBERT WALLENSTEIN, duke of Friedland, one of the chief actors in the well known "thirty years' war," was born at Bohemia on the 14th of September, 1583. His father, the

public-money. This, however, he was forced to give up to the emperor, except eleven hundred crowns, which he managed to retain. Shortly afterwards, he raised and equipped a corps of one thousand cuirassiers for the use of his sovereign, at a time when the open revolt of the Bohemians rendered such a service highly acceptable. Wallenstein immediately received orders from the Emperor Ferdinand to hasten an attempt at appeasing the troubles of his native kingdom, where his former military success and his large fortune gave him much importance. On arriving amongst his former compatriots, they made every effort to induce him to forsake his trust and join their party; but he refused the most brilliant offers with becoming indignation. His efforts towards effecting an adjustment were consequently quite unsuccessful, and the whole of his property was confiscated by the rebels. His master, however, appreciating the severe test to which his fidelity had been put, rewarded him with extensive possessions which had been forfeited in turn by the insurgents. His character for bravery and political ability was now established. He became a favourite at the court of Ferdinand II., and espoused the daughter of one of the emperor's chief favourites; and Wallenstein was soon after named major-general of the army. He next marched against the Bohemians, and distinguished himself at the battle of Prague in 1620.

Conceiving that a grand effort would be necessary to compete with the growing influence of the Protestants, Wallenstein requested permission to raise, at his own charge, an army of fifteen thousand men! The emperor was not a little surprised at this munificent offer, and consented; assigning the general certain districts in Bohemia in which to raise recruits, and giving him the privilege of naming his own officers. His levy was highly successful, and, in addition to his own corps, in a very few months Wallenstein found himself at the head of twenty thousand men. It was at this time he attained the distinction of a dukedom—that of Friedland.

Wallenstein received orders to join Tilly, who was counteracting the hostilities of the king of Denmark in Lower Saxony; but the obstinacy of his character, and the high rank which he had just attained, prevented him from, what he conceived, the degradation of submitting to the orders of another general, and after some delay he consented to act in concert with Tilly, on receiving the command of a separate army, independent of that of his rival. He occupied positions near Magdebourg, Grubenhagen, and Halberstadt, while Tilly remained in Lower Saxony. On the 23d of April, 1626, Wallenstein was attacked by the duke of Mansfeld, whom he completely routed; but after various adventures and petty engagements his situation became somewhat critical. The troops not having received their regular supplies of food and wine abandoned themselves to pillage; and the inhabitants of the surrounding country, in revenge, commenced a series of unexpected and annoying attacks upon the camp. Famine and frequent sickness were the evils the general had to contend with; but the inflexibility of his character, and his consummate prudence, enabled him to bear, and, in some instances, to counteract these misfortunes. He was, however, saved from further disaster by the discords of his enemies. The league against which the Imperial forces had to contend consisted of Ernest de Weimer, Mansfeld, Bethlem Gabor, a Bohemian patriot, and a body of Turk mercenaries. The separate interests of these parties were of too opposite a nature to cement a long-continued or firm union. Disagreements and subordination broke out in their camps, and Wallenstein was enabled to effect a successful retreat. Mansfeld, aban-

doned by his allies, retired into Italy, and died at the village of Bosnie; and Wallenstein, however little deserved, bore the credit of ridding Germany of that celebrated adventurer, who, by his talents, his exactions, and insatiable ambition, had been, during seven years, the terror both of prince and people.

Flattered by the favour of Ferdinand, and proud of his military successes, Wallenstein became so overbearing, that he regarded neither friends nor foes. He forced Tilly to pass over the left bank of the Weser, under pretence of following up the retreat of the rebels, and thus reaped laurels really won by his rival. One of his chief objects was to establish a sea-port on the Baltic. He selected Stralsund for this object, a town which had remained neuter during the late war. He commanded the magistrates to receive the Imperial army, pretending that he was about to pass forward to the Isle of Rugen. The inhabitants resolutely refused, and he commenced a siege, while the Danes defended their town with heroic bravery. Meantime, the inhabitants represented their situation to Ferdinand, who instantly ordered Wallenstein to desist from the attack, and treat with the besieged. The proud general refused, and in this desperate situation, the Danes had recourse to the king of Sweden, who sent them succours by sea; and on the 22d of July, 1628, Wallenstein was obliged to abandon the siege.

The delivery of Stralsund not only raised the importance of the Swedish arms, but cemented an alliance between the two great Northern powers. This formidable combination Ferdinand sought to separate. Denmark was already reduced to comparative obedience, while her coalition with Sweden promised that would be but of short duration; Wallenstein did all in his power to engage the amity of the Danes, while the Swedish ambassadors he treated with the greatest insolence. A treaty of peace between Ferdinand and Christian IV. was signed at the congress of Lubeck, in 1629, which was esteemed an important step towards a general cessation of hostilities. Meantime, the exactions wrested from Lower Saxony and other principalities during the war were enormous. Eight million four hundred thousand pounds had Wallenstein, during the seven years he held the command, drained from one half of Germany; and, at this time, the distress of its inhabitants reached a frightful crisis. Thousands were obliged to depend for sustenance upon raw herbs, and others died of starvation; but Ferdinand was less anxious to arrest these horrors than to improve the advantages he had gained by the success of his arms. With this view, he issued, on the 6th of March, 1629, the celebrated "Edict of Restitution;" by which all the benefices, church lands, and confiscated property, which had been in the hands of the Protestants for the last twenty-four years, were to be given up. Wallenstein was charged with the execution of this ordinance.

The princes of Germany now determined to effect the ruin of a man who had hitherto caused so much public misery, and so long conducted himself towards them with an excess of arrogance. Wallenstein determined to brave his enemies in person at an assembly of electors at Ratisbon, whither he repaired with a degree of ostentation and lordly pomp that might have eclipsed the emperor himself. Ferdinand could not, however, resist the powerful appeal made to him by a reference to the excessive and arbitrary rigour of Wallenstein, in exercising the trust reposed in him; and while at the head of a powerful army, which he was reviewing, the general received his dismissal from the service of the emperor. This fatal and unexpected blow to his fortunes he received with perfect calmness and resignation, and retired to his estates in Moravia and Bohemia. A body of soldiers followed his example, and, in conse-

quence of his dismissal, an army of 100,000 men was speedily reduced to 40,000.

Wallenstein now lived in a style of splendour and expense far exceeding any sovereign in Europe. His palace at Prague had six grand entrances, and he caused one hundred houses to be pulled down to enlarge his magnificent dwelling. Fifty halberdiers guarded his antechamber; he had sixty pages, who were scions of the most noble houses in Germany, four valets, six noblemen ready to receive his orders, and his principal chamberlain was a gentleman of the highest distinction. When he travelled he was attended by fifty vehicles, containing his baggage, each drawn by six horses, besides his own equipage, which was splendid in the extreme, and attended by six carriages containing his suite. In this state of luxurious inactivity Wallenstein did not, however, long remain.

Tilly, having been named generalissimo to the forces of the emperor and the league, assembled his army, which amounted to 80,000 men, to oppose the career of Gustavus Adolphus, who, by the unanimous voice of the Protestants, had been called to head their cause, and whom they looked upon as their future liberator. He arrived with 14,000 Swedes, but in a short time his force was equal to that of the emperor; and at the battle of Leipsic he completely vanquished the Catholic troops. In this terrible juncture, Ferdinand naturally looked towards Wallenstein for assistance; and in 1631 he was again at the head of a formidable body, as commander-in-chief of the Catholic forces. In 1632 he fought and conquered the Swedish monarch at Nuremberg; and having retired to Leipsic, determined to establish his winter quarters in that city, imprudently despatching Pappenheim, one of his generals, with twelve thousand men, into Lower Saxony. Gustavus, apprised of this circumstance, determined to engage with Wallenstein, and both armies were speedily within sight of each other near Lutzen. On the 6th of November, 1632, the action commenced. After many spirited attacks, the left wing of the Swedes gave way, and Gustavus, who commanded the right wing, coming up to the support of the former, received his death blow. At this critical moment Pappenheim arrived with his twelve thousand men to support Wallenstein, and the Austrians deemed victory certain; but after different attacks and repulses, of various success, the desperation of the Swedes at the loss of their beloved monarch, and the talents of Bernard of Weimer, who resumed the command after Gustavus, turned the scale in favour of the Protestants, in spite of the utmost exertions of Wallenstein. This was a dearly-bought victory, on account of the great loss sustained on both sides, and the death of, at that time, the most popular king in Christendom, and the chief support of the Protestant cause in Germany.

Wallenstein now retreated into Bohemia, followed by the Swedes, over whom he gained some unimportant advantages, but which he neglected to follow up; for it appeared he was too busy with his own affairs to attend to those of his master. The object he had in view was no less than the crown of Bohemia! For this purpose he is said to have negotiated with the Protestant party, and to have tampered with his own officers. These circumstances having been reported at Vienna, with some exaggeration, Wallenstein was again in danger of being dismissed from the public service. In this emergency, he made overtures to the Swedes, but without success. He then affected to be willing to retire from the command, which was only a feint, the officers and people immediately about him being instructed to make a ferment among the soldiers to retain him. In consequence of this intrigue, fifty-two officers subscribed to a solemn engagement to follow his fortunes and defend his

person. One of these, however, named Piccolomini, forthwith betrayed the plot to the emperor.

Wallenstein was now degraded from the height of power to the condition of a rebel. A proclamation was instantly issued by Ferdinand, declaring both he and his disaffected followers traitors to the empire, and Piccolomini was placed at the head of an army to repress them. Wallenstein, nearly deserted by his army, betrayed by his general, and reduced to the necessity of retreating on a rudely-constructed litter, arrived at Egra, followed by two hundred foot soldiers and five hundred horse. This retreat was garrisoned by some Scotch and Irish mercenaries, upon whom he thought he could depend. Here, in spite of his fallen condition, Wallenstein's ambitious designs did not forsake him; but with a view to secure pardon and preferment, two Scottish officers under the command of Wallenstein, and an Irish colonel, named Butler, formed a plot for assassinating their general. This was effected by Butler, who, accompanied by six halberdiers, entered his apartment, and, calling him "an enemy to the army, the emperor, and the people," struck him dead with a halberd.

The character of this great general was eminently fitted for the part in life he was called upon to act. He combined invincible courage with sobriety and thoughtfulness, was a great lover of discipline, and extremely severe in his military punishments. He was, however, proud, revengeful, and much addicted to plunder and aggrandizement. Schiller, the German dramatist, founded one of his finest tragedies on some events in the life of Wallenstein.

287

## HOLIDAYS.

IN speaking of the superstitions of the Hindoos, we had occasion to notice the great injury done to them by the immense number and frequency of their festivals and ceremonies. A full half of their time is by these made wholly unproductive of benefit to either individuals or society at large; the only parties profited being the impostor priests.

In our own country a vast deal of time is wasted in a manner highly derogatory to our character as an intellectual people; and though our holidays bear no proportion to those of the Hindoos, as regards numbers, they are to the full as unjustifiable on the score of common sense. People frequently complain that the "good old days" are gone by, and that the "may-pole" and the dance upon the village green are no more to be seen. For our parts, we very heartily rejoice that such mummeries are done away with; they did much towards the diffusion of vice and immorality, and nothing towards the real gratification or improvement of the peasantry; and every festival probably plunged more people into vice and ruin than any one week of regular working-days.

Even yet there are but too many of these holidays, any excuse being gladly seized upon by the dissolute and the ignorant to abandon their bread-winning industry, and indulge in expensive and brutalizing sports. Is it not revolting to common sense, that Christmas, the anniversary of the precious coming of the Redeemer of a lost world, should be especially selected as a season of wasting, riot, and profusion?—that Easter, the anniversary of the rising again from the dead of that merciful Redeemer, should be the especial season for those scenes of low debauchery and folly, called fairs? In favour of our absurd holidays no one word of common sense apology can be urged; while against them, reason, morality, and religion, alike array themselves.

Speaking of fairs, we would impress upon our readers that no one can attend one of these foolish and vicious scenes without injury to both his intellectual and his moral character. Anciently, fairs had a high and legitimate use; they were the places of reunion for dealers in every description of goods from every part of the country; just as Leipsic fair is at present the grand

resort of all the booksellers from all parts of Germany. But the necessity for them as places of trade no longer exists; our numerous large towns, brought within a comparatively short distance by the wonderful speed with which both goods and passengers are transported from place to place, furnish an ample abundance of markets. For this purpose, in fact, the majority of fairs do not even make any provision; they are mere haunts of fools and knaves: and surely it is high time that our enlightened and generally moral people should put a stop to the congregating of a set of sturdy vagabonds, who, instead of honestly labouring at any useful and honourable trade, prefer to win their subsistence by pandering to the vice and folly of those who frequent these disgraceful haunts of dissipation.

### DISDAIN.

Even in the very cases in which men seem to have undeniable arguments in their favour, it is by no means an uncommon case for a rigid moral analysis to disclose errors of very startling magnitude. There was a time, and that by no means a distant one, when public beggars were nurtured and encouraged in their disgraceful sloth and imposture by the mistaken pity, not, as at present, of a few persons more easily ruled by prejudice than by reason, but of the great majority of society. Nothing could be more seemingly unanswerable than the plea made for the encouragement thus held out to vice and vagrancy. The best feelings of our common nature were appealed to, and it was demanded, half in benevolence and half in anger, whether the lame, the blind, the aged, the infirm, and the wayworn stranger, ought to be allowed to perish before our eyes, for lack of that aid which we have the power to afford. Nothing could be more seemingly correct than this reasoning; nothing could be less correct than its practical application. For, in the first place, public funds, and public officers, already existed for the relief of all really necessitous persons, who, therefore, had neither need nor right to torture the feelings, or to burthen the means of private individuals; and, secondly, the ailments and sufferings of street-beggars, almost without an exception, have been found to be simulated. Nor do the excepted cases at all justify the old practice of indiscriminate alms-giving. The rule that it is better that ninety-nine guilty persons escape punishment than that one innocent person should suffer injustice, does not apply here; for while, on the one hand, the impostor deserved no aid from either public or private funds, the really suffering or distressed could always obtain aid from the public funds.

Unfortunately, this is only one of many cases of wrong-doing, with excellent motives, but in consequence of a want of close and careful scrutiny and reasoning. Another such case is furnished by the very existence of the word which heads this paper, as far as that word is applied to persons.

Disdain! He must be indeed a rare specimen of either human perfection, or of human vain-gloriousness and presumption, who, after seriously reflecting upon himself, will venture to say that he disdains the worst or the pettiest of all his fellow-creatures. We may disdain, and if our minds be at all well cultivated, we must disdain, meanness and vice; we must look upon them with real contempt; but we must not, we should not dare to extend that feeling to man. Fallen though he may be, he is still our fellow-man; and, secure as we feel, nay, secure as, with well-constituted and well-cultivated minds, we actually may be, we ought never to forget that we, too, are liable to error. To participate or encourage misconduct is evil; but it does not therefore follow that there is more than one right way of shunning or discouraging it. In order to perform one moral duty, it is not permitted to us, without blame, to neglect another; it is our duty to hate vice, but the Scripture at the same time commands us to "love one another."

It is by no means certain that those who are the most ready to bestow their "disdain" on others, are themselves the most free from, at the least, a tendency to error; for the very excess of their temper, though, at present directed only against vice and the vicious, is quite capable of being, at some future time, directed and inspired by envy of the virtuous, or by interested opposition to virtue.

A story is somewhere told of a Russian woman having, in her excessive dread, while travelling through a forest, abandoned successively her three children to a troop of hungry wolves. On reaching a place of shelter, she related in an agony of grief all that had taken place, when the son of her host struck her dead on the spot with a hatchet, declaring that so unnatural a mother did not deserve to exist. To these terrible facts it is added, that the young man who thus made himself a "voluntary avenger" was pardoned by his sovereign on account of his motive; and yet his motive was not a jot or tittle superior to the motive of any other murderer; nay, his motive was precisely the same as the crime which he took upon himself to punish—it was yielding to the strongest feeling of the moment, being governed by passion, and not by religion and reason. Had he reasoned on the subject, and had he been really virtuous, he would never have perpetrated this act of violence. He would have seen that nothing short of an agony of terror, amounting to little less than a temporary insanity, could have overcome the strong and beautiful promptings of maternal love. He would have seen too, that even if the woman's conduct had been a deliberate crime, instead of being, as it really was, a horrible misfortune, it was not for him, but for the constituted authorities of the country, to punish her. These considerations he wholly laid aside: he obeyed a sudden impulse of mere animal enthusiasm, and he deserved punishment as much as any other murderer. Precisely the same ungovernable passion might lead him to butcher a fellow-peasant in a dispute about the tenth part of a rouble.

Disdain of vice is perfectly justifiable, as, indeed, it is perfectly inevitable; but whensoever we extend our disdain to persons we become guilty of injustice; and, at the same time, are pretty certain to lose sight of the legitimate use of the vice of others; that, namely, of serving to warn us from the sort of conduct which we so much dislike in them.

Ere we conclude this brief paper, we cannot forbear to observe, that in our moral scrutiny of society we ought to imitate the wise conduct of artists, who look at beauties to copy them, and at faults to reject them. For the faulty among our fellow creatures it behoves us to feel pity; it is for the faults themselves that we should reserve our "disdain."

### ANCIENT PRIVILEGES OF LONDON ALDERMEN.

THOUGH the aldermen of London have in our own time very great power and privileges, they had far greater in former days. Then, as now, they had magisterial power, but as the police of the metropolis was wretchedly defective, it was not unfrequently necessary for the alderman personally to aid in the apprehension of offenders, or in preserving the peace of his ward. It was probably on this account that some very strong enactments were made on behalf of those magistrates. If any one "rebelled" against an alderman, as, for instance, refused to depart at his bidding, the offender could be imprisoned for twelve months and a day, and if free of the city, deprived of his freedom; and to strike an alderman subjected the offender to the dreadful punishment of amputation of the right hand! So great a personal importance was attached to an alderman, that, during the raging of the plague in London, a citizen was very heavily fined, and afterwards sent to gaol, for no greater offence than kneeling too near to an alderman in one of the city churches.

If the aldermen, however, took tolerably strong measures for securing their personal safety, they seem to have been by no means wanting in zeal for upholding both their personal and official respectability. It was not allowed for any one of these magistrates, or of their servants, directly or indirectly employed, to be concerned in any bakehouse, brewhouse, or tavern; from a very just anxiety that not a shadow of reason should exist for suspecting any alderman of having private interest in upholding the frauds in those trades over which his official duty demanded that he should exercise a constant and a righteous control. We have not space to notice more than one other by-law of the ancient aldermen of London; from that one it will be seen that if anxious to protect the aldermanic gown against the commonalty, they were not a whit less anxious to prevent it from being in any degree disgraced by its wearer.

In the reign of Henry VI. a Mr. Alderman Byfelde, who appears to have been a somewhat penurious gentleman, gave great cause of scandal to his brother magistrates, forasmuch as he had been guilty of "neglecting to line his cloak which he useth in procession." The sentence passed upon the culprit seems to indicate that aldermanic love of good-eating was fully as well known to our ancestors as it is to us of the present day: for that sentence was—"The court does adjudge that, by way of punishment for such neglect, the mayor and aldermen do breakfast with him on Thursday next." A breakfast in those days was a substantial meal; and if the mayor and aldermen proved to be in any thing like good appetite, the offender would scarcely draw down such another infliction for want of putting proper lining to his cloak.

### SELF-KNOWLEDGE.

If the old and venerable maxim, "Know thyself," were adopted by all mankind, what a host of faults and follies would suddenly and for ever disappear from the face of the earth! How much unavailing labour would be spared to those unappreciated persons, the authors of moral essays; and how many men who, under existing circumstances, are the mere laughing-stocks of their acquaintance, would command admiration instead of contempt, esteem instead of dislike!

Yes, could we only induce a proper and constant attention to this brief, but most pregnant and precious maxim, we should soon see an end put to all the vices and the follies which spring in such rank abundance from an unjustifiable and overweening admiration of ourselves, and from a no less unjustifiable contempt of other people. For men are rarely, if ever, ridiculous in their manner or unjust in their mode of speaking to or about their neighbours, save from some egregious mistake of the nature above referred to. They pique themselves upon possessing certain qualities, and though the merest glance in a really self-examining spirit would disabuse their minds of their idle and unfounded assumption; on, on, they go, closing their eyes fast against the truth, and considering the spoken truth of any sincere and sensible friend as neither more nor less than an outrage, forsooth! upon their high and mighty right and dignity.

When the indulgence of false self-admiration has been long and warmly cherished, we need not be surprised to find it productive of an equally false undervaluing of other people; and whereas the former can never be practised but at the imminent risk of our being ridiculed, so we can never be guilty of the latter but with the positive certainty of our incurring that unequivocal dislike which, under any circumstances, would be painful to a well regulated mind, and which, moreover, can never be incurred with impunity. No individual is so powerful as all society; and if we determine to indulge in foibles which are disagreeable or injurious to society, we may lay our account with having sooner or later very abundant and impressive reasons for repenting of our presumption and want of good feeling.

### MOTIVES TOWARDS CONTENTMENT.

WHATEVER may be the case in future, and we are among those who very ardently hope, and very confidently believe, that there will be a day when men will be in very many respects better, wiser, and happier than they are now, it is at present but too true that most good things have their counterbalancing evil. We are not among those who would cure the vices of civilization by reverting to barbarism; we see the true corrective of those vices in still greater civilization. "A little learning," the poet\* tells us, "is a dangerous thing." He means, that it tends to make the sciolists pedantic and presumptuous, dogmatical upon what they fancy they do

comprehend, and sceptical upon what they suppose no one can comprehend, because, blessings on their modesty! they cannot!

Now no one who has been unlucky enough to be in the company of one of this description of people will for a moment dispute the rhythmical dogma of the poet; but is that any reason why we should cease to endeavour to diffuse knowledge? It is the little learning that is a dangerous thing; and the cure is not to stop short at that little, but to push boldly and zealously on, confident that the greater the mental power, the greater also will be the humility. Who was it who spoke of himself as feeling "like a little child who has picked up some pebbles on the sea shore?" Some pert student, puzzling over the Pons Asinorum? No, but the venerable and venerated Newton, in the fulness of years and honour, and in the full possession of that splendid intellect to which the world owes discoveries so sublime, that it requires no mean order of intellect even to comprehend them.

Well, then, as we would not imitate the barbarians at Alexandria, and commit the lettered wealth of the world to the destroying flames, so neither would we abate one jot or one tittle of the world's civilization. But we would fain have the world aware of its wealth! We would fain have the nations contented! Although all the necessities and conveniences of life are enjoyed by all ranks in greater perfection than even the greatest and most powerful could formerly obtain them, there never, perhaps, in the history of the world, was a time when men of all ranks displayed so feverish, fretful, and jealous a desire to rise in the world, as they do at present. No one seems contented with his own situation; while most seem to look with wondering envy upon that of others. What insanity, what sheer ingratitude is there in all this! The poorest and meanest among us is infinitely better provided for than the men of his class were a couple of centuries ago; and the surest as well as safest course of improvement in social condition, is to improve in classes. Society cannot improve too fast, and it cannot make efforts too mighty; but individuals, except in few and rarely occurring cases, can only aim at hasty and sudden aggrandizement, beyond individuals of their native class, at the imminent hazard of neglecting their duties to society, and of involving both themselves and their dependants in one common ruin. In point of fact, even those who do rise out of the class in which they originally moved, have always been remarkable for their steady and systematic attention to the duties of that class so long as they remained in it; and to this attention, duly noticed and rewarded by their superiors, they have invariably owed their first step towards the elevation they afterwards attained to. Think you that Nelson and Collingwood were inattentive, idle, or insubordinate midshipmen? Was not Hannibal, the terror and the scourge of old Rome, remarked among all the warlike neophytes for his diligence, his industry, his zeal to learn, fully as much as for the brilliancy of his courage and the acuteness of his genius?

Again, as the discontent which urges us into ill-judged and ill-judged endeavours to rise above our class, is generally productive of a fall instead of a rise, so the discontent which vents itself in murmurs is at once impious, and indicative of a low and uncultivated mind. Even those situations which seem to our jaundiced eyes to be so much preferable to our own, are attended by toils and cares, by perils and by apprehensions, such as we, blind murmurers that we are, can form no idea of. But we, forsooth, not only overlook all these drawbacks from the superiority we envy, but we also shut our eyes very closely against the innumerable ills which others suffer, and from which the situation we think so much

EQUESTRIAN STATUE OF GEORGE III.

beneath us, is wholly and happily exempt. And yet, as we shall show in a future Essay, very many trades to which the meanest of us owes some of his accommodations are fatal to human health, and productive of human agony, and, more or less speedily, of death.

In a preceding paper on this subject, we spoke of the unhappily common propensity of men, in a highly civilized state of society, to be too eager for individual aggrandizement;—and we especially desire to be understood, that we draw a broad line of distinction between the natural disposition to advance, which has been for the wisest purposes implanted in the race of man, and the sickly and unreasoning discontent which induces the individual always to contrast his lot with those above, but never by any means to bring it into contrast with that of those beneath him. It is solely against this sickly and unreasoning discontent that we enter our protest; and we do not protest even against that without what seem to us to be good and sufficient reasons.

In the first place, those who envy the condition of others generally exaggerate all the advantages of that condition; while of all its disadvantages, they remain profoundly ignorant or utterly heedless. Whoever is higher than they are, must needs be happy and enviable! as though every lot in life had not its peculiar trials; and as though the trials do not, generally speaking, fall most heavily upon those whose lots are cast in — to the world's estimation — the most enviable, because the highest places!

Even were it reasonable to look only upward, when forming a judgment of that condition of life in which we are placed, nothing but a very partial view of the economy of life could make us suppose station and wealth to be necessarily productive of happiness. Use makes all the enjoyments, which station and wealth can exclusively command, pall upon the jaded senses; and many a son of wealth, who is looked upon with envy as he rolls at the close of day past the tired but healthy peasant, would give more than the moiety of his wealth for less than the moiety of that peasant's keen appetite and profound rest.

If even our life were not probationary, but final, and if the end and aim of our existence were mere enjoyment and exemption from pain and annoyance, it would be, we repeat, utterly unreasonable to fret at our lot, because not, to appearance, so splendid as that of those superior in station. Of the cares, anxieties, and bodily sufferings which make them wretched, only themselves can know all: but even were their lot as unmixedly and vastly superior to ours, as we presume it to be, how superior on the other hand is our lot to that of many, even in our own rank of life! How many a suffering creature does disease or accident confine to a bed of fevered torture even at this moment, when we can promenade through the city's wonders! or, still happier privilege! can tread lightly and healthfully upon the greensward, our eyes and ears the while devouring the thousand sights and sounds which nature has in store for the pleased wanderer in the evenings of the early summer. For our own individual part, if we were not on any other account inclined to be well content with our station and condition, we should never look upon the diseased or the maimed without heartily thanking heaven for our exemption from evils so truly terrible.

Moreover, those who have acquired the self-torturing as well as ungrateful and unreasonable habit of envying all above them, need not be directed to the appointed receptacles of those who are ill or wounded for proof that there are worse lots to be found than those which the envious think so exceedingly hard. Whole races of men are confined to climates in which frequent physical suffering, of the severest nature, must

of necessity be frequently endured as the consequence of mere want of food; and in all countries there are multitudes of people who obtain their living by avocations entailing constant inconvenience, frequent disease, and not unfrequent death. Yet the persons thus situated are usually among the most contented as well as among the most industrious of mankind. Circumstances render their trades better fitted to their inclinations, than employments which to other persons would seem far preferable; and habit and care make the dangers which threaten them comparatively light.

It is stated by an eminent authority, that a certain business, called draw-filing of cast iron, is so injurious to the lungs, that scarcely a man employed in it can be found in health; and our authority, who is a medical man, has never but in one instance found a man of that business older than fifty years. But these men earn very high wages; by prudence they can abridge their term of labour one half, and by care and temperance they can greatly check the injury to which they are liable. The consequence is, that there is no more difficulty in finding a sufficient number of men for this business than for that of a druggist's shop or a merchant's counting-house. The men, too, are as happy and contented as any other persons; but if they were not, if they felt inclined to join the ranks of the grumbling and the discontented? Well! let us suppose them saying, "Aye!—those shopkeepers are happy fellows; nothing to do but stand behind their counters and receive the cash, which we earn amid clouds of iron-dust, that wear away our lungs, and shorten our lives!" Suppose them to say this, would they not be apparently right in their estimate of the shopkeepers' felicity? Not they, indeed! But let us once more turn to our former authority.\* He says, (and remember he speaks from observation,) "The atmosphere which is breathed by shopkeepers is contaminated and adulterated,—air, with its vital principle, so diminished that it cannot fully decarbonize the blood, nor fully excite the nervous system. Hence shopkeepers are pale, dyspeptic, and subject to affections of the head. They often drag on a sickly existence, die before the proper end of human life, and leave a progeny like themselves."

It is quite clear, then, that the shopkeeper has his share of the general ill. Let us suppose that he envies the merchant or the manufacturer; he has only to turn to our diligent, and evidently experienced, as well as able authority, and he will find that the envied merchant and manufacturer are subject to perpetual anxiety of mind, and that anxiety he will find, too, is "the most frequent and important cause of disease."

The idle man of fortune is no better off; he is eaten up with ennui, dyspepsia, and the gout; and whereas others wear out their lives in vigorous, useful, and profitable exertion, he rusts away his, unless, indeed, what are facetiously miscalled "the pleasures of the table," render him bloated and unwieldy,—the doomed victim of gout, stone, or apoplexy.

Temperance, industry, and a determination to look as often as possible on the sunny side of things, will make any line of life respectable and happy; and when we consider that under any circumstances life is short and merely probationary, it is surely worse than foolish to make our life miserable to ourselves, and barren of profit to society, or honour to our family and friends, by giving way to envious wishes for what we cannot obtain, even while in the very act of neglecting to profit by that which is really within our grasp, if not already actually in our possession.

\* Mr. Thackrah, a medical practitioner at Leeds, and author of a very able work on the effect of various businesses and professions upon health and life.



## EQUESTRIAN STATUE OF GEORGE III.

We are not among those ultra-utilitarian people who think that all money is utterly thrown away which is not actually expended upon the materials of eating and drinking. Food, beverage, clothing, and lodging, are things perfectly well in their way; but there is a man intellectual as well as a man personal; and if we would have a really great and admirable nation, we must cater to the thought as well as to the mere bodies of the individuals of whom the nation is composed.

Could any Londoner of fifty years ago, arise from his narrow tenement, and survey the various alterations which have been made in our mighty and marvellous, as well as busy and wealthy metropolis, it is scarcely an exaggeration to say that he would fail to recognise the scene of his busy and praiseworthy existence. Regent-street alone seems to us to present one of the most wonderful transformations to be met with out of Ovid and the Arabian Nights. An area formerly covered with dirty streets and alleys, not a few of them notorious as the haunts of those who lived by reckless plunder, and in the most squalid, wretched, and abandoned misery, is now adorned with palaces, literally with palaces such as, only a few years ago, very few even among the second order of the wealthy and the high-born could venture to aspire to.

True enough it is that those magnificent buildings are inhabited by mere tradesmen; in one you may purchase, if you be so minded, a single sheet of writing paper; in another, you may, (if you happen to be a lady-reader,) cheapen a single yard of silk to your soul's content. Quite true it is that, taken individually, the houses of Regent-street are occupied by very and sincere tradesmen; but walk down that splendid street very early in the morning, while the moon-beams are still silvering and glorifying the white and massive fronts of the houses; look stedfastly and with a discerning eye along that glorious vista, and then, remembering, or if you do not remember, fancying its site covered with the dingy and wretched retreats of the uttermost poverty and the most squalid and shameless vice; so look and so think, and then tell us if London is not indeed improved as to its architectural manifestations.

It is not merely in buildings that the metropolis has, during the last twenty years, experienced an improvement analogous to that which has been made in the minds of its inhabitants; we have noted, and we have done so with very great pleasure, that both the English people and the English ministry have learned to appreciate at its proper rate the effect upon a community of that statuary, which in old Rome was prostituted to the purposes of a consciously deceptive priesthood.

In Windsor Great Park, facing the Long Walk, there is a noble monument of departed greatness, which, if we err not, was erected at an expense of upwards of 30,000*l.*; the noble statue of the late splendid orator Canning looks alive in the pale moonlight, even as though he would still control senates, and bless myriads of men. The Duke of York's monument is too familiar to all our metropolitan readers to need any remark, yet we cannot help pointing out the admirable propriety with which the colossal effigy is made to overlook the Horse Guards, as if typifying the intense and unwearying love with which the deceased prince overlooked and cared for the gallant band which was entrusted to his fostering, kindly, yet withal honestly resolute rule.

We are happy to see this taste for statues, for really justified statues, arising, and constantly increasing and strengthening; for we are quite certain that there is nothing which

so effectually tends to animate youth in the pursuit of virtue and honour as the sight of those trophies which the pious wisdom of mankind has raised to perpetuate departed virtue.

Among the recent ornaments of the metropolis, we know of none more entitled to notice or to commendation than the most recent of them all, namely, the equestrian statue of George III., which has just now been erected in Pall Mall East. Wyatt, eminent as he was before, has gathered new laurels by this achievement. We, who remember to have seen the revered monarch, were impressed, even at the first glance, with the singularly striking and exact representation which the architect has given of the deceased and excellent king.

As a work of art, the statue is beyond description admirable. The "good old king" sits his horse just as we remember to have seen him; and though we should not venture to arrogate to ourselves the right to decide upon the likeness of the features, (much as the resemblance struck us,) we are warranted in pronouncing that likeness to be excellent, by the testimony borne by His Royal Highness the Duke of Cumberland.

Much as we respect the artistical genius of Wyatt, and very greatly as we admire this last triumph of his fine talents, we cannot help saying, that if he had consulted any one at all learned in horse-flesh he would not have dignified his really fine quadruped with so preposterous a tail. No horse ridden by so admirable a horse-master as George III. ever "carried a tail" such as that which Mr. Wyatt has here presented to us.

In conclusion, we subjoin an authorized account of the opening of this admirable statue.

"On Wednesday, August 3, a large concourse of persons was drawn together in Pall Mall East to witness the inauguration of the equestrian statue of George III. by Wyatt, to which public attention within these few weeks has been so strongly directed, as well by the reputation of its beauty as a work of art, as by certain law proceedings, originating with parties residing in the immediate neighbourhood of the spot selected as the place of its erection, who professed to think its situation immediately in front of their houses an infringement on their leases granted by the Government, and otherwise likely to create an obstruction. But for these proceedings, which terminated only on Friday last by the decision of the Lord Chancellor, the inauguration would have taken place on the 4th of June, the birthday of King George III.

"Among the persons on the platform were his Royal Highness the Duke of Cumberland, the Duke of Rutland, Lord Jersey, Lord Hill, Lord Forrester, Lord J. Manners, Lord C. Manners, Lord Scarborough, Sir Charles Doyle, Sir F. Trench, Mr. Dundas, M.P., Lady Manners, the Hon. Mrs. Cust, and Mrs. Lane Fox.

"At about half-past three the royal standard was hoisted, and the Duke of Cumberland and other noblemen having advanced to the front of the figure, a signal was given, and its covering fell off amid loud cheers.

"Sir F. Trench took the opportunity of explaining to his Royal Highness the circumstances connected with the work. He called the attention of the illustrious Duke to the fact, that the subscriptions which were at present raised to remunerate the founder of this design were infinitely less in amount than sums which had been paid for statues which bore no proportion in labour and metal to that before them. The statue of the Duke of York on Carlton Column cost 7000*l.*; that of Achilles, 30,000*l.* He spoke of the wilful

injury which had been done to Mr. Wyatt in respect of this statue, and stated that that gentleman's expectations had been hitherto thwarted, not by accident, but by conspiracy.

"The Duke of Cumberland replied.—He considered the design most beautiful, and thought it bore a close resemblance to his venerable parent.

"The following is the inscription for the pedestal—

"To his Most Excellent Majesty George the Third, King of Great Britain and Ireland, and Defender of the Faith.

"A monarch who was the safeguard of Christianity, without the honours of a saint; and the conqueror of half the globe, without the fame of a hero; who reigned amidst the wreck of empires, yet died in the love of his people, when peace was established throughout his wide dominions, when the literature and the commerce of his country pervaded the world, when British valour was without a rival, and the British character without a stain."

### "SPONGE! BE DRY."

MANY, if not most of the moral evils by which mankind are beset would be utterly done away with, if it were but once possible to inspire men with an enlightened self-love. Of the mere gross selfishness, which is mistaken and perverted self-love, there is, Heaven knows, only too much in the world already. But an enlightened and true self-love is a very different feeling. It can see no interest, no real interest, of an individual apart from the interest of society at large; whereas, mere selfishness never fancies its own advantage fully obtained, except when some loss or injury is inflicted on others, or insured to occur to them at a future time.

It is a truth too important not to be frequently repeated, that ignorance is the prolific parent of vice and of crime; and one of the most destructive of the crimes thus engendered is, probably, one of the last which the mass of mankind would incline to attribute to ignorance. The crime to which we allude is—**TYRANNY**; and a very brief consideration of it will show the truth of our position. In all despotic countries, as our readers, we trust, are aware, the very arbitrariness of the monarch's power renders that power precarious. Knowing no law but his own will, and having all the fierceness and haughtiness of our uncorrected nature stimulated into tenfold activity, the ordinary mood of the absolute despot is what, to a civilized and enlightened man, would appear a delusion, requiring confinement and curative treatment. Gems and gold in the utmost profusion must be everlastingly before him and around him; and even the servile animals, who are called his "favourites," must approach him as they would some terrible and supernatural being, and prostrate themselves in fear and trembling before him, as they listen to the drivellings of his drunkenness, or the howlings of his rage. With all the worst feelings of his nature thus pampered and stimulated, looking upon his subjects as creatures of another clay, and only made to minister to his luxury and splendour, and listen in reverence and obedience to such commands as he may deem fit to issue, and being ever accustomed to seeing those commands as implicitly fulfilled as though they issued from one of the fabulous deities of the old day, it is small matter for wonder that his pride and fierceness become at length too dreadful to be borne even by slaves. From slave to slave passes the muttered complaint, and the muttered threat, and ere the tyrant has time to note the change of feeling, he has become its victim; the poniard, the bowstring, or the envenomed

cup, doing for him the work he has so often employed them to do for far more innocent and worthy persons.

Now, would any really enlightened man deem it to be "to his interest" to lead this sort of life? Would he desire a power so certain to be abused either by himself or by his subordinates? Would not an enlightened self-interest show him that both his safety and the source of his beloved luxury would be best secured by quite another system of government? Ah! but the despot cannot reason as the freeman can;—blinded alike to his own interest and to his duty to his fellow-men, he perseveres in his ignorant and brutal course, until the wretches whom he has so unmercifully trampled, and so insolently despised, turn upon him in their wrath, and terminate at once his authority and his life.

If to the tyrant himself tyranny be thus in reality unprofitable, it will not be supposed that it is at all beneficial to the bulk of his subjects. They, as we have shown in another article,\* are tormented, not merely by what he orders, but by what his myrmidons add to his orders. And yet, strange to say, bad as is the lot of the great mass of the subjects of a tyrant, we much doubt whether even their lot is not comparative felicity to that of the courtiers and great officers who come beneath his immediate ken, and are exposed to his immediate caprice.

The proverbial saying which heads this paper might be verbally, as practically it really is, addressed by the tyrant to his tools. For though they are both authorized and encouraged to be guilty of the most shameful and persevering extortions upon the people at large, they are only allowed to bloat themselves out with ill gained wealth, in order to be compelled, at a convenient season, to disgorge it all for the benefit of the tyrant in chief. Not a day can one of these extortioners count upon for security from demands so vast as to reduce him to actual beggary, even if his previous villanies have possessed him of the means of meeting them at all. Surely, surely, only the grossest ignorance can represent tyranny as other than a most unprofitable as well as perilous game for these people! And yet, from the tyrant in chief down to the very meanest of his subjects, tyranny has a sacred and proud aspect; and he who should endeavour to show that it is injurious to all of them alike, would be a very fortunate man indeed, if allowed to escape with a moderate infliction of the bastinado.

Perhaps our brief reflections upon this subject cannot be terminated more appropriately than with an anecdote or two illustrative of the words which head our paper.

In speaking of the taxation of Persia, we had occasion to mention the *Pesh-Reesh*, or presents which are drawn from the unwilling donors, in much the same formula as those defunct gentlemen, the English highwaymen, used to address to stray travellers, to wit,—"*Your money or your life!*"

A certain Persian scribe, having by dint of the "good-luck" which so frequently occurs to the lowest people in despotic countries, passed through the situations of a shopkeeper and a merchant, obtained government employment, at first as an envoy, and then as governor of Bushine. In this latter situation he gave so much satisfaction—be sure it was by no delicacy about extorting the unfortunate people's money!—that he was promoted to the important and lucrative office of *Vizier* of Fars. If, in his humbler situations, he had unscrupulously played the extortioner for the profit of his sovereign, he now played it no whit less unscrupulously on his own account. With vast power and

\* See "Taxation in Persia," No. CCXLII. p. 261.

an exceedingly accommodating conscience, our official rogue speedily amassed a large fortune. Of this fact he was not himself better aware than the king was; for another of the amiable characteristics of despotism is the evil abundance of spies.

Having by great show of friendship rendered it next to impossible for the Vizier to fear any thing, the king sent for him and his colleague to the capital on the pretence of desiring to confer with them on important affairs of state. They accordingly made their appearance in the royal presence; and had no sooner done so than they were commanded to give an instant account of the pecuniary affairs of their government. Struck with surprise at so unexpected, and, in the absence of all documents for reference, so unreasonable a demand, they stood silent and abashed. If you can give no account, at least, said the king, you have brought me a Pesh-Reesh? At this indefinite demand upon their purses—and they were too experienced to be unaware that its very indefiniteness would make it fall the heavier upon them,—they still continued to preserve a discreet silence. To a third question, specifying a certain huge sum of money which the king alleged to be due to him, the vizier plucked up courage to reply, that every shilling of it had already been duly paid into the royal treasury. This reply was corroborated by the vizier's companion and colleague; at which the king became so completely exasperated, that he called in some of his attendants, and ordered them to beat the unfortunate delinquents. His orders, it is needless to say, were obeyed implicitly. Blows showered down upon them; and as the blows fell, so seemed the rage of the tyrant to increase. At length, worked up into a paroxysm of uncontrollable rage, the despot ordered the offenders to be thrown headlong from the window, a height of upwards of twenty yards. This brutal order would have been just as implicitly and unshrinkingly obeyed as the former one, but at that instant a high officer and favourite of the king entered the apartment, and proffered to become security for the payment of the alleged arrears, on condition of the lives of his two friends being spared. The king required nothing better; the vizier was allowed to depart, and, no doubt, has long ere this been persuaded into discharging the chief part of his ill-gotten store.\*

It is not in Persia alone that the agents of tyranny are among the most suffering of its victims, when they have sufficiently done its dirty work. A Hindoo of great wealth and credit, and of high rank, held the situation of collector of customs at Talsah. Having great interest at court, and being unconscious of having weakened it by making any enemies, he was utterly taken by surprise when the vizier, with a powerful force of armed men, made his appearance, and demanded his treasure. Even the least suspicious Hindoo is not so wholly unsuspicious as to neglect to keep his wealth in a place of security and secrecy. The collector had not omitted the customary precautions, and all means to make him discover the concealed treasure being utterly unavailing, torture was at once proposed and resorted to. Being shifted of his robe, the collector, a man of considerable bulk, was laid down upon a sofa, which consisted of a platform of network, raised a little above a bed, on which the thorny prickles of the finest acaciæ were placed with the long prickles upwards. For two days and two nights a resolute man endured the horrible torture of this bed of thorns; and it was evident to his torturers that he would never die there than reveal his invaluable secret. Fearing

that he actually would escape from them ere they had won his well kept secret, they at length resolved to try whether moral torture would not prove more efficacious than physical ones. Accordingly, they brought into the room in which the tortured man was confined a bag containing a fierce wild cat. At the same time the unfortunate man's only infant was brought in, and while one of the savage attendants prepared to open the mouth of the bag and thrust the child in, another irritated the fierce beast within by beating it with a stick. Even a Hindoo's love of gold could not stand this terrible sight; and the mere prospect of his child's agony effected with the stout collector what the actual endurance of his own could not. He revealed his secret, was pillaged, and then released and reinstated in his office; no doubt to be at some future time again the subject of an equally atrocious extortion.

Seeing that all parties, from the very highest to the very lowest, are sufferers from bad government, it really is astonishing that even suffering alone does not produce, at the least, comparative wisdom. Perhaps in the end it would have done so, but, thank Heaven! a mightier and more beneficent power is at work; and every new year produces new checks to the wickedness, and produces new remedies for the ignorance of mankind. Sooner or later all will enjoy, because all will both deserve, and desire real and rational liberty; and though the process of enlightenment and amelioration must, in the very nature of things, be gradual, each of us, however humble, may aid in expediting it. All of us, perhaps, cannot take part in the improvement of the many, but each of us can improve one;—to wit, himself.

---

## VEGETABLES, FLOWERS, AND FRUIT.

THOUGH the natives of hot and dry climates shudder and shrug their shoulders at the rain and damp weather, which makes so large a portion of an English year, there are few countries in which the productions of the earth are enjoyed in greater perfection or profusion than in England; and yet, though we have such an abundance of delicious fruits and vegetables, and such a glorious profusion of flowers, there are few of our readers, we venture to affirm, who are aware how many of even the (now) commonest, are of, comparatively speaking, quite recent introduction into this country.

Let us instance the Kentish cherries, so renowned in all the surrounding country equally for their quality and their abundance; of which latter we may remark, that, at the commencement of the present season, when forced cherries were being sold in Covent Garden at several shillings per pound, a stage coach, from Canterbury, passed our office, drawn by four horses, driven by postilions to save even the coachman's room on the box, and crammed inside and out with sieves of cherries. Such an arrival at a time when none but a few forced cherries, at a price which none but wealthy people could pay, had as yet made their appearance in the market, indicates a profusion in Kent, such as no one would anticipate on learning that the earliest cherry orchard ever planted in that county was planted in the reign of Henry VIII. That very pleasant and salubrious fruit, the currant, was in the same reign first brought to England. The authorities to which we have referred, state that the currant-bush was originally brought from Zante. This we doubt. Our fellow-countrymen have a very pretty genius for corrupting all foreign names—as witness our Bull and Mouth Inn, at London, which is so called by a corruption of Boulogne Mouth. Now is it more

\* For the substance of this anecdote we are indebted to that able writer, Mr. Morrier; whose residence in Persia has enabled him to give an exactly life-like aspect to his descriptions.

likely that the currants came from Zante, to which their name bears no kind of affinity of sound, than that they in fact came from Corinth, were called corinths by the importers, and then, by the corruption of the common people, currants? Cherries and currants, then, our young friends, common and cheap as you now find them, were unknown to English youth previous to the reign of Henry VIII., and even then were very far from being universally obtainable, even by people of the higher and wealthier classes. But what shall we say, then, to the potatoe? This root, which in the sister kingdom is the staple commodity of food, as wheaten bread is here, and without which even the poorest people in this country would deem their dinner table imperfectly supplied, was absolutely unknown in both Ireland and England until it was introduced by Sir Walter Raleigh, who flourished in the reign of Elizabeth and James I., and in the latter reign was most shamefully persecuted, imprisoned, and finally put to death. The vast amount of good done by Sir Walter Raleigh in introducing this very prolific and valuable article of food, is enough to plead for his pardon for having about the same time introduced the filthy and injurious weed, tobacco.

Our peaches we owe to Persia; our damsons to Damascus; whence also, by way of Italy, the learned Linacre procured the first of the now as plentiful as beautiful damask rose; our lettuces we owe to Cos; and our apricots were first brought from Morocco, in the reign of Charles I. by the elder of the celebrated gardeners, the Tradescants of Battersea, who was so intent upon accomplishing his purpose, that he actually volunteered on board a privateer, that he might have an opportunity of doing so.

Our young readers will perceive that common as many things are to them, they owe them neither to chance nor nature, but to man's industry and skill, wisely and worthily applied; and the knowledge of this ought to make every one of us determine never to lose an opportunity of laying the foundation of a future good, even though we cannot possibly survive to participate it. The acorn is easily planted, and insignificant in itself; but he who plants it gives an oak to the future. Figuratively speaking, how many do not give the oak, because they are too idle, too thoughtless, or too ill-natured to plant the acorn!

## HINDOOSTAN.

HINDOOSTAN, or India this side of the Ganges, is an extensive region in the south of Asia, between latitude  $7^{\circ} 56'$  and  $35^{\circ}$  north, and longitude  $67^{\circ}$  and  $92^{\circ} 50'$  east. It is bounded on the north by the Himalaya mountains, on the east by the Birman empire and the Bay of Bengal, on the south and south-west by the Indian Ocean, and on the west by Beloochistan and Afghanistan. Its superficial area is estimated by Mr. Hamilton at 1,280,000 square miles. The mountains of Hindoostan are the Himalaya in the northern, and the Ghauts in the southern, divisions of the empire. The principal rivers are the Indus, the Ganges, and the Burrampooter: beside these are the Nerbudda, the Godavery, the Krishna, and other considerable streams.

In a country of such extent and diversity the climate must of necessity be various. In the north it is mild; in other parts the heat is excessive. The prevailing winds are the monsoons, or shifting trade winds, which blow periodically; some for half the year one way, others but for three months, and then shift and blow for three or six months directly contrary. The soil of the country is generally fertile, and the vegetation extremely rapid; corn, rice, maize, sugar-cane, betel, ginger, cocoa, coffee, cotton, indigo, &c. flourish in abundance. The mineral kingdom is also extremely rich; gold, silver, copper, iron, and other metals are among its productions.

The traces of ancient chronology and history of the whole of India are very faint and indistinct. According to the Brahmins, Hindoostan originally comprehended ten kingdoms or states, each speaking a different language. At what period these ten states were formed, and when they were redivided, has not been ascertained; but many centuries after the Mahomedan conquest, Bharata comprised four rich and powerful kingdoms, together with many subordinate principalities.

About 500 years B.C. India was invaded by Alexander the Great; and we learn from a Hindoo writer that the cause of his attack was the non-payment of certain tribute due to him from several princes of Hindoostan, who refused to acknowledge any dependence on the throne of Persia.

The first attempt of the Mahomedans to conquer India

failed of success. But, three years after the succession of Mahmoud, he entered Hindoostan; and, after a protracted and disastrous war, succeeded in reducing a great portion of the empire to obedience. Delhi was afterwards erected into a monarchy, but in 1194 it was destroyed under circumstances so romantic that we shall transcribe them.

"Jya Chandra, emperor of India, was not in truth the legitimate sovereign; that title properly belonged to the young Pithaura, king of Delhi, whose noble character and unhappy fate are the theme of both Mussulman and Hindoo writers. On the occasion of a solemn sacrifice performed at Jya Chandra's capital, where the duties of officiating priests devolved upon sovereign princes, Pithaura, not choosing to take an inferior part, absented himself from the ceremony, and incurred the enmity and persecution of the emperor. Chandra had adopted as his daughter a beautiful and accomplished damsel, presented to him by the monarch of Ceylon. This maiden he had promised in marriage to a neighbouring king, but she being enamoured of the noble and chivalrous Pithaura, refused her consent. Pithaura being at that time at Delhi, and hearing of her affection, disguised himself, his brother, and attendants as the servants of a bard, whom he sent to the court of Jya Chandra; and having by these means obtained an interview with the fair prisoner—for such she had been since her avowal of the love she bore Pithaura—he carried her off in safety to Delhi, during a species of tournament held by Chandra, though not without a combat, which deprived him of some of his bravest followers. The emperor, to revenge himself more completely for the insult, implored the assistance of Shahabodien—to whom he had promised the girl—who accordingly marched with a powerful army against Pithaura. The prince of Delhi roused himself from the delights of love to meet his enemy in the plains of Thanessar, where he was defeated and slain. His capital immediately fell into the hands of Shahabodien, who fixed in it the first and greatest of the Mahomedan monarchies in India; and very shortly after overthrew Jya Chandra himself, and thus obtained the most extensive and richest provinces in Hindoostan."

In 1488, in consequence of the neglect and luxurious





habits of a dynasty of weak sovereigns, Hindoostan fell into separate governments, and the authority of the emperor did not extend beyond Delhi, and the contiguous districts. About a century afterwards so unsettled was the state of Hindoostan, that no fewer than five sovereigns appeared on its throne during the short space of nine years. In effect, there could not exist in the minds of the people any idea of regular and fixed government; for there had been scarcely twelve years in succession, during two centuries, that did not furnish some example of successful rebellion.

In the seventeenth century flourished Aurengzebe, whose reign was remarkable for the revolt of his youngest son Aher, and the great improvements made in the civil institutions of the country. Aurengzebe built colleges in the principal cities of Hindoostan, and schools in the inferior towns. He likewise established several public libraries, and gave rewards to learned men. Hospitals, caravansaries, and bridges were built. So averse was this monarch to punishing crimes with death, that the extreme penalty of the law was never once enforced during his brilliant reign. He was succeeded by his son Maugam, who died in 1712.

About thirty years after this period, Nadir Shah, the usurper of the Persian throne, invaded Hindoostan, and on reaching Delhi a massacre was immediately commenced, and during the whole of one night the city was a scene of rapine and murder. The conqueror afterwards left Delhi, laden with immense plunder. In 1747 Nadir Shah died; and in the confusion that ensued in his own dominions, in consequence of his chief general seizing upon the eastern parts of Persia, a Hindoo tribe founded a state in the province of Agra, and there accumulated great wealth.

The present state of Hindoostan, as regards native government, is very limited, in consequence of the conquests made by the British and other European powers in their territories, many states being entirely dependent.

The persons of the Hindoos mark them out as a peculiar race. Their hair is long, jet black, and by no means coarse. The nose and lips resemble those of Europeans; their eyebrows are full, especially in the men. The eye itself discovers a yellow tinge in the white of it, while the iris is black; but it possesses little animation or intelligence. The form of the face is oval. In the northern provinces of Hindoostan the men are strong and muscular; in the south they are comparatively weak and delicate; even these, however, can undergo great fatigue. The most striking point in the character of the Hindoos is the permanency of their religion and customs. Their three great deities are Brahma, the creating power; Vishnu, the preserver; and Viva, the destroyer. Almost every action in the daily life of a Hindoo is prescribed by his religion; there are rules for diet, and for the time and manner of eating: he must pray thrice a-day—morning, noon, and night. The sipping of water is indispensable in all his ceremonies and religious acts, and a running stream is always preferred. Marriage is enjoined as a sacred duty, and is celebrated with great pomp and expense. The most material part of the ceremony consists in the bride's taking seven steps, for the marriage is not complete until the seventh is taken. When she enters her husband's house, a cow, which has been tied up in the northern part of the apartment, is liberated. The Hindoos make presents to the fathers of their brides instead of receiving dowers.

The Hindoos are much addicted to gaming, especially cock-fighting: at these games they will frequently lose all their ornaments, and even part of their dress. Chess is a favourite play, and appears to have been in use among them from the earliest antiquity. Dancing, tumbling,

and sleight-of-hand tricks are also favourite amusements. The dancing girls, who are trained to their art as a part of religion, display great ease and grace, but are not always scrupulously decent; the feats of the jugglers far surpass any that are practised by those of Europe.

One of the peculiarities of the Hindoos is their not eating animal food. Vegetables are their chief diet, although in some provinces fowls and fish are occasionally partaken of. Smoking is also general. In their dress these people aim at magnificence, and expensiveness, and fineness in their linen, which is the same as that described by Arrian to have been worn 2,000 years ago.

In music, painting, and other fine arts, the Hindoos are very deficient. There is no harmony in their songs; one person sings in a high and another in a deep voice, beginning in a low tone, until they get to nearly the end of the strain, and then they suddenly break out into a loud noise. In painting they are ignorant of perspective; gaudy colours, particularly red and blue, with the figures crowned with gold, are in their estimation the perfection of painting. Their sculpture and architecture are rich and elegant in ornament, but rude, and destitute of taste in form.

The whole of the Hindoo population was estimated in 1813, by Mr. C. Butter, in his letter to the Court of Directors of the East India Company, at 200,000,000.

## HISTORY OF GAS LIGHTING.

So prevalent has gas become in these days of science and improvement, that before we detail to our readers its origin and progress, it is necessary to remind them by what means lights were afforded in former times.

When William the Conqueror came to the throne, he established the curfew bell, at the sound of which all fires and lights were extinguished; thus, after sunset, the moon and stars were the only guides for those who indulged in nocturnal rambles. This law, however, only existed thirty-three years; for it was abolished early in the reign of Henry II. surnamed Beauclerk.

Until the days of Henry III. the only material used either for light or heat was wood; but, in the year 1218, coals were substituted for the yule-log, and tallow-candles for fire-wood flambeaux. Prince Hal, whose midnight peregrinations with his merry companions must have given him every opportunity of knowing the inconveniences of dark streets, made a law on coming to the throne, which obliged every citizen to place a lighted candle in his window for a certain number of hours during the night. After the disuse of this custom, lanthorns became general; so that each person then provided his own accommodation when requisite.

There is something so cheering and exhilarating in the exhibition of a profusion of light, that the usual method of expressing public joyousness on the occasion of any national cause of rejoicing, is by illumination; hence, in the reign of Elizabeth, we find that, in all the *fêtes* and great revels of the court, candles of wax were liberally used, to enlighten those scenes of princely gaiety.

On each side of most old houses of any respectability may be noticed two large conical tubes, in the shape of extinguishers, attached to the railing. These were used for holding links or torches, composed of tar, pitch, oakum, and other inflammable and equally odorous materials, which, upon state occasions, lighted the guests to the hospitable cheer of the opulent citizen or noble peer; and



even when oil lamps were hung, "few and far between," in the various avenues of the metropolis, their light was so insufficient as to render torches still necessary. The introduction of the former, however, inadequate as they were, caused a gradual and enormous rise in the price of whale and other oils; hence we might refer, with some justice, the celebrated and ruinous bubble of the "South Sea Company," which burst in the reign of George I., to the street-lamp, as one of its causes.

We now come to one of the greatest of all modern useful improvements—the introduction of the "new lights." Never was the axiom, "out of evil cometh good," better illustrated than in a consideration of inflammable gas. At first, gases were only known to miners for their direful effects rather than for useful qualities, having been originally referred to as the choke-damp and the fire-damp,—gases generated in the recesses of the earth by the combined exhalations of different strata. On the introduction of the atmospheric air to the choke-damp, combustion would ensue, while the application of light to the fire-damp also produced ignition. Instant death to persons employed in the mines where such catastrophes occur is too often the result.

Dr. Stephen Hales was the first who procured gas from the actual distillation of coal; but, singularly enough, he did not discover the inflammability of the fluid he thus produced; and though now deemed its most useful property, it excited no attention until 1735, when Dr. Clayton found out the inflammability of coal gas, by its accidentally catching fire when coming in contact with a candle, as it escaped from an aperture in one of his distilling vessels. He preserved the gas in bladders, and frequently amused his friends by exhibiting its inflammability. The subject having afterwards engaged the attention of Dr. Richard Watson, he published the results of his researches, and remarked that gas retained its elasticity and inflammability after passing through a great quantity of water.

The application of gas to the purposes of illumination was commenced by Mr. Murdoch, of Soho, near Birmingham; where, at the celebration of the peace, in 1802, he covered his works with a light and splendour that astonished and delighted the surrounding country. He afterwards constructed an apparatus which enabled him to exhibit his plan on a larger scale than any heretofore attempted; and thus sedulously continued his experiments for ascertaining the best modes of making, purifying, and burning gas, so as to avoid its offensive smoke and smell. The result of these experiments was, that at the works of Messrs. Phillips and Lee, at Manchester, he succeeded in producing a great quantity of gas, which possessed a high degree of illuminating power. Indefatigable in the pursuit of improvement, he continued to make many successful experiments.

Previous to the public display of the properties of gas at Soho, it had been applied to similar purposes by M. Le Bon, at Paris; from whence a gentleman wrote to Mr. Murdoch, on November 8, 1801, informing him that a person had lighted up his house and gardens with the gas obtained from wood and coal; and that he had it in contemplation to light the city of Paris. M. Le Bon's exhibitions have a remarkable connexion with the progress of the invention in England.

A foreigner, named Winsor, was the next to excite attention to the subject of gas in this country, and appeared to divert the merit of this useful invention from Mr. Murdoch; but those best acquainted with Mr. Winsor never gave him credit for so much ingenuity as he seemed to possess; for it was believed that his claims were originally derived from

In the years 1803 and 1804, Mr. Winsor exhibited his plan of illumination by coal gas at the Lyceum theatre; but from a series of accidents, caused by unskilful assistants, and from the disadvantage of his inability to speak English, they proved unproductive, both in a scientific and pecuniary point of view.

The first instance of gas being used for lighting the streets occurred early in 1807, in Pall-mall, where Mr. Winsor had removed his exhibition. In the beginning of 1809, Mr. Samuel Clegg communicated to the Society of Arts his plan for an apparatus for lighting manufactories with gas, and erected a gasometer in Mr. Harris's manufactory, at Coventry, first introducing a paddle in the purifying-tank, to agitate the lime.

In 1810, after much altercation and opposition, a bill passed the House of Commons, by which a Chartered Gas and Coke Company was established; Mr. Clegg being entrusted with the superintendence of the principal works of the Company, which were erected at different stations. In 1816, Mr. Clegg obtained a patent for his apparatus for purifying gas with cream of lime, for the rotative gas-meter, and self-acting governor, and altogether, by his exertions, made the establishments in Brick-lane and the Curtain-road surpass any in the kingdom.

In 1823 there were four great chartered companies in existence, having altogether forty-seven gasometers at work, capable of containing 917,940 cubic feet of gas, supplied by 1315 retorts, these consuming 33,000 chaldron of coals in the year; the whole quantity of gas generated annually being upwards of 397,000,000 cubic feet, by which 61,203 private and 7268 public or street lamps were lighted in the metropolis. In addition to these great companies, there were several private ones, whose operations were not included in the foregoing statement. Since that time, the rapid increase of buildings having called for a proportionate increase of gas, many new companies have been chartered, and several additional gasometers erected. 221.

## THE ADVANTAGES OF SCIENCE.

In every conceivable manner, mankind are benefited by the progress of intellectual culture; but in this respect, as in but too many others, we are very prone to enjoy the benefit without either duly appreciating it, or reflecting upon the cause to which we immediately owe it. This is the case, as in an earlier number of this work we took occasion to remark, even in those particulars which are the most obvious, and which we might to all reasonable certainty deem it impossible for even the most unobservant or unreflecting to fail to notice. Fruits and vegetables, which are now so cheap and plentiful as to be within the reach of the very poorest of our peasantry, were, at a comparatively recent date of our history, only procured, even for our princes, by the tedious and expensive process of importation; and the flowers and flowering shrubs, which are now so common as actually to have no marketable price, were, at a still more recent period, only to be met with in this country in the expensive conservatories of the wealthy and the curious.

Merely to censure this want of thought, and consequent want of power to appreciate benefits, would be to waste time, as well as to pervert intellect from its legitimate uses. But we revert to the facts, not as satirists or as railers, but in the sincere desire to perform what we believe to be the very important duty of diminishing, as far as is in our power, an

apathy which tends to produce the double mischief of preventing the benefactors of mankind from receiving the due appreciation of their generally disinterested, as well as useful labours, and the mass of society from losing the exertions of such labourers. There is one especial point upon which science has conferred a vast benefit upon society, and on which society appears to be very comfortably, but we think not very creditably, unconscious of the service. We allude to the increased value of human life. Wonderfully adapted as our frame is for both health and longevity, vice and a highly artificial state of society have made sad inroads upon both; and when we see how much men do towards injuring their constitutions, it requires no great power of imagination to conceive the health and happiness which the patriarchs, aided by their simple way of living, enjoyed at ages now never reached by degenerated, and, therefore, effeminated men.

Looking back only a few years, we shall find that human life had become fearfully precarious; one disease alone—the small-pox—sweeping off a moiety of our population, besides horribly disfiguring those who outlived its virulence. Elderly, and even middle-aged persons, can remember when the majority of the adult persons whom they met in the thronged streets were scarred and scarred by this terrible foe to human life and to human beauty. Now it is as rare to meet with a person under middle age whose features are deformed by this fell disease, as it is to hear of infants dying of it. In fact, from being one of the most virulent of diseases, it has become one of the least fatal of those which threaten life, and there seems to be little reason to doubt that the improved living, physical and moral, consequent upon the intellectual improvement of all ranks of society, will, sooner or later, cause this scourge to be known among us only as the plague is now—as what used to be among ourselves, but as existing only among barbarous people. Various other diseases have become more and more manageable among us, though probably none of them so striking and obvious an extent as that to which the immortal Jenner opposed so simple, but so irresistible an antagonist.

In surgical cases the same statement holds good. Accidents, which formerly would have inevitably sacrificed life, are treated by modern surgery with a certainty and safety as great as can attend any case in which human life and human skill are concerned. For instance, until within a very few years, the horrible operation of amputation at the hip-joint was not so much as discussed; as to actually performing it, he would have been deemed all but a madman who should have proposed so bold and hazardous an act. It was, we believe, a gifted surgeon of our own time and country who first performed this wonderful operation; \* one, be it remarked, which is never resorted to except when it is certain that only that can save from a cruel and untimely death. Such an operation is, of course, in the very nature of things, but rarely resorted to; but, notwithstanding its exceeding difficulty, we are not aware that a single individual has died under it!

We shall, at some future time, lay before our readers a companion piece to our Statistics of Crime. In that article we showed the effect of increased knowledge upon the moral well-being of mankind; and in the Statistics of Disease we shall be able to show no less astonishing effects of increased knowledge upon the physical man.

\* We are not quite certain, and cannot at this instant refer to our authority; but our impression is, that this terrific operation was first performed by the celebrated English surgeon, Mr. Guthrie. It has, however, been performed in France, and we would by no means deny the priority of our Gallic neighbours, if they can fairly claim it.

### "VERY INGENIOUS."

ANOTHER pet phrase! But by no means so mischievous as some of those of which we have heretofore had occasion to speak. It is simply silly; applies not to pursuits criminal in themselves, or calculated to lead to the commission of criminality, but simply to petty and effeminate trifling.

"Very ingenious" men have, generally, a small bazaar of clever and useless manufactures, all, of course, home-made. It matters not to your very ingenious man what you want; from a Sanscrit alphabet stereotyped in quicksilver, to a six-inch hawser, woven from the web of a spider, he is quite ready to supply you with an admirable article—or, at least, he says so! A turning lathe, tools of every description, bits of box wood, mother o' pearl, and brass; glue, gum mastic, paint, size and varnish, brushes of all sorts and sizes, and, last, but not least, a lamp and blow-pipe, furnish the *studio* of our ingenious man. Most of his friends have to attribute to him that their clocks and watches are continually wrong, and musical boxes as continually out of tune. No matter what part of what article is out of order; our ingenious friend insists upon repairing it gratis; and the result of his kindness is, that the article is utterly and irreparably destroyed.

Originally the ingenious man's hands may have resembled the hands of other christian folks; but, by the time that he has been six months employed in doing "ingenuity," they are so hacked and cicatrized, that their appearance is quite frightful. Or, however goes the ingenious man; "he laughs at scars," although he has felt the wound often enough; chisel, hammer, and saw, are still at work, and every new day sees some new proof of the industry the "very ingenious" man misapplies. Sometimes the ingenious have a turn for pyrotechnics and chemistry, and then the case does, indeed, become very serious. In this case, our ingenious man no longer confines his prowess to the destruction of divers trinkets, the waste of materials in the construction of others, and the mutilation of his hands in each of those pleasant pursuits. No! retorts, crucibles, and a whole host of chemicals, enable him now to aim at greater things; and after wasting much time and money in the achievement of nothing, it is ten to one but he signalizes his talents by compassing an explosion, which not only deprives him of his eyebrows, and leaves scars upon his face to his dying day, but also sets his studio on fire, and dashes to atoms every pane of glass within a hundred yards of it in every direction.

Flutes, which no one can play; guns, which it is certain death (to the shooter) to discharge; boxes, which no one can open; and telescopes, which no one can see through—may be very valuable commodities—in their way;—they may tickle the vanity of the silly man who makes them, and of his silly friends who perpetuate his folly by their simpering applause of his "ingenuity." But the vulgar adage of "Jack of all trades, and master of none," is literally true of all those "ingenious" people who fritter away their lives in turning from one pursuit or art to another, and end by knowing and doing no individual thing as it ought to be known or done.

At the commencement of this article, we said that "ingenuity" thus wasted does not include the commission of criminality; but we have positive as well as negative obligations, and there is a criminality of omission, as well as one of commission. Whoever thus busily idles away his time must be guilty of injustice, if not to himself (and a wealthy man may plead that much), yet to society. The same time that is spent uselessly in a variety of pursuits would, if properly applied and properly apportioned, enable

a man to become thoroughly master of some one art or science by which he might be of real service, not merely to the comparatively narrow circle of his own friends or acquaintance, but to mankind. This consideration should surely do away with the vain and selfish habits to which this brief essay refers. At all events, we trust that it will prevent any of our young readers from confirming the selfishness and vanity of any of their acquaintance, by bestowing upon them the desired approval of "very ingenious."

### THE ZOOLOGICAL GARDENS.

In many parts of this work, but more especially in the article entitled "Statistics of Crime," we have had occasion to insist upon the very great importance of knowledge as an opponent and antidote of crime.

Second in influence to the schools of a nation, but only second to them, in potency to ameliorate national character, are a nation's amusements. An untaught people are almost always in want of some fierce excitement. It is a part of the condition of human existence, that the human mind must be engaged somehow; and, accordingly, we find that very ignorant people seek their relaxation and enjoyment either in sanguinary sports, such as pugilism, cock-fighting, and the like, or in the debasing sensuality of drunkenness. The effect of ignorance becomes in its turn a cause; the brutal enjoyment dictated by ignorance produces still farther brutality; the ignorant become vicious, the vicious criminal, and the gibbet, the jail, and the convict-ship, bear testimony but too sad, and too irrefragable, to the fact, that wherever we allow ignorance to lurk, there we secure a nursery for the crime that at once scourges, reproaches, and disgraces the whole community.

Taking this view of the case, we cannot but rejoice that the vile brutalities formerly so popular under the usurped title of "manly sports," have fallen into utter and deserved contempt, while books, literary and scientific societies, and museums, no longer claim the attention merely of a select and studious few, but also of the greatness of the people.

The establishment in the metropolis alone of two noble Zoological Gardens is sufficient to give new hope, and new energy to the philanthropist, who "shuns delight, and lives laborious days," that he may serve those millions who, happily, are daily becoming both able and more willing to hold such disinterested services in due honour. Had not a very great improvement taken place in our national character, neither one nor the other of the Zoological Gardens would have been at all fairly supported; as it is, thousands visit each every day, and the managers are enabled to purchase animals at a price which formerly it would have been mere insanity to have expended on wild animals—unless, indeed, to exhibit them as combatants!

It is quite true that the high-born and the wealthy are much in the habit of frequenting these beautiful gardens; we have frequently been close to a whole bevy of countesses; and there is scarcely a duke or a prelate whom we have not met with at one or other of the gardens;—his grace of Wellington, we have, in fact, recognised at each of them. But though the high-born and the wealthy have too much good sense and good taste to refrain from visiting exhibitions at once so instructive and so amusing, the great mass of the visitants is made up of the working and trading classes, precisely those classes who, but comparatively a few years ago, must have sought their recreations in the sanguinary "ring" or "cock-pit," or in the insensate and brutalizing sensuality of the pot-house.

A more delightful scene than that which is presented by either of the gardens on a fine summer day, it is scarcely possible to conceive. At present, we shall speak only of the "Surrey Gardens." On entering this, beneath a beautifully ivied archway, you come almost immediately upon the aviary; but the chances are greatly in favour of your walking past that, for before you see a beautiful park—like expanse, planted at frequent intervals with shrubs and flowers, and thickly studded in every direction with groups of happy children, and, for the time, to all seeming, scarcely less happy adults. To press forward, and make one among these groups, is an irresistible impulse, at least we have found it so on each of our visits. And, now, what a profusion of objects claims your attention! You are fairly puzzled which to choose. Well! while debating the matter, while determining whether we shall first pay our respects to the monkey-house, to the bear-pit, to the two noble elephants, or to the dog-kennel (in which we shall see one of that beautiful though fierce race of dogs which the brutal successors of Pizarro made use of to hunt down and slay the unfortunate Indian population of South America), let us take our seat in this hermitage, and gaze upon that tiny lake, with its tiny canoes. But for the gay parties which flit before our eyes, we might fancy ourselves in a veritable far-off desert; the roar of the lion, the *miaow* of the tiger, and the rarer howl of the gaunt wolf, by no means tending to diminish the force of the illusion.

But hark! there is the bell! "It is feeding time" for the carnivora! How well they know it! Only a few minutes ago that tawny savage could scarcely be induced by the threats of his keeper to arouse from his cat-like slumber. Now look at him! Round and round, backward and forward! What agitation in his face, what fearful strength and agility in his limbs, "cabin'd, cribb'd, confin'd," about that they at present are. Now he hears the roll of the barrow in which the keepers are bringing huge beef-bones. What yelling, howling, and roaring, arise all around us, each, in his turn, has received his meal; and then, what horrible ferocity of appetite! Look, for instance, at the so-called, "generous lion!" The tiger, hyæna, or wolf, fierce and hungry as each of them is, has not a jot more of savage and eager gluttony than is just now displayed by the "noble and magnanimous" king of the beasts. Did you mark that port-flash, that port-leer, that "kindled in his reddening eyes," as his keeper pretended to want the bone back? If you have well noticed that, you have a lesson which will serve to warn you as long as you live against the hereditary nonsense of pseudo-natural historians, and of the poetical nonsense which makes the lion control his love of devouring when in presence of,

"A maid in the pride of her purity."

Small consequence would it make to that worthy, any more than to any other carnivorous wild-beast, whether young maiden or young master should furnish a meal for his royal digestion!

An admirable feature in the arrangement of the "Surrey Zoological Garden" is, that of having every shrub and tree labelled with its name; the mind thus gets knowledge, while the eyes are drinking in pleasure. If we could suppose it possible that our suggestion would meet the eyes of any one in power, we would venture to suggest a similar labelling of all the very commonest shrubs and trees in the "enclosure" of St. James's Park. Of the very many thousands who weekly resort to that beautiful spot, how few are there who know what those beautiful forms and colours are called; how many who would be deeply thankful for the information!

But to return to the Surrey Zoological. Admiring, as we do, the great liberality and skill which have peopled this sweet spot with so many rare and costly creatures, we would suggest, firstly, that it would be well worth while "to plant out," with any ordinary timber-tree of rapid growth, (the locust would be as good for the purpose as any) the backs of the houses in Manor-place, which at one part of the garden are very vexatiously visible, totally destroying the more than, half rusticated feeling which the visitor, while gazing in any other direction around it, cannot fail to enjoy. On the other hand, we would suggest that the monkeys are far too numerous. Italian mendicants have made these disgusting brutes quite well enough known; and there really is, especially in the larger varieties, a caricature of humanity, which renders them, to our taste, decidedly unfit for a place in an exhibition frequented by youth.

To particularize even a small portion of this grand zoological collection is utterly impossible in our very limited space. In every department, however, the collection is ample; and a more delightful scene, or one in which youth may more richly store their minds with real natural history, or have successive portions of history and biography vividly called up again to their memory, it would, indeed, perplex us not a little to be desired to name.

## POPULAR SUPERSTITIONS.

(Concluded from p. 271.)

THAT poor and diseased old women could perform feats of malicious power, such as to defy the rivalry of the most potent monarchs, was, at comparatively speaking no very distant date, deemed as indisputable as that those who believed it were themselves in existence. Even in England a woman, old, ugly, poor, and infirm, was burned as lately as the time of Lord Coke, upon this impossible charge, supported by the most senseless and incredible evidence.

Deriving from England their language, their laws, and not a few of their customs and opinions, the Americans, until a short time since, were to the full as much haunted by imaginary horrors as their sturdy progenitors had been.

Optical illusions, ventriloquism, unusual sounds unaccounted for, reports, unexamined indeed, but none the less implicitly believed on that account, or on account of the known ignorance of those who made them, served in America as well as in England to fright whole districts from their propriety, and to fill with superstitious horror not a few men who would have faced any tangible and understood danger with calm eye and unmoved heart. It is equally remarkable and vexatious, that scarcely any folly of this sort has ever been publicly spoken of without finding apologists among men of literary talents; and, upon all other subjects, of unquestionable integrity and good sense.

In America, when good sense caused a great number of persons to become sceptical as to the truth of divers marvellous stories, superstitious credulity found an able and zealous advocate in the person of Cotton Mather. Though the learned pundits who framed the rules and regulations of the sublime mystery of witchcraft allow that—to quote the words of one of them—"a witch is a person who, having the free use of reason, doth willingly and knowingly seek and obtain of the devil, or any other god beside the true Jehovah, an ability to do or know strange things, or things which he cannot by his own humane abilities arrive at;"—though they thus, by omission, confine witchcraft to the

rougher sex, yet, practically, aged females were deemed to be peculiarly liable to be infected with this strange power, which, while it could dispense good and fortune to others with a celerity and affluence to which the wonders of the cap of Fortunatus offer nothing like a parallel, was yet utterly inadequate to protect its possessor from the rabble—murder by water, or from the judicial murder by fire! Worthy Master Cotton Mather, unlike the generality of gentlemen learned in witchcraft, was fortunate enough to discover a young woman who was bewitched; and who, as there could not be any of the common prejudices against her which existed in the case of old, ugly, and, probably by no means too good tempered, persons, would enable him, he thought, "to be an eye-witness of occurrences which will enable me to refute the Sadduceeism of this debauched and unbelieving age." In addition to his own observations upon the antics of this maniac or impostor, (for one or the other of them she most unquestionably must have been,) Cotton Mather literally advertised a reward for "remarkable cases;" and as the literary market of America was by no means so flourishing then as it is now, we need scarcely be surprised to learn that when he called "spirits from the vasty deep," they did "come." The result, in short, was precisely what might be expected. On the one hand the dupe of his own feelings, and on the other hand the dupe of the falsehoods and impudence for which, however unconsciously, he had actually advertised, his narration can be compared to nothing so fitly as to the ravings of a madman, with frequent lucid intervals; shrewd remark and incoherent balderdash meeting each other face to face in every second sentence.

When to the talked folly of the multitude there be added the plausible and well-written follies of the educated, the effect cannot fail to be at once disastrous and degrading. The infection flies as if borne on the wings of the whirlwind; ignorance ensures credulity, and the horror of the credulous is by no means incapable, especially in persons of imaginative minds and weak bodily conformation, of producing nervous excitement, pallor, convulsions; and then, "behold the evidences of the existence of witchcraft!" What a terrible, what a very pitiable picture is this of the degradation of which human nature is capable when delivered over to the dominion of "the foul witch, Ignorance!"

One of the most ludicrous cases of being "bewitched" that we ever remember to have heard of, occurred in America; though, had not the truth been manifested to the sufferer, insanity and suicide might but too probably have been the result. In the learned time of witches and wizards, it was well known that those diabolical persons were in the habit of riding upon broomsticks; occasionally, however, this style of locomotion did not square with their dignity or their convenience, and then, *presto!* some worthy man, little anticipating such a matter as he lay down, was spirited out of his cosy bed, turned into a fast trotting nag, saddled, bridled; his tormentor mounted him; crack went the whip, and away went horse and rider, at a rate which would bid defiance to railways and steam carriages. Arrived at the rendezvous of the unholy sisterhood, the witch would fasten her poor steed to a post, and betake herself to the congenial delight of dancing round the feculent and boiling cauldron, the welkin ringing the while with the yells and incantations of these foul and ugly votaries of Terpsychore. No doubt many thousands of persons believed in all this amazing nonsense, who, at the same time, were too hard-headed and imaginative to be either much impressed; or at all injured by it. But the poor fellow of whom we have to speak was less fortunate; he not only believed in it, but he also

experienced it,—*videlicet*, according to his own account. Night after night was this unfortunate spirited from his bed; and converted into a steed; and your witches being notorious for hard riding, it is little to be wondered at if he found himself wearied enough when, once more humanized, he awakened. His case was not one to be concealed; and it was with no little indignation that he heard certain of his friends express their belief that his sufferings were neither more nor less than the cheatings of a diseased imagination. This to be told to him!—to him, who knew not only the exact route he had to gallop, but also the very post to which he was nightly tied up, while his inexorable tyrant took her saltatory exercise!—no, no; that was too bad.

It chanced that the strange tale reached the ears of a shrewd friend of our poor victim; and the former, lamenting the visible bodily decline which the latter was quite evidently undergoing in consequence of his mental delusion, humanely as well as shrewdly seized upon the fact of the post to which our horse—(man) was nightly tied, being known to the man by day as well as to the horse by night, and challenged him to give a proof of his veracity by taking an opportunity, on his next nocturnal journey, to gnaw the post. The sufferer shook his head with a melancholy smile, as if thinking—“of what avail will it be to gnaw bewitched wood?”—but he promised compliance nevertheless. Once more went our poor victim to bed; once more did his inexorable rider make him—

“Bloody with spurring, fiery hot with speed,”

and once more he arose in the morning, pale, emaciated, nervous, and more, rather than less, wearied than he had been on the preceding night. But he had gnawed the post! and on due examination it turned out that he had not exercised his teeth upon a certain gate-post in a certain field, several miles from his residence, but had done all that he could fairly be expected to do towards masticating—his bed-post! Now had this young man not fortunately possessed a shrewd and intelligent friend, he would have dreamed of galloping nightly in the form of a horse, until he would have fairly galloped into the grave. So strong is the influence of a diseased—that is to say, unduly excited and, unduly encouraged imagination.

Ere we quit this really important as well as interesting subject, we cannot refrain from entreating all our readers, whether young or old, whether parents, teachers, or pupils, to bear constantly in mind, that in all cases of alleged supernatural occurrences, there is invariably something illogically taken upon trust; some difficulty, of vast consequence to the validity of the statement, wholly and improperly overlooked. And considering that superstition is not only unwise and injurious, but also unchristian, we trust that no more need to be said to ensure its being utterly discarded by all who have a proper sense either of their duties or of their interests.

## TURKEY.

SINCE the extensive losses sustained in this empire by the arms of Russia, and its formidable enemy, the pacha of Egypt, no exact account of the present extent and quantity of inhabitants has been taken: hence, in noting the statistics of each, we are obliged to give the numbers which refer to a period anterior to the present, when it was estimated that the whole extent of the Turkish possessions spread over a space of 900,000 square miles, and the number of its people, 22,800,000: namely, 178,928 square miles, and 9,393,000 inhabitants in Europe; 425,000 square miles, and 10,290,000 inhabitants in Asia; and in Africa, 300,000 square miles, with 3,114,000 inhabitants. Part of its European, and the whole of its African territories, have, since this estimate was made, been lost to the Ottoman empire.

TURKEY IN EUROPE is bounded by Russia, Transylvania, Hungary, Galicia, Illyria, Dalmatia, the Ionian republic, Greece, the Adriatic and Ionian Seas, and the Archipelago. The situation of the country, with its long extent of coast and numerous bays, renders it highly favourable for commerce. It is protected on its frontiers by the valleys of the Save, Danube, and the Illyrian mountains, beside other chains which intersect Greece.

TURKEY IN ASIA is bounded by Persia, Russia, Arabia, and the isthmus of Suez, which connects it with Egypt, and the Mediterranean Sea. From the mountains of Armenia flow the Euphrates and the Tigris, which, uniting at Bassora, flow into the Persian gulf. In Natolia or Anadoli, is a considerable river, called the Kisi Irmac, which runs into the Black Sea; and in Palestine, is the Jordan. The latter falls into the Dead Sea, which is a lake formed by volcanic eruptions, fifty miles in length, and from four to ten in breadth, whose waters are bituminous, saline, and sulphureous, and have no visible outlet. The principal mountains are the Taurus in Natolia, the Lebanon in Syria, the Antilibanus,

&c. The most level province is Irak-arabi. In the south-east, immense deserts extend into the Arabian peninsula.

The obscurity in which the Turkish annals are involved has prevented historians from tracing, with any degree of accuracy, the origin of those warlike tribes, who, under the name of Ottomans, have subjected to their dominion, and covered with ignorance and despotism, some of the fairest and most fertile portions of Europe and Asia. The Turkish writers claim their descent from *Turc*, the eldest of eight sons of Japhet, who is represented as the great progenitor of the Tartar tribes, or Huns, who dwelt in tents, and occupied, with their flocks and herds, extensive plains on the north of China. Little is known of a definite character concerning the records of this country until the sixth century, when one of these tribes, denominated Turks, who inhabited the Altai mountains, and were chiefly engaged in the manufacture of iron, renounced their allegiance to the Geougen Tartar, whom they had long been subject, and in the course of fifty years established a powerful empire, extending from the wall of China to the sea of Azoff, and were connected in peace and war with the Chinese, Persians, and Romans. Attached, however, to their native seats, the royal encampment was seldom far removed from Mount Altai; and when the Roman ambassadors were first presented to Disabul, their *Max* (governor or king,) “the tent of the monarch,” according to Gibbon, “was surrounded with silk hangings, embroidered in various figures; and the royal seat, the caps, and vest, were of gold. Another pavilion was supported by columns of gilt wood, a bed of pure and massy gold, was raised upon four peacocks of the same metal, and before the entrance of the tent, dishes, basins, and statues, of solid silver, and admirable art, were ostentatiously piled in waggons, the monuments of valour rather than industry.”

This extensive empire, however, after a duration of 21







years, fell by its own weight. The princes of blood, who were appointed to the government of its distant provinces, soon forgot their gratitude and their allegiance, and were encouraged and supported by the policy of China to obtain their independence.

After the dissolution of this empire, many of the Turkish chiefs obtained other thrones, and more wealthy dominions. The most powerful of these was the kingdom of *Roum*, which, however, in 1242, also dissolved, and its fragments were seized by the emirs and governors of the cities and provinces. One of these emirs was Othman,—from whom the Ottomans derive their name,—whose territories were at first but of small extent, but their vicinity to the Grecian states opened to Othman a wide field of enterprise; and the civil broils which at that time agitated the Byzantine empire, left its Asiatic subjects an easy prey to their first invaders. Othman having established his residence at Neapolis, about twenty miles from Nice, now began to assume the prerogatives of royalty, by coining money, and commanding his name to be used in the public prayers, and then pushed his conquests over the greater part of Bithynia. The Christian princes, alarmed at his progress, united their forces against him; but Othman was victorious. By the impartial administration of justice and mercy, he reconciled the conquered Christians to his government; and men who fled before his arms, returned to enjoy safety and repose under his powerful protection. Othman was severally succeeded by his descendants, Orchan, Soliman, and Amurath. The last monarch overran the whole of Thrace, from the Hellespont to Mount Hæmus, and established Adrianople as the capital of his European dominions. From the numerous christian captives which he carried off in this war, he selected the stoutest and most personable, whom, having instructed in the Mahomedan faith, and disciplined to arms, he formed into a regiment of infantry, called Janissaries, (*Yengicheri*, or new soldiers,) a body whose power became, in after times, greater even than that of their masters, and whose almost unlimited influence lasted until their annihilation by the present sultan. Amurath was succeeded by his son Bajazet, who, to fill the throne, inhumanly murdered his elder brother. This prince found a formidable opponent in Timour the Tartar, who at length conquered him, and the Ottoman only survived this disgrace nine months. He died in 1402.

The next important event in the history of this empire was the siege and capture of Constantinople, by Mahomet II. on May 29, 1543. These dominions were under the rule of Constantine Palæologus, its reigning emperor. The details of the siege are not without interest, but would encroach too largely upon our space to relate them at length. It is enough to say that the defence was obstinately maintained for a long period, against fearful odds by Constantine, whose valour met the reward of a hero; he fell in the breach, covered with heaps of slain. The capture of this important city led to other enterprises, terminating with equal success. Mahomet II. overcame the sovereignty of the Morea, Epirus, Albania, and at last invaded Italy, taking the city of Otranto. This ambitious sultan was at length carried off by a violent fit of the gout, while leading his forces against the king of Persia.

The reign of Bajazet, which followed that of Mahomet, was for a short period disturbed by the pretensions of his brother Djem, on the singular pretext put forth by the latter, of having been born during his father's sovereignty, while Bajazet came into the world before that period, and was considered by his brother to lose all claim to the throne, by not being the son of a sultan. Djem, however, was soon overcome; and taking refuge with the infamous Alexander VII.

in Italy, was poisoned. Bajazet experienced a most formidable opposition in the jealousy of the Mameluke sovereigns of Egypt. These were originally Circassian slaves, who, like the Janissaries of Turkey, had been trained to arms by the kings of Egypt, and formed the choicest troops of the country, and, by degrees, were so formidable to their superiors, that they became the dispensers of the sceptre of Egypt. Having at last set aside the reigning dynasty, they raised one of their own nation to the throne; and the Mameluke rule over this fine country lasted for more than a century. Bajazet, who saw the difficulty of subverting a power whose supplies of troops were almost exhaustless, on account of continued draughts upon their own country, determined to cut off their resources by reducing the province of Circassia. At the end of seven years the Ottoman effected his object, and established a line of posts from Erserum to Derbend, on the Caspian, by which he completely prevented the emigration of the inhabitants. After a series of conquests, Bajazet retired to indulge his inclination for literary pursuits, when in 1511 his youngest son Selim, supported by the turbulent Janissaries, snatched the sceptre from his grasp, and followed up his unnatural rebellion by the murder of his father.

This prince was at once one of the ablest of generals, and most cruel of men. He defeated the Mamelukes, and in consequence made the conquest of Egypt. He died in 1519, after forty days' intense suffering, of a disease in the thigh. Some proof that the numerous vices of Selim were atoned for by his wisdom, remains in the following inscription in Arabic verse, composed by himself, and placed upon the pavilion of the Nilometre, which he constructed and embellished:—"All the riches and possessions of men belong to God, who alone disposes of them according to his will. He overturns the throne of the conqueror, and scatters the treasures of the lords of the Nile. If man could claim as his own the smallest particle of matter, the sovereignty of the world would be divided between God and his creature."

Soliman, who came to the throne immediately after Selim, was no less warlike than his precursor. Although completely routed in his expedition against Vienna, he seized Bagdad, the Cyclades, and eventually Hungary. His death happened in 1566. The throne then fell to the lot of Selim II.; and at the expiration of his reign, Amurath III. held the sway of Turkey. The weak character of this prince induced him to yield to the most exorbitant demands of the rapacious Janissaries. Under him, however, it was that the English were first admitted to the privileges of free trade; and the ambassador of Elizabeth was received with distinction at the court of Constantinople.

During the reigns of the six sultans who ruled the empire until the dominion of Mahomet IV., who came into power at the early age of seven years, the history of Turkey presents few points of interest. In 1669 this prince invaded Poland, but was defeated by the celebrated John Sobieski; after his deposition his brother unwillingly took the sceptre, under the title of Soliman II.

In 1703, Peter the Great, of Russia, crossed the Pruth with a large army, for the purpose of commencing a war with Achmet III., then sultan; but having marched at too great a distance from his supplies, was obliged to make peace. In 1730 an insurrection of Janissaries raised Mahmoud I. to the throne. Under Selim III., who commenced his reign in 1789, the government was overawed and controlled by the same rebellious troops, who regarded every improvement and reform with jealousy and aversion. A general disaffection arose in the Turkish provinces, and Selim and his ministers prepared for the more improved tactics of modern warfare, and a levy of 12,000 men were armed and disciplined after

the European fashion. Reforms were also introduced into all the other departments of the military and naval service. The steadiness and bravery of the new corps, in the defence of St. Jean d'Acre, caused them to be received, on their return to the capital, with the greatest enthusiasm; and the sultan availing himself of this feeling, and knowing the necessity of a gradual decrease of the power of the Janissaries, issued an order for a levy of picked men from the latter to be incorporated with the *nizam djeddi*, or new force; a measure that was received by the haughty Janissaries with the most marked antipathy and opposition, and caused an insurrection, which precipitated the unfortunate Selim from the throne, and raised upon it Mustapha IV., who was very soon murdered.

Under Mahmoud II. the deposition and death of Selim was revenged upon the Janissaries, by the strangulation of the chief among them, who had commenced the insurrection. In 1822 the Greek dependents of the Ottoman empire revolted, which so infuriated the inhabitants of the capital, that a general massacre of the Greek population, in Constantinople, immediately took place; while similar scenes were acted at Adrianople, and many other parts of the empire. These atrocities, however, served only to fire the Greeks with more deadly enmity towards their tyrants; and it is to be lamented that they were led to imitate those savage acts with an increase of atrocity and cruelty that makes humanity recoil.

Measures the most effectual and prompt failed, however, to recover to the Porte supremacy in Greece, and Mahmoud was induced to persuade the Pacha of Egypt, with large bribes, to invade Greece; and, in 1825, Missolonghi was attacked by the Egyptians, which,—in spite of the most consummate fortitude and daring bravery on the part of the besieged, worthy of the best days of the ancient Grecian republics,—ultimately fell; which event was followed by the almost exterminating cruelty of the conquerors. Greece was, however, saved from total annihilation by the interference of England, France, and Russia. By the treaty of London, the Morea and the islands were placed under the especial protection of those powers, and the battle of Navarino completely destroyed the pretensions of Turkey to the sovereignty of Greece. While these events were passing, another serious rebellion was set on foot by the Janissaries, at Constantinople. Mahmoud had prepared to reduce them to subordination, by forcing upon them a new system of discipline; and although every similar attempt had hitherto proved abortive, yet he was firmly determined upon such a measure. It was agreed to commence the attempt by a draught of 150 men from each company of the Janissaries, who were to be drilled by Egyptian officers, and incorporated with the new troops; and the novel evolutions were introduced under pretence of being revivals of some exercises in use during the reign of Soliman; but during the preparations for a general review, a standard-bearer happened to call out, "This is very like Russian manœuvring!" The effect was instantaneous. The Janissaries instantly marched to the palace of the Porte, which they pillaged; and then dispersed themselves throughout the city, committing the most frightful excesses. They then assembled at the Atmeidan (an open square, from time immemorial their rallying place), to the number of 20,000, where an offer of pardon, on condition of submission, was received with scorn. The sultan then ordered their extermination. They were fired upon by artillery until 4000 of their number was killed; their barracks were set on flames, and every man met in their uniform was immediately seized and put to the sword. At length this powerful body was either removed by death, or dispersed by flight, and the

Porte relieved from a most troublesome and dangerous appendage to the state.

Immediately succeeding this event a dreadful conflagration broke out in the capital, supposed to have been the work of one of the discarded Janissaries. About 6000 houses were destroyed, but a considerable portion of the city was rebuilt by the liberality of Mahmoud, who caused the expenses to be paid out of his own treasury. These amounted to three millions of piastres.

In 1827 Russia commenced hostilities against the Sublime Porte, by the crossing of a large army over the Danube, and laying siege to Brailow; but in this campaign the Emperor Nicholas was not successful. In 1829, however, another war was commenced, under General Diebitch, which ended in a capitulation highly favourable to the ambitious and not very honourable designs of Russia.

At the present period, Mahmoud, who is yet in the prime of life, is labouring zealously to introduce every modern improvement among his prejudiced countrymen. A newspaper has been commenced under his auspices, at the capital, and is published in French and English, entitled the *Moniteur Ottoman*, and another is printed at Crete, in Turkish and Greek.

(To be continued.)

## THE FUSCHIA.

THERE is scarcely any pursuit in which there is a finer blending of trade, tact, and scientific attainment, than there is in the equally useful and delightful one of a nurseryman and florist. Eminent persons in this line of business always seem to us to possess a sort of dignity. Their way of winning their subsistence has something of the elegant and the ennobling, and a coarse expression, or a vulgar sentiment from one of them, would astonish and shock us even more than it would from any other person.

The spectacle presented at the present season by a nursery garden is beyond all description splendid. What variety of form and foliage, what splendour, delicacy, and variety of hue, do we not gaze upon! How exquisite an adaptation of means to ends do we discover, if we pry with curious glance into the structure of the beautiful creatures around us; and, while we thus admiringly and intelligently gaze, what an unspeakably luxurious profusion of delicious perfumes fills the atmosphere around us!

Few more rationally delightful employments can be found at a leisure hour, at the present season of the year, than that of making acquaintance with the innumerable beauties of Flora. An amusement like this is equally beneficial to head and heart; and truly as beautifully has it been said by one of the great lights of our time and country, that "there is a world of homely wisdom in the remark, that 'whenever we see a well-kept flower-garden around a very humble cottage, we may be pretty sure that the tenant is a better, a wiser, and a happier man, than the generality of people of his class.'" The practice of floriculture is delightful in itself; and even, therefore, were there no other reason for recommending it, we should rejoice at the evident and rapid increase of a taste for that pursuit. But though we are as anxious as any of our neighbours to increase and diffuse all the simple and virtuous pleasures of mankind, our wish to promote a fondness for floriculture attaches rather to the result than to the process;—rather to the admirable influence which the pursuit invariably exercises upon the moral character, than

to the actual personal enjoyment it bestows upon him who follows it.

To return, however, to the proposition with which we set out. Florists, in order to be tolerably successful in their business, must be, to no trifling extent, men of education; and the very precariousness which forms the chief difficulty of their pursuit, gives them an acuteness, a care for minutiae, and a love of neatness and order, which make them persons of considerable claim to our respect.

One of the most eminent men in this superior line of business, was the late Mr. Lee, of Hammersmith. An admirable classical scholar and theoretical botanist, he added to his learning and theory a practical talent, in which he has rarely if ever been equalled. Something better than half a century ago, his collection of flowers and shrubs was undoubtedly the very finest, as well as most extensive, to be found in the kingdom. If he heard of a new seed, root, or plant, he never rested until he added it to his already surpassingly magnificent stock. Time, labour, money, were as nothing to him when his favourite pursuit was in question; and he has often been known to travel a hundred miles merely to inquire into the history of some new flower or shrub, or of one which the ignorance of an informant led him to suppose new. As his gardens and conservatories were, beyond comparison, the best and most plentifully stocked in the kingdom, so the patronage he obtained from the noble and the wealthy was such as to enable him to defy competition when he desired to bid for an expensive novelty. He frequently gave prices which would have been absolutely ruinous to any other person in his line; but so admirable was his judgment, that we may, without fear of contradiction, assert, that he never made the purchase of a novelty without realizing the price a hundred times over ere it became common.

A singular instance of this is afforded by his conduct

as regards that (probably) most beautiful of all the half-hardy flowering shrubs—the fuschia.

A friend of Mr. Lee happened, while walking in that gentleman's garden, to name that he had, at a little cottage garden in Wapping, seen that morning a plant, which he considered handsomer than any thing that even the renowned Lee could boast of possessing. To hear this assertion was quite enough to put Mr. Lee on his mettle; and having obtained exact directions for finding out the cottage, he trotted away, and found that the plant spoken of by his friend deserved all the praise bestowed on it for beauty, and was, besides, perfectly new in England. He immediately offered the owner a price for it; but as her husband, a mariner, and then absent on a voyage, had brought it as a present to her from the West Indies, the poor woman was at first extremely unwilling to part with it. Much importunity, backed by ten guineas, at length dispelled all her scruples; a coach was called, and Mr. Lee and his precious bargain were speedily on their way to Hammersmith. Having taken away every bud and blossom, he divided the plant into cuttings, which he forced in hot-beds; and then again divided, and again put the slips to be forced. By these means, and by very great care, he had three hundred plants all ready to flower by the commencement of the following season. The two first that opened were so placed as to be sure to catch the eyes of all visitors. These two were speedily purchased at a guinea each, seen,—admired, praised. A demand for fuschias arose; but who could supply it? For that season, at least, Mr. Lee was the only person to go to, and he consequently sold the whole of his three hundred plants at a guinea each; so that in this single instance he gained two hundred and ninety guineas by the wise and spirited outlay of the comparatively petty sum of ten! Such is the history of the first introduction of the beautiful fuschia.

## No. X.—SELF-INSTRUCTOR IN BIOGRAPHY.

### MONSIEUR DE LA SALLE.

THE very name of this able and enthusiastic man is, we believe, unknown to the great majority of English readers; but we select him as the subject of our present biographical sketch, on account of his fine spirit of perseverance; that spirit which we can never too often impress upon our readers, as being essentially necessary to rendering good intentions in the slightest degree more valuable than words spoken without meaning, or heard without understanding.

Jean Baptiste de la Salle was the son of a counsellor of the city of Rheims, and was born in that city in the year 1651. At a very early age he manifested an unusual piety and seriousness, and his parents wisely determined to educate him for the Church. For this purpose he was put under the tuition of an enlightened and pious prebendary of Rheims, named Roland. This true philanthropist, shocked at seeing the ignorance and consequent vice which was at that time so rife among the lower classes of the people of France, exerted himself to the utmost to establish a society of missionary teachers, by whose means he hoped to substitute intelligence and religion for ignorance the most pitiable, and vice the most disgusting. Scarcely had this good man laid the foundation of the truly noble work he desired to perform, when death deprived the world of the benefit of his fine mind.

But though the death of M. Roland prevented him from leaving his work fully accomplished, the instruction and example he had bestowed upon his pupil, M. de la Salle, were

not destined to be unproductive of good fruit. At the death of M. Roland, he had made great exertions towards establishing a community of instructresses for the female poor; and at his death M. de la Salle so earnestly and ably took the work in hand, that in an incredibly short space of time he got the approbation of the Archbishop and the city of Rheims for the project, and, finally, letters patent for the institution.

It may seem, that in thus completing what had been conceived, and in some measure executed by his venerable preceptor, De la Salle did nothing worthy of our especial admiration; but what it has taken us so short a time to relate, it took him the most gigantic labour to perform. He had a legion of difficulties to encounter, all proceeding from one prolific source—Prejudice. All ranks, all professions, were at that time prejudiced to the utmost pitch of bigotry against any attempts at spreading intelligence as widely as the Creator has mercifully and wisely diffused capacity for its reception; and, simple as De la Salle's achievement reads, the performance of it caused him many a day and night of hard toil; now waiting in person upon one great man, now inditing an eloquent petition to another; explaining all difficulties—meeting all objections. His perseverance merited success, and obtained it; and "Christian schools" for the female sex were speedily at work in both spiritual and temporal well-doing.

At first de la Salle seems to have confined his design to providing for the instruction of poor females; but roused by the appeal of a lady of great influence and piety, who wished to see similar instruction afforded to boys, he, in conjunction with a M. Niel, established an association of instructors. A school for boys was opened, and increased so rapidly in numbers, that more masters were wanted; and it soon appeared very evident that rules and regulations were necessary as well among the masters as with the pupils; and as M. Niel was too zealous for the establishment of many schools to give any very efficient aid towards the government of one, M. de la Salle took a house for the masters, formed them into a society, with rules for their government, and submitted to those rules himself.

A master mind acts fully as much by example as by precept, and M. de la Salle soon established such perfect order in the new community, that it attracted both the notice and the favour of many persons of piety and wealth. The consequence was, that the habitation of the society was purchased first, and additions made to it; and by prudent but constant advances, M. de la Salle, who had at first had such difficulty

in procuring permission to open a single school for boys in the city of Rheims, was happily enabled to see himself called upon to send out instructing-missionaries from his institution to various large towns of France. Even in Paris, in despite of the most envenomed opposition, he succeeded not only in reforming the old schools of that city, but, furthermore, in establishing new ones on his own system of tuition.

All this good—good from which the youth of France will reap invaluable benefits for long ages to come—was not done without vast labour, nor without considerable suffering of mind, and sacrifice of worldly benefits. Ignorance, prejudice, and, in some cases, we fear, malignity, did their utmost to thwart the good man's views, and to harass his mind; but he knew that his course was a just and a righteous one, and knowing that he could not, and would not, be turned from his path, onward he still went on his beneficent way, strengthened rather than weakened by every new attempt made to retard his progress, and seeing in the very ignorance which raised up such formidable obstacles in his path, only a new and a more urgent cause for his increased exertion and resolution.

## ENTRANCE TO BUCKINGHAM HOUSE, WITH AN ACCOUNT OF THE NEW PALACE.

THE Engraving is a representation of the entrance to the new palace at Pimlico, remodelled and nearly rebuilt from Buckingham House. This structure has been the cause of considerable dissatisfaction to the country, on account of the enormous and unnecessary outlay of the public money that has from time to time been made upon it. The execution of the work was originally, in 1825, entrusted to Mr. Nash, the well-known architect, but has since devolved on Mr. Blore.

It appears by "certain papers," laid before the House of Commons by the Chancellor of the Exchequer, February 15, 1831, that up to that period upwards of 76,000*l.* had been expended upon the building, over and above the original estimate, while the total required to complete the work would amount to 120,000*l.* more! In the report of the committee, it is stated that the whole cost of the new palace amounts to 644,473*l.* odd shillings, while that requisite to furnish it will be 526,000*l.* making a grand total of 1,170,473*l.*

The magnificent gate, a view of which we have given, consists of an arch of white marble, modelled from that of Constantine at Rome, and ornamented with sculpture by Baily and Westmacott. On each side of the arch a semi-circular railing, ornamented with mosaic gold, extends to the wings.

The centre of the building is a parallelogram, from each side of which a wing advances, the whole forming three sides of a square. The basement is of the Doric, and the upper part of the Corinthian order. At the end of each wing is a pediment, with groups of figures, illustrative of the arts and sciences. One in the centre of the building contains the Royal Arms, above which are statues of Neptune, Commerce, and Navigation. Around the entire building, and above the windows, is a frieze, combining in a scroll the rose, shamrock, and thistle.

The effect of the entrance hall is materially injured by its being much too low, but it is, notwithstanding, a splendid apartment. It is paved with variegated marble, bordered with a scroll of sienna, centred with puce-coloured rosettes. The walls are of scagliola, and the ceiling is supported by forty-four pillars of white marble, surmounted by Corinthian capitals of mosaic gold. Behind the hall is a vestibule of considerable length, in the centre of which is the door of the library, a handsome suite of three rooms looking into the garden; and to the right are the apartments of the queen, and the private staircase leading to them, while to the left are the king's study, and three rooms for secretaries, pages, &c. Returning to the hall, on the left of the entrance, is the grand staircase; the stairs are of solid blocks of white marble, the rail of mosaic gold and mahogany. It ascends on either side from the lantern hall, which is adorned with four bas-reliefs after Stothard, and leads to the state rooms. The three drawing-rooms are decorated with blue and red imitation marble columns, with gilt capitals; the floor of the ante-room is richly inlaid with holly and satin woods. The throne is profusely gilt, the ceiling magnificently embossed, and the frieze contains figures by Baily, after designs by Stothard, representing the wars of York and Lancaster. The imperial throne is placed in an alcove at the end of the apartment. From this splendid room a door leads into the picture-gallery, a noble saloon, running nearly the whole length of the palace, being 164 feet by 28. It is lighted by three parallel ranges of skylights, decorated with tracery and eastern pendants, which throw a pleasing light over the whole

space; above the mantel pieces are carved heads of the great artists of antiquity; the floor is of panelled oak.

The dining-room is open to many objections on account of its contracted size, an oversight in the original design, for which the architect has been much censured. That which was in the original building an octagon chapel has been converted into an elegant armory.

The north wing of the palace is appropriated to the use of her Majesty, whose apartments are equally splendid with the other portions of the edifice.

In spite of the enormous sum lavished upon this palace, it presents any thing but a favourable specimen of the architecture of the present age. Parts of it, considered as isolated beauties of an ill-arranged whole, are indeed splendid and tasteful in the extreme, but the effects of hastily adopting a bad design in the first instance are too evident in this work, both on account of the immense sums it has cost, and the unconnected and unmeaning character of its general appearance.

## ON THE FORMATION OF SCHOOLS OF INDUSTRY.

IN an article printed in a former number of the "GUIDE TO KNOWLEDGE," (p. 228,) we had occasion to remark upon the superiority, in some parts of their plan, of the American and Prussian common schools, to those of our own country. We lay an emphasis on the word common, because we are very sincerely of opinion that it is there, chiefly, that we are in any wise behind any country on the globe, as to education. The schools intended for the children of the wealthy, will, no doubt, be, *pro tanto*, improved by an adoption of the system of Ascham and Locke, in imparting the classical languages to their pupils; for not only will the pupils thus learn with ease and delight what they now learn with comparative difficulty and dislike, not only will both tutors and pupils be thus spared from much vexation, but a large portion of the years of youth will thus be available to the study of the living languages, which can only be easily and thoroughly attained in youth.

But the improvement in the upper order of schools is far less extensively required than that in the lower: there are no defects in the former which due industry may not surmount; there are many defects in the latter which no subsequent exertion on the part of the youth can render any otherwise than highly injurious to the youth himself, and to the community of which he is a member.

To the son of a wealthy man, an intellectual education is the main object; if to that be added such gymnastics as may best tend to develop his physical powers in their utmost perfection, it is difficult to perceive what has been left undone which ought to have been done, it being distinctly understood, that in the phrase, "intellectual education," we include and imply all the instruction that formal tuition can bestow in religion, and in that most complex and difficult, as well as most neglected of all sciences—morals. Not only is it not necessary that a man of fortune should toil with his own hands; it would in fact be, to a certain extent, criminal in him to do so. There was a time when the great bulk of society was so utterly ignorant of political economy, properly so called, that any loud-tongued and

empty-headed brawler, who chose to declaim in good set terms against people "living on the labour of others," would by no chance have failed to become for a time the popular leader of a large party of people, to the full as pig-headed and short-sighted as himself. But, thanks to the enlightening influence of pen and press, such brawlers now find "their occupation gone." Men now know perfectly well that where the skill, industry, and economy, of a man's ancestors have left him a sufficient sum to purchase necessary support and accommodation for himself, the best part he can take, is that of employer and rewarder of other men's labour. In taking this part he enables those to work, who but for him would be idle, those to eat, who but for him would starve. In making his own boots, or painting his own house, in cooking his own meal, or in driving his own plough, he not only sins against common sense and political economy, but even against humanity and justice. For in whatever case he who does not need to labour that he may live, displaces a man or a woman who has no alternative but employment or starvation, he is guilty, as far as in him lies, of condemning that man or that woman to starvation.

It may be objected to this common-sense view of the matter, that he cannot be said to condemn to starvation a person who, though not employed by him, may quite probably get as profitable employment elsewhere. But political economy does not consist of fine fancies, and *ifs* and *buts*, nor is the world governed and fed by a fortuitous agreement of the irregular and undisciplined impulses of individuals. What is the duty of any one person under certain given circumstances, is the duty of all. If it be right that one man of independent fortune shall be his own lackey, and his own manufacturer, it must equally be right that all men of fortune should do the same; a *reductio ad absurdum*, which the voluble and facetious advocates for the bodily labouring of all the individuals of a community in a highly advanced state of civilisation, would scarcely relish in practice, whatsoever they might think of it in theory.

The rationale of the question is sufficiently obvious when the mystery and quackery thrown by voluble and mischievous, though probably quite sincere, error is duly cleared away; for the inhabitants of a civilized country are not, as the sophism of the declaimers would imply, supported by labour alone, but by labour employed upon capital. Withdraw all the capital now in circulation, and you at once prohibit labour and starve the labourer; and, as a necessary consequence, whoever is, by his situation, a capitalist, but by his perverseness or ignorance only a labourer, does all that he can do, (and no thanks to him that he can do no more,) towards that prohibition and that starving.

Let us, for instance, suppose that, in obedience to the ignorant dogmatists to whom, and to whose silly opinions, we have thus adverted, the late Sir Walter Scott had employed himself in handicraft. It is most probable that he would have made but a very indifferent artizan, and it is quite certain that, barely winning his own subsistence, he would have had no means, beyond the mere pittance won by his daily labour, by which to benefit society. But, instead of making shoes, or painting houses, in short, instead of pursuing any of the occupations to which the term labour is commonly, but very ridiculously restricted, Sir Walter Scott wrote poetry, and criticisms, novels, and histories! What was the result? The man who makes any article of use or ornament, is called, with a most ridiculous affectation, "one of the producing classes." And why not give the same title to Sir Walter Scott? True, he worked chiefly with his head; probably he never dug a rod of ground, or planted a hundred of trees in his life, except in the one case for the

sake of his health, and in the other for the gratification of that very common feeling, a desire to see the growth of the tree we ourselves have planted. Ah! Sir Walter Scott only worked with his head; and yet he actually "produced" ten thousand times the good to society in general, and to the labouring part of society in particular, by labouring with his head, that he could ever have produced by labouring with his hands. Speaking within a very narrow compass, we do not fear to assert that fully two hundred thousand pounds have been expended on labour alone, which would not have circulated among, and given employment and comfort to, the labouring classes, had Sir Walter not been in existence, or being in existence, had he "laboured bodily," instead of labouring with his brains.

The rag collector, the rag sorter, the carrier, the paper-maker, the type-founder, the press-maker, the ink-maker, the compositor, corrector of the press, the printer (properly so called), the bookbinder, all these—a great number of all these were, for upwards of twenty years, in the receipt of an immense annual sum, not a sixpence of which would have been spent among them but for Sir Walter Scott having been blessed by nature with a mighty genius, and with common sense to know in what way that genius might be employed with most honour to himself, and with most benefit to society at large.

We are aware that superficial reasoners may fancy that they discern a defect in our reasoning where we say that the working classes owed the circulation of this money wholly to Sir Walter; but previous to doing away with this objection, we may venture to remark that we know an instance of a bookbinder at the present time who has from six to eight sets of Scott's novels to bind weekly, and that too, in the most expensive style of morocco binding; and on a late occasion of the work of the trade in general being lamentably scarce, this bookbinder was enabled by the number of orders he had for binding Scott, to keep the whole of his men in constant and well remunerated employment. Could the kind-hearted baronet arise from the grave, the consciousness of this one fact would be more precious to him than all the just incense which the affection of his surviving compatriots has offered to his memory.

With respect to the objection we have anticipated, it is only necessary briefly to state it, and as briefly to set it aside. It may be said that we attribute too much to the genius of Scott, inasmuch as the booksellers are people wise in their generation; and it is therefore little less than preposterous to suppose, that if Scott had never been born, or had never written, they would have left unemployed the large capital expended on his works. Plausible as the objection seems, it is a mere fallacy. The book market is like every other market; let the demand decrease, and the supply will not fail to decrease—let the demand cease altogether, and the supply will wholly cease also. The people who made the whalebone hoops for the ladies of the last century found their account in doing so; capital employed now in making whalebone hoops might as well be tossed into the Thames; the labourer who could at the present day perform no other labour than that of whalebone-hoop-making might, as far as merely temporal interests are concerned, not at all unwisely follow the capital. And so in the matter of light literature, when Scott published his *Waverley*. There was capital in existence, no doubt, and there were booksellers in existence who would have shown exceeding alacrity in turning their capital to profitable account, and equally undoubted is it that there were only too many authors who were in want of profitable occupation for their pens. But here was the dilemma in which both wealthy capitalists and poverty-stricken authors found



themselves; what the public did want, the capital of "the trade" and the talent of the profession were incapable of supplying; what that talent and that capital could supply in great abundance, the reading, and what is of still more consequence, the purchasing part of the public very unanimously voted not worth a dump.

The days of the prurient nonsense which had crowded the shelves of the circulating library, had for ever gone by; Love at first Sight, the Pains of Sensibility, and so forth, could no longer find a reader, far less a purchaser. Common sense had commenced its reign, and even in their mere light reading, the public demanded sense as well as sound, instruction as well as amusement. Scott arose, and from that moment novel-reading ceased to be a reproach. The gravest and most exalted characters in the nation could see in Waverley much to purify the feelings and chasten the taste, as well as merely to occupy the fancy. The stupidest of all Leadenhall-Streetisms might have been printed once by Messrs. Constable & Co. but once printed they would have remained on the shelves of Messrs. Constable, until that respectable and astute firm should see fit to pack the dirty and musty tales off to the nearest cheesemonger. Here it is that Scott was a producer of all that has been, and that is, expended in labour upon his works. He created the demand. His work not only paid the publisher with a large interest; it encouraged him again to invest the returned capital, it was again returned with a still larger interest, the demand became greater and greater for increased numbers of every individual work from the same pen. It was only Scott who could command such attention; in other words, who could create such demand.\*

We have dwelt more at length upon this subject than we otherwise should from our anxiety to impress upon our readers the important fact that difference of social stations makes all the difference in social duties; that that which is laudable in the man whose daily bread depends upon his daily labour, may not only be not laudable, but even blame worthy, in the man who is a capitalist. Now as all education should have for its worldly object the fitting of the educated for the due performance of his worldly duties, it would be preposterous to take from his intellectual studies any portion of the time of a youth so situated as to fortune that he can only by the intellectual do his duty to society, and then devote that portion of his time to mechanical pursuits which he can only follow up in after life by being guilty of deliberate and obvious injustice towards the immediate interests of individuals, and towards the ultimate interests of all society.

By a parity of reasoning it would seem an equally obvious truth that it is unwise, not to say cruel, to devote to the acquisition of the merely intellectual, the whole of the youthful season of him whose destitution of the future renders it inevitable that the after years of his life must be spent almost exclusively in the mechanical. But obvious as the truth seems, it is only lately and by slow degrees that society in England has become aware of its importance, and of the equal importance of making it a principle of action. We are not among those who would stint or limit the education of the children of the poor; contrariwise we would have them taught the utmost possible amount of the intellectual which can be taught them, without an unwise and injurious neglect of the mechanical. We know that the former is to solace

and humanize their few hours of leisure; but let it not on that account be forgotten that the latter is to win their bread during their many hours of labour.

We have been led to make these remarks by accidentally meeting with a little work, published by Mr. Charles Knight, in which an animated and graphic account is given of the English Schools of Industry; viz. schools in which the pupils are instructed not only in the ordinary branches of school education, but also in mechanical trades. The propriety of this course, we think, cannot be denied by any one who has followed us through our preceding brief, but, we hope, clear analysis; and any one who will carefully read the volume which we have just noticed, will scarcely fail to join us in demanding, how is it that in the most enlightened and prosperous nation, ruled by the most paternal government in the world, ALL the schools for the tuition of the children of the working classes, are not conducted on this system?

In every direction we see many and striking signs of national improvement, and we do most earnestly recommend to those who have power and influence, that to their wise and benevolent boon of schools in every parish, and for every child, they will now add the no less important boon of converting all those schools into *Schools of Industry*. He who shall do this will deserve, aye! and he will receive, too, the reverence and the blessings of countless generations yet to be born.

## TURKEY.

(Concluded from p. 302.)

THE government of Turkey is conducted under the Sultan by the Vizier and other principal minister, who form a divan, or great council of state. The responsibility of the former is as great as his power: he is held accountable for any mishaps that might befall the state; for the people's resentment is directed against him whenever it is roused. Such are the dangers to which this minister is exposed, that those who have from time to time been honoured with that office have rarely escaped confiscation, exile, or sudden death.

In the execution of the laws (which are all founded on the precepts of the Koran), the judges are described as being always open to bribery. In civil matters each party pleads his own cause, which is supported by two witnesses; the decision is prompt and final, and depends more upon the previous bribe than the justice of the case. This venality of the judges forms a subject of common satire among the people. "It is difficult to do justice," said one *cadi* (or judge) to another, "when one party is rich and the other is poor." "No," replied his colleague, "I find no difficulty in that case, for then I decide of course for the rich; the only difficulty is when both are rich, for then I know not on which side to incline."

In appearance the Turks are generally a well-formed and robust race of men, with a tawny complexion, and black or dark-brown hair. The natural gravity of their deportment suits well with their bulky turban and large flowing robes, which sit easily and gracefully upon them. The form of the turban serves to characterise the public functionaries and the different classes. Dress is a predominant passion among all ranks.

The chief trait in the character of the Turkish people is a hatred of all who do not profess Mahomedism, so that there never was any cordial and familiar intercourse between them and any christian nation; hence the difficulty of arriving at a just knowledge of their domestic manners. The Turks

\* As an instance of this we may remark that a dull and vapid forgery called "Walladmer" had a rapid and large sale, simply because the author was unprincipled and impudent enough to attribute his rubbish to Sir Walter.



are fond of conversation, and the *meddhé*, or professional story-teller, is a favourite in all companies; they are, moreover, extremely indolent.

The women of Turkey are described by Lady Montague as extremely handsome. Their dresses are made of the richest stuffs of India and Cashmere; they are strictly confined to the society of their own sex, and access to the Harem is interdicted with very few exceptions even to their nearest male relatives. They are treated with the greatest respect, and the Grand Signior himself, when a pacha is executed, never violates the privileges of the Harem, which remains unsearched and entire to the widow.

Although the law allows the professors of Islamism four wives, yet few avail themselves of the privilege. The Imperial Seraglio forms an important part of the Turkish government. It is composed of two divisions, the *Selamlık*, which is appropriated to males belonging to the imperial household; and the Harem, which is the exclusive abode of the females. In the last are secluded a number of females of the rarest beauty and accomplishments, who have been selected by the Sultan or his predecessors, or sent as presents by his female relations or wealthy subjects.

The Turkish language is of Tartar origin, mingled with the Arabic and Persian, and by the mixture of three so dissimilar tongues the acquirement of Turkish becomes very difficult. The Turks use Arabic characters, and write after the manner of the Jews and Arabians, from right to left. Their paper they receive principally from Venice, which they polish highly previous to use. Their pens are made of fine reeds, and their ink is as thick as that used by printers.

The Turks owe their music to the Persians. It is rude, but much employed; their chief instruments are hautboys, trumpets, cymbals, and drums. Their warlike strains are said to be inspiring, and their love ditties melancholy, but melodious.

In the arts and sciences the Turks are far behind more civilized states; they have no other scientific instruments than those used for amusement; they do not even generally employ the compass in their sea voyages; but in all these matters the Turks are rapidly improving under their present talented Sultan, who, in endeavouring to overcome the prejudices of a superstitious people, is gradually introducing among them the inventions and customs of modern Europe.

## AUSTRIA.

THE empire of Austria, originally forming the patrimonial possessions of the grand dukes of that house, now includes several kingdoms and states which were once independent governments, but have been ultimately subjugated under the Austrian sway, and at present form integral parts of that extensive and compact empire, which consists of the following countries;—Austria Proper, Bohemia, Bukowina, part of Carinthia, part of Carniola, parts of Croatia and Slavonia, Hungary, Transylvania, Eastern Galicia, Moravia, Silesia and Styria, besides several dependent states. According to an estimate made by M. Lichtenstern in 1818 the extent of the empire, exclusive of the states, was 250,000 square English miles, and the population amounted to 28,207,882 individuals, which is nearly 110 persons to each square mile.

Rivers of all descriptions intersect these dominions in almost every direction. The majestic Danube divides the empire into two distinct parts. It receives about forty tributary streams before it enters the imperial territories, and one hundred more before it completes its lengthened course in the Black Sea. There are also the rivers Save, Drave, Theiss, Inn, Raab, Scythia, Morava, and Mulda, besides two considerable canals.

Mineral waters are met with in many parts of the Austrian empire. The most celebrated are those at Baden, Toeplitz, Carlsbad, Erlau, Buda, and Schemnitz: besides these there are also more than two hundred separate springs, chiefly in Hungary.

Of the hills and mountains of Austria, the most remarkable is the Schneeberg (snowy mountain), which is distinctly seen from the ramparts of all the elevated points of Vienna on a clear day. The chief lakes are the Gönunden, Wolf-gang, Aber, and Hau tatter.

The commerce of this country is not in extent so considerable as the number of its inhabitants might lead one to conjecture. The average annual value of the foreign trade has been lately estimated at 6,200,000*l.* only. In the arts and sciences also, the Austrians are accounted inferior to neighbouring nations, with one exception, that of music; the

names of Mozart and Haydn, whose taste and power were formed and matured at Vienna, being alone sufficient to raise their character far superior in that particular science.

The following summary by Dr. Neale conveys a clear notion of the habits and character of the Austrians at Vienna: to combine an estimate of the people of the whole empire would be impossible, assembling, as it does, the population of so many kingdoms, which were formerly independent territories. "Two circumstances," says Dr. Neale, "arrest the attention of the stranger at Vienna;—the splendour and extravagance of the rich, and the sobriety and good conduct of the poorer classes. They are as fond of dancing, noise, and gallantry, as the French; they have no more objection to a good dinner and a bottle of wine than an Englishman; no Italian can be more passionately fond of music, no Neapolitan of high-sounding titles, of finery in clothes and equipage, or of religious parade; and no schoolboy of play in every possible shape. But they can rush from the ball or the banquet into the field of battle, and seem to enjoy the terrors of war no less than the pleasures it destroys. Their sensuality never unmans or enervates them; their hearts are as unsusceptible of fear as they are alive to delight; and nature seems to have given them the faculty of being contented in every place and emergency." In reference to the country in general, the same author adds:—"The mass of the population seems to enjoy a great degree of ease, their houses are large and commodious, their lands fertile and comparatively well cultivated, their cattle and domestic animals well fed and judiciously managed, and their country better supplied with roads, bridges, and salutary municipal regulations, than any other province in Germany."

The earliest historical records of Austria commence with Charlemagne, who conquered it in 791. He appointed governors by the title of *margraves* (or wardens of marches) in the conquered country. Austria continued a *margravate* until 1156, when Upper and Lower Austria were united by the Emperor Frederick I. into a dukedom, and by a solemn act, concluded at Ratisbon, in 1156, the new dukedom was declared hereditary in the family of Henry II. of Austria.





The first hereditary duke was Leopold, during whose reign Richard *Cœur de Lion* of England was shipwrecked on the coast of Istria, on his return from the Holy Land, and attempted to make his way through Germany to his own country in the dress of a pilgrim, but was discovered at Vienna, and by order of Leopold, with whom he had quarrelled at St. Jean d'Acre, ungenerously thrown into a dungeon, and treated with extreme inhumanity. A considerable time elapsed before a heavy fine, and the mediation of the emperor, released the gallant Richard.

The seventh margrave, Leopold II., adopted the wise policy of acquiring territory by purchase, instead of employing war or chicanery, and proved himself in many respects superior to most princes of his day. It was not, however, until 1272, when Rudolph, landgrave of Upper Alsatia was elected emperor, that Austria became a formidable power.

From the date last mentioned to the year 1619 the house of Austria underwent various changes, too tedious to mention, sometimes very critical, but generally ending favourably. At this time the thirty years' war began, in which Austria was deeply involved, and which caused a great amount of misery until its cessation by the celebrated treaty of Westphalia\* in 1648, which constituted for a long time the basis of public law in Germany.

In 1780 the hereditary duke of Austria succeeded to the empire of Germany in the person of Joseph II., whose life our readers will find fully detailed in a former number of "THE GUIDE TO KNOWLEDGE," and to which we beg leave to refer them, instead of going over the same ground in this place. On Frederick's death Leopold II. came to the throne of Germany and Austria.

When the revolutionary war broke out in 1791, Francis II.

reigned as emperor, and Austria, in common with the continental powers bordering upon France, took alarm at the daring principles propagated by the revolutionary party, and after much internal contention in her councils sent an army of 80,000 men into the Low Countries; but with such severe restrictions and indiscretionary orders to her generals, that these were so cramped and confined in their operations as to render the expedition a complete failure; so that by the treaty of Leoben, more generally known as the peace of Campo Formio, Austria lost the Netherlands, Lombardy, and all her provinces on the left bank of the Rhine, at a time too when only 35,000 men of Napoleon's army, who were fit for action, were at a distance of eighty miles from Vienna.

During the wonderful career of Napoleon Buonaparte, Austria coalesced no less than four times with other European powers, to crush the extraordinary and ambitious Corsican, an object left for England and Wellington to effect, but which Austria would have possibly forestalled at the battle of Wagram, but for the defection and bad faith of her former Russian ally, who treacherously joined her enemy. The peace, and well-known treaty of Vienna, were the consequences, and Austria was left with those possessions enumerated in the commencement of the present article.

The established religion of Austria is Roman Catholic; but since the legislative toleration of Joseph II., Protestants of every denomination, as well as Jews, Greeks, Russians, Turks, and, in short, persons of every persuasion, enjoy full security. Neither is public instruction neglected: in this country there are 1151 schools for elementary teaching, 36 principal academies for acquiring the learned languages, besides several universities and colleges.

## NO. XI.—SELF-INSTRUCTOR IN BIOGRAPHY.

ROBERT BLOOMFIELD.

EVEN to the youngest of our young readers we trust that the name, and, at least, a portion of the works of this sweet and simple peasant-poet are "familiar as household words." Far inferior to Burns in poetic energy, whether of thought or of the "winged words," in which the poet's thoughts should be given to his delighted readers, Bloomfield was a far wiser, happier, and, on the whole, more useful man. The poetic vigour of Burns was only too closely connected with a moral want of steadiness, fatally injurious to himself and his family, and hurtful to no small extent, too, to the public. With a giant frame, and with, originally, a good constitution, living in a fine country, and pursuing the most healthy and natural of all avocations, that of a farmer, Burns ought, speaking according to all that is known, or, perhaps, can be known, of what is technically called the "value of human life," to have lived to be some seventy or eighty years of age. With such a mind, which was still improving both in its own strength, and in the extent, variety, and value of its acquirements,—for how vast a store of both prose and poetry of the noblest description might we not, in that lapse of time, have owed to his glowing pen!—alas,

instead of living to a good old age, the bard of Scotland died prematurely, broken in mind and body, at the early age of thirty-seven! Alas, for the dissipation that at such an age destroyed such a man!

Bloomfield, too, was of humble parentage; his father being a mere village tailor, and his mother a village school-mistress. To this latter excellent parent our poet owed nearly all the elementary education he ever received; for his father dying when Robert was only a few weeks over a year old, the widow, burthened with the task of maintaining six other children, was only able to afford him a few lessons of writing from a master, in addition to her own instructions in reading, and—far more important—in virtue.

The influence of the virtuous counsels of his mother abided with him, and blessed him to the latest day of his existence. Poverty, fruitless struggling, and the frequent bodily suffering resulting from an exceedingly weak constitution, could not utterly deprive him of cheerfulness;—the lessons of his mother were both remembered and acted upon; and in such remembrance, and such action, the worst evils found a balm and a soother.

Robert's mother, marrying a second time, the boy, now only eleven years of age, was sent to London to his brother, who was a shoemaker, living in Bell-alley, near the Bank. This brother seems to have been well worthy of the trust reposed in him, by the memorable words of his mother, who, in sending little Robert to him, charged him, "as he

"The giant frame was bowed; the giant mind  
Dwindled and flickered, till the final pang  
Extinguished for aye its fitful light;"

\* See life of Wallenstein, in a former number, for further particulars of the Thirty Years' War.

valued her blessing, to watch over him, to set him good examples, and never to forget that he had lost his father." We never read those words without being moved well nigh to tears. What a picture they paint of the pale mother's sorrow at parting with her frail young boy, of her fears for his safety, and, above all, for his morals! We think we can see the sturdy shoemaker too, scarcely able to refrain from weeping, while his lips move as he inaudibly vows that his mother's blessing shall not be forfeited!

Humble as the craft of shoemaking is, its sedentary nature, and its frequent congregation of several persons of different previous experience, habits, education and place of residence, are exceedingly favourable to intellectual improvement. Some day, perhaps, we may illustrate the truth of this remark by noticing some of the principal of the very many sons of St. Crispin who have in various ways distinguished themselves above the multitude of ordinary men. At present, we have only room to speak of Bloomfield.

In the same room with George Bloomfield, some half a dozen cordwainers were mostly at work. All of them being fond of reading, it had been usual, previous to the arrival of little Robert, for one of the men to read the paper, or a book, to the others, each taking his half hour or so in his turn; but on Robert arriving, it was agreed, *nem. con.* that he should be appointed to the task of reader-general, it being very obvious that half an hour of the time of a raw boy, who knew nothing of the craft, was of far less consequence than half an hour of the time of even the least skilful hand in the shop.

Naturally of an ingenious mind and a retentive memory, this task of reading, humble as it seems, soon made Robert a really good English scholar; and this was the more readily accomplished, because (we direct the reader's particular attention to the fact) he invariably looked to the dictionary for every word he chanced not to know the meaning of.

As his experience in reading became greater, the poetic feelings nature had originally bestowed upon him became daily more and more strong, definite, and irresistible. His first productions seem to have been some "copies of verses," inserted in the magazines of that day; and probably free from the absurdities of both subject and execution, for which the verse of that day was so remarkable. At length, however, he happily hit upon his proper theme. His earliest employment had been that of a "farmer's boy," and his exquisite poem under that title will live as long as our literature.

It is a singular fact, that though Bloomfield used to compose as many as twenty or thirty verses previous to committing even one to memory, he composed nearly the whole of this poem in the society of six or seven shoemakers, all of whom talked on as usual, and some of whom must, of course, have at times unconsciously disturbed the poet's meditations most terribly. Capel Loft, Esq. a gentleman of great taste; and still greater benevolence, caused this poem to be printed and published; but though the success of both that and some subsequent publications attracted much attention to the poet, it is painful to be obliged to add, that after being for a short time the "lion," and the talk of the public, that fickle multitude allowed the poet to pass his years in manly but vain struggles against penury.

Always of a weak habit, his sedentary pursuits, and probably the overstraining of his mind, both by poetical thinking, and more worldly anxiety, produced a dreadful tendency to severe, almost maddening head-aches, which were of perpetual recurrence, and which in some cases completely disqualified him for even the slightest mental exertion. Neither bodily nor mental pain, however, could disturb that settled resignation which he owed to the woe and pious

instruction and advice of his mother, and after a long, severe, and most patiently-endured suffering, he died in the year 1823.

## THE NECESSITY OF SOUND FIRST PRINCIPLES.

WHEN we find so shrewd, and generally speaking, so accurate a reasoner as Paley, misled by the delusive doctrine of expediency, there is but little room to wonder that the multitude have not strength enough to resist its evil influence. There is probably not a man of any respectability of character and feeling, who would not rather be knocked down than be called a thief; and yet, paradoxical as it may sound, there are comparatively few persons that are thoroughly honest, that is to say, who are not only honest as concerns mere abstinence from speculation and fraud, but also honest on correct principles.

If a man refrain from stealing or cheating, and, indeed, from any other crime, merely because it is expedient for him to do so, his so called virtue deserves no higher praise than we award to any other form of self-love. Fear of human laws, a desire to live easily and without any annoyance from his fellow-men,—these motives ought not to sway him. Correct first principles are absolutely requisite to virtue really worthy of the man. Our virtues should have their origin neither in our love of self, nor in our fear of the law enacted by society for the repression of evil doers. They should arise, on the contrary, from our sense of their goodness,—for their own sakes ought they to be both cultivated and exerted; and we should rule our conduct by the unerring dictates of our conscience, not by reflection upon the merely temporal good or evil which may immediately accrue to ourselves.

Deservedly popular and admired as Paley is on many accounts, we confess that we never without pain see an edition of his "Moral Philosophy" in the hands of a very young person. The charms of his style are but too well calculated to mislead such readers into a most dangerous implicitness of assent to his repeated advocacy, indirect indeed, but not the less powerful or dangerous on that account, of the doctrine of expediency. It is to warn his readers against this grand defect in his otherwise admirable treatise, that we have penned the brief lines of this article.

## PLATE-GLASS TINGED BY THE SUN.

MOST of our readers must have noticed the rich purple tinge which is to be seen on some of the panes of plate-glass in the windows of the opulent; and no doubt many who have seen it have felt at some loss how to account for the production of it.

The effect of the plates of glass thus coloured, tinging the white blinds or curtains behind them, is exceedingly fine, especially on a sunny day. Many persons have even given orders for glass of that particular colour when having broken panes of common crown glass replaced by new ones; and glaziers being perfectly ignorant of the cause of their employers' mistake, could only reply, that one pane of stained glass would look very odd.

Some plates of glass which were perfectly colourless when first put into a window sash, but which subsequently became tinged with the beautiful purple hue of which we have spoken, were pointed out to the notice of Mr. Faraday.

That gentleman at once, and justly, attributed the change in the colour of the plates to their exposure to the solar rays.

By way of illustrating his opinion, he obtained two pieces of different plates of glass. Each of these being broken in two, one half of each was wrapped up in thick paper, and put in a dark drawer, the other half of each being fully and constantly exposed to the sun.

After this seclusion of the one portion of glass, and exposure of the other, had lasted for about nine months, namely, from January to September, an examination took place. The result was, that the pieces of glass which had been exposed to the air and sun were deeply tinged with the purple hue of which we have spoken, while the pieces which had been kept in a dark place were as white as on the day when they were first made. This experiment is perfectly conclusive as to the cause of the violet hue of plates of glass placed in certain situations; but the process by which that hue is communicated seems to be by no means so clear. If any of our scientific correspondents think fit to offer any explanation of it, we shall be most happy to give insertion to his paper.

Might not the knowledge of the cause, even, of this hue, be turned to advantage by the makers of ornamental glass work?

#### AN EXPLANATION OF THE PRINCIPAL TERMS MADE USE OF IN ASTRONOMY.

(Continued from Vol. II. p. 72.)

*Greyhounds*, a constellation in the northern hemisphere, which consists of twenty-four stars.

*Grus*, the *Crane*, a constellation in the southern hemisphere, containing fourteen stars.

*Helical* rising of a star, is when it emerges from the sun's rays, and appears above the horizon before him in the morning.

*Helical* setting of a star, is when it is so obscured by the sun's rays as not to be perceived in the horizon after him in the evening.

*Heliocentric* place of a planet, is that in which it would appear to a spectator placed in the sun.

*Hemisphere*, the half of a globe when it is cut through its centre in the plane of one of its great circles.

*Hercules*, a northern constellation, consisting of ninety-two stars.

*Hesperus*, the planet Venus, when she becomes an evening star.

*Heteroscii*, a name bestowed upon the inhabitants of the temperate zones, on account of their shadows, at noon, always falling one way.

*Hirundo*, the *Swallow*, a southern constellation, composed of eleven stars.

*Horizon*, (sensible,) a circle which separates the visible from the invisible hemisphere, or that which is the boundary of our sight.

*Horizon*, (rational,) a great circle parallel to the former, which passes through the centre of the earth, the two poles of which are the zenith and the nadir.

*Horizontal*, that which is relating to the horizon, or on a level with it.

*Hour-circles*, great circles which pass through the poles of the world perpendicularly to the equator, corresponding to the meridians.

*Hour*, the twenty-fourth part of a natural day, which, in astronomy, always begins from noon.

*Hydra*, a southern constellation, consisting of fifty-three stars.

*Hypothesis*, a supposition; a system that is founded upon some principle which has not been proved.

*Immersion*, the precise moment when an eclipse commences, or when a planet enters into the dark shadow of the moon.

*Inclination*, the angle which the orbit of one planet makes with that of another, or with the ecliptic.

*Indefinite*, or indeterminate, that to which the human mind cannot affix any certain bounds or limits.

*Indus*, a constellation in the southern hemisphere, which consists of twelve stars.

*Inferior Planets* are those that move at a less distance from the sun than the earth does, which are Mercury and Venus.

*Ingress* is the entrance of the sun into any sign, or other part of the ecliptic.

*Intercalary day*, a day inserted out of the common order, to preserve the equation of time; thus, the 29th of February, in a leap year, is an intercalary day.

*Julian Year*, the account of time established by Julius Cæsar, which is now called the old style.

*Juno*, one of the last-discovered planets, and the sixth in order from the sun.

*Jupiter*, the largest planet in our system, and the ninth in order from the sun.

*Latitude* of a place, is its distance north or south from the equator, reckoned in degrees, minutes, &c. upon the arc of a great circle, perpendicular to it.

*Latitude* of a star or planet, is its distance from the ecliptic, reckoned in degrees, minutes, &c. upon the arc of a great circle, which is perpendicular to it.

*Leap-year*, bissextile; so called from there being a day more in that year than in another; it happens every fourth year.

*Leo*, a constellation in the zodiac, containing ninety-one stars.

*Leo Minor*, the *Little Lion*, a northern constellation, consisting of twenty stars.

*Lepus*, the *Hare*, a southern constellation, composed of twenty-five stars.

*Lesser Circles*, of the sphere, are those circles, the planes of which do not pass through its centre.

*Libra*, the *Balance*, one of the twelve signs of the zodiac, into which the sun enters about the 20th of September, or the beginning of autumn.

*Libration*, an apparent irregularity of the moon's motion, which makes her appear to librate on her axis in such a manner that the parts of her eastern and western limb become visible and invisible alternately.

*Lizard*, a northern constellation, consisting of twelve stars.

*Longitude* of a place, is its distance from the first-mentioned, east or west, reckoned in degrees, minutes, &c. upon the equator.

*Longitude* of a star or planet, is its distance from the first point of Aries, reckoned in degrees, minutes, &c. upon the ecliptic.

*Lucida Lyra*, a fixed star of the first magnitude, in the constellation Lyra.

*Lucifer*, the morning star, an appellation of the planet Venus, so called when she is in the east, and rises before the sun.

*Luminaries*, the sun and moon, called so by way of pre-eminence, on account of their extraordinary brilliancy, and the great light they afford us.

*Lunar aspects*, are those which the moon makes with any other of the planets, as when she comes into opposition, trine, quartile, &c.

*Lunation*, a lunar synodical month, or the space of time that elapses between one new moon and another, which is generally about twenty-nine days, twelve hours, forty-four minutes, and three seconds; being longer than the periodical month by two days and five hours.

*Luni-solar year*; a period made by multiplying the cycle of the moon, 19, by that of the sun, 28.

*Lupus*, the *Wolf*, a southern constellation, consisting of thirty-six stars.

*Lyra*, a northern constellation, consisting of fifty-five stars.

*Lyra*, a constellation of the northern hemisphere, consisting of twenty-four stars.

*Macula*, dark spots appearing on the face of the sun, moon, and a few of the planets, being contra-distinguished from *Facule*, which are bright and shining spots, that, by means of a powerful telescope, may be seen upon the face of the sun, &c.

(To be continued.)

**ON GRASSES.**—Grasses are Nature's cares. With these she clothes the earth; with these she sustains its inhabitants. Cattle feed upon their leaves; birds upon their smaller seeds; man upon the larger; for few readers need be told that the plants which produce our bread-corn belong to this class. In those tribes, which are more generally considered as grasses, their extraordinary means and powers of preservation and increase, their hardiness, their almost unconquerable disposition to spread, their faculties of reviviscence, coincide with the intention of nature concerning them. They thrive under a treatment by which other plants are destroyed. The more their leaves are consumed, the more their roots increase. The more they are trampled upon, the thicker they grow. Many seemingly dry and dead leaves of grasses revive, and renew their verdure, in the spring. In lofty mountains, where the summer heats are not sufficient to ripen the seeds, grasses abound, which are viviparous, and consequently able to propagate themselves without seed. It is an observation, likewise, which has often been made, that herbivorous animals attach themselves to the leaves of grasses; and, if at liberty in their pastures to range and choose, leave untouched the stems which support the flowers.—*Withering, Bot. Arr. Vol. I. p. 28, Ed. note.*

**ON THE CONFORMATION OF FRUITS.**—From the conformation of fruits, one might be led, without experience, to suppose, that part of this provision was destined for the utilities of animals. As limited to the plant, the provision itself seems to go beyond its object. The flesh of an apple, the pulp of an orange, the meat of a plum, the fatness of the olive, appear to be more than sufficient for the nourishing of the seed or kernel. The event shows that this redundancy, if it be alone, ministers to the support and gratification of animal natures; and when we observe a provision to be more than sufficient for one purpose, yet wanted for another purpose, it is not unfair to conclude, that both purposes

were contemplated together. It favours this view of the subject to remark, that fruits are not (which they might have been) ready all together, but that they ripen in succession, throughout a great part of the year, some in summer, some in autumn; that some require the slow maturation of the winter, and supply the spring; also that the coldest fruits grow in the hottest places. Cucumbers, pine-apples, melons, are the natural produce of warm climates, and contribute greatly, by their coolness, to the refreshment of the inhabitants of those countries. I will add to this note the following observation communicated to me by Mr. Brinkley: "The eatable part of the cherry or peach first serves the purpose of perfecting the seed or kernel, by means of vessels passing through the stone, and which are very visible in a peach-stone. After the kernel is perfected, the stone becomes hard, and the vessels cease their functions. But the substance surrounding the stone is not then thrown away as useless. That which was before only an instrument for perfecting the kernel, now receives and retains to itself the whole of the sun's influence, and thereby becomes a grateful food to man. Also, what an evident mark of design is the stone for protecting the kernel! The intervention of the stone prevents the second use from interfering with the first."

—*Paley.*

**QUEEN ELIZABETH.**—During an altercation between Elizabeth and her parliament, in the thirty-fifth year of her reign, her messages to the Commons, though couched in the most haughty and indecent language, nay, threatening punishment if they pretended to meddle with her prerogatives or matters of state, were patiently received by a majority of the House. It was even asserted, that the royal prerogative was not to be canvassed, nor disputed, nor examined, and did not even admit of any limitation; that absolute princes, such as the sovereigns of England, were a species of divinities; that it was in vain to attempt tying the queen's hands by laws and statutes, since, by her dispensing power, she could loosen herself at pleasure.



## No. XII.—SELF-INSTRUCTOR IN BIOGRAPHY.

NATHAN MEYER ROTHSCHILD.

THE subject of our present biography was, without doubt, one of the most celebrated and important men of this age. At about a quarter past four, every day (Saturdays and Sundays excepted,) he might have been seen on the "foreign" side of the Royal Exchange, leaning against a particular pillar of that edifice; thus making himself—although the richest man in this country as easily accessible on matters of business as the humblest merchant in the city.

The origin of the enormous wealth of the family of the Rothschilds is thus related in Mr. McGregor's entertaining work, entitled "My Note Book."

"When the French crossed the Rhine, the sovereign of Hesse-Cassel carried his jewels and money to Frankfort. The reputable character of old (Moses) Rothschild induced the prince to deposit with him some millions of thalers. The French were actually entering Frankfort when Rothschild succeeded in burying the prince's treasure. They left him not one thaler's value of his own money, but the prince's property was saved; after the French marched out from Frankfort, Rothschild increased his business cautiously, by means of the prince's money, until 1802, when the latter returned. He called, without any hope, on the honest Jew, and when he asked Moses 'if the robbers took all?' great was his joy when he related the whole story. 'As I was without a kreutzer of mine own,' continued he, 'and so much good money of your highness's here, and doing no profit; and as I could get high interest for it from the merchants, I began to use it by little and little. I have been successful, and it is now only just that you should have it all back, with five per cent. interest.' 'No,' said the prince, 'I will neither receive the interest which your honesty offers, nor take my money yet out of your hands.'"

Nathan Meyer commenced his career in England as a broker or commission agent at Manchester, for the purchase of Lancashire and Yorkshire fabrics, to supply the German market. In these speculations he was successful, and would have doubtless continued had not the decrees of Milan and Berlin put a stop to the English manufacturing trade in Italy and Frankfort.

In consequence of obtaining early authentic information of the escape of Napoleon from Elba twenty-five hours before the British ministry, the late Mr. Rothschild cleared immense sums by his safe speculations on the Stock Exchange, and he was similarly fortunate in obtaining the news of the results of the battle of Waterloo.

It is said that so little was known of the resources of this eminent capitalist, when he proposed for Mrs. Rothschild, that his father had some doubts about the eligibility of the match. These scruples were, however, overcome, and the happy couple became a pattern of conjugal fidelity.

The immediate cause of his death was fatigue in a journey, undertaken in order that he might be present at the marriage in the family lately celebrated in great splendour in the town of his birth, and at which the four brothers assembled from Vienna, Naples, Paris, and London, under the roof of the oldest brother, who resides in Frankfort, and in presence of their mother, a remarkable woman, still living. The hoarded gold of Isaac of York was not more lavishly offered by the fair Rebecca to restore health to Ivanhoe than the good bills of the Rothschild family, scattered as carefully all over Europe, have been devoted to buy the recovery of Baron

No. 251.

Nathan. The expenses of his sickness are said to have amounted to many thousand pounds in fees alone.

The remains of Mr. Rothschild were finally deposited in the Jews' burying-ground, on the morning of the eighth of August; and Dr. Herschel, the Rabbi, delivered a most feeling oration, in which he stated that Mr. Rothschild contributed large sums to many public charities, both of his own sect and those of Christians; he was also in the habit of depositing in Dr. Herschel's hands, from time to time, certain sums for the relief of any cases of urgent distress that might be sought out by the venerable doctor.

The will gives no statement of the amount of the property accumulated, nor of the kind of securities in which it is invested; so that upon that point public curiosity will remain ungratified. The testator had given to each of his sons on their coming of age 25,000*l.* which the will directs shall be made up to 100,000*l.* in each case. The business is left to the three sons that are now of age, without any distinction or preference. They are to be guided by the advice of their uncles, and enter into no new undertaking on their own account without previously advising with, and obtaining the consent of their mother.

The testator has bequeathed nothing to public charities, servants, or dependents. He has entrusted the whole of this arrangement to Mrs. Rothschild, to act upon her discretion, without any control from the other executors; and the document breathes throughout the strongest feeling of affection for Mrs. Rothschild, whom the testator describes as being in the strictest sense of the term a participator in all his joys and sorrows from the first day they had been joined together.

## A FEW MORE WORDS ON POPULAR SUPERSTITIONS.

WHILE writing our former articles on popular superstitions, we omitted to mention one of the most senseless of them; one which, to say the truth, we really supposed to be fairly laughed out of existence. We have just now, however, been very completely and disagreeably undeceived. An advertisement in one of the leading London papers announced for sale, the other day,—what think you, reader?—"A child's caul, in excellent preservation!"

Yes, in the nineteenth century, when the human mind has made so many and such noble steps towards improvement, and when so many high-hearted and hopeful philanthropists are exerting themselves in every direction to dispel the clouds of ignorance, and to render the mass of mankind happier by rendering them wiser;—yes, even now there are persons weak enough and impudent enough to pretend that seagoing people can insure safety from drowning by the facile act of carrying with them a child's caul!

Even the impudence of imposture must, one would fain suppose, be considerably abashed and held in check by the very great increase which has every where been made to the general store of intelligence, and to the mode as well as the materials for thinking. It is probable, therefore, that as the demand for cauls has decreased, so the impudent

price demanded for those utterly worthless articles has been abated. The advertisement to which we have referred affords us no date upon which to form a correct opinion upon that point. No price is named, so the modest advertiser will very likely content himself with the utmost sum he can cajole some silly person to pay; but even within our own remembrance it was by no means uncommon for such a sum as from fifteen to twenty pounds to be demanded.

Seriously to argue upon the insultingly gross imposture which ascribes to the caul the property of averting death by drowning, would be dishonest towards our readers, as uselessly occupying their space; and disrespectful, as implying a supposition of their absolute destitution of common sense. But while the superstition itself is utterly beneath any thing like refutation, the impudence of giving it publicity, and endeavouring, by means of it, to extort money from the ignorant, calls for serious and severe reprobation. Independent of the baseness of defrauding people of their money, there are two other considerations which call for remark. The credulous and ignorant seaman, who is deluded into expending his money to secure the protection which the caul is alleged to be capable of affording, is of course thoroughly confiding in the assurances made to him by the ignorant or guilty vendor. Being thus thoroughly persuaded that the caul will protect him against death by drowning,—is it at all assuming too much to say, that the proverbial gallantry and imprudence of the seaman will be almost inevitably increased to the uttermost recklessness? We think not. We think that, under such circumstances, the seaman would not fail to be thrown completely off his guard; and thus to add, by his own imprudent venturing, and want of proper precaution, to the many perils which, unhappily, are inseparable from his useful and laborious way of winning his means of subsistence. And, most assuredly, should loss of life take place under such circumstances, the victim of imposture on the one hand, and credulous ignorance on the other, would be, morally speaking, as completely murdered by the impostor's false representations, as he would be by his knife, did he stab him to the heart! The consideration of even this single fact, which the slightest reflection should suffice to make obvious, ought surely to prevent the conductors of every respectable paper from allowing such advertisements to appear in their columns. There is not one of those conductors who would not shudder with horror at the thought of being instrumental in causing the murder of a fellow-creature by shot or steel; how then can they aid in perilling the lives of a whole ship's company by aiding in propagating what *they*, at least, must know to be a falsehood so gross, that it would be absolutely ludicrous if its mischievous tendency did not render it shocking;—how, we ask, can they lend their aid to such perilous imposture as this, and yet hold themselves guiltless? Certainly they can only do so in utter want of reflection upon the subject. And, then, look at the injury done to the minds of many by this trap set to delude some one! How many thousands of our peasantry there are, for instance, who, seeing such an announcement in a "London paper," would thenceforth be absolutely contemptuous in their indifference to any efforts at removing so gross an error from their minds. You might as well attempt to persuade them to disbelieve their own existence!

And what must intelligent foreigners think of us? At what a low amount must they rate either our understanding or our honesty! Let us only fancy such an announcement in a respectable London newspaper, read before an assemblage of educated Germans. How they would despise the intelligence of the English press, on the supposition of the editor having allowed such an announcement to appear in

his paper, from being ignorant of its imposture; and how they would turn in very loathing from contemplating the venal subserviency which they would infer from the deliberate circulation of a known falsehood, for the sake of the paltry payment of certain sterling shillings!

We do, in all sincerity and warmth, entreat our contemporaries, whose fine talents no one can hold in higher reverence than we do, to preserve their columns, in future, from being disgraced by any such aid to imposture. As for the people who advertise, we would make extremely short work with them. To sea they should go on the first stormy day; or, if they declined entrusting their safety to the boasted caul, they should forthwith be allowed to amuse themselves with a twelvemonth's solitary confinement, diversified with bread and water, and as much hard work as would make them remember their punishment during the remainder of their lives.

### ANCIENT RUINS.

HOWEVER much the opinions of men who have any claim to be considered men of taste may differ upon other points, the stern, grey ruins of the high places of an elder day never fail to excite a mingled feeling of sadness and admiration. Even those who are but slightly acquainted with the literature and the philosophy of old Greece, cannot wander among the ruins of the now desolated city of Minerva\* without experiencing in great intensity the hallowing and hallowed feeling. Something of the sacred and the touching, as we view such monuments of departed greatness, mingles with an exalted and purified sense of power; and, as we gaze upon their decay, we infallibly and invariably think of that inevitable hour when the proudest of the high places of our own time and our own nation shall, in their turn, be made fit to suggest sad thoughts to the minds of the thoughtful, and sad feelings to the hearts of those who can feel.

Perhaps, however, the only partial depopulation of Greece prevents us from extending to that unhappy land so perfect and passionate a sympathy as we should bestow upon her were she wholly destitute of a Greek population. The very degradation and consequent depravation of the people, contrasting at once so forcibly and so painfully as it does with—

— The last halo of the chiefs and sages,  
Who glorify her consecrated pages,"

unfits us for feeling a full measure of regret for the fallen structures in which Pericles thought, and Alcibiades banqueted. We contrast the past and the present too strongly, too vividly, and too painfully, to be able fully and entirely to give up our hearts to compassion for the latter. Not so is it when we bestow our regards upon Thebes or Palmyra: then it is that, in all its desolating force, we feel the sympathising sorrow for what *is*, and the harrowing anticipation of that which, more vividly than ever, we feel and lament *must be*. Palmyra, we think, even more than Thebes, is the very home for a melancholy heart. Here dwelt in glory, in gladness, and in power, the high-souled Zenobia, the woman-chieftain and the woman-politician, who, all woman as she was, feared not to measure her strength with that of mighty and haughty Rome; and so comported herself as to win the admiration of even the stern and despotic rulers of that stern and despotic people!—There she dwelt, in the pride of beauty and of power; and *now* look around upon the scene of her gladness and her pride!

\* Athens.

The ruins that remain of the once populous and magnificent Palmyra are not very well described by the majority of those who have written upon them; and who speak of them with very insufficient care for discrimination. To read these authors, a person not otherwise informed upon the subject might, without any imputation upon his perspicacity, imagine them all to be of like antiquity, and of one or rather similar aspect. This, however, is as far as possible from being the true state of the case. The ruins are of two very distinct and distant eras. One portion of them are in the very last stage of visible decay, and obviously crumbling under the effect of time alone; the other portion is massive and still strong, presenting a thousand marks of their violent disruption at the stern command of the Roman emperor Aurelian.

Of the exact age of the older portion, it would be mere pedantry and affectation to attempt to speak with any thing like even a tolerable approximation to correctness. Let us only consider how favourable is the climate to the durability of architecture, and then,—noting how ancient we are sure even the still massive and comparatively uninjured portions are, and comparing their condition with that of the more ancient fragments which literally crumble beneath our touch,—then let us pretend, if we can venture to do so, to say how long it is since those grey and crumbling ruins rose proudly up from the plain to minister to pride, or to contain grandeur; to serve the purposes of public worship, or to resound with the loud tones of revelry and wassail!

Of the more modern ruins of Palmyra, we can speak with greater confidence. On several of their gigantic fragments there are inscriptions; none of them bear date earlier than the lifetime of our Saviour, and none later than the time of him whose word of power consigned the high places of Palmyra to destruction—the Emperor Aurelian.

In the Scriptures and in Josephus, Tadmor in the Desert, Palmyra, and Thadmer, are made mention of; and the few miserable Arabs whose petty village at this day occupies the area of the once magnificent temple of the Sun, call it Tadmor.

At first sight it would seem strange that one of the most magnificent cities of the olden day should have been located in an arid and wretched desert; but a little farther consideration will teach us the cause of this seeming anomaly. From its geographical position, Palmyra formed an admirable resting-place for caravans or single traders, journeying between the Mediterranean and the Red Sea. The mere dreariness of desert travelling was, in itself, no doubt, a very great evil; and to that evil, as indubitably were added very many and very great actual perils and sufferings. None of these, however, bore any comparison to the horrible torture of thirst; a torture which, beyond certain limits, neither man nor beast could survive. We, who live in a land in which that precious element, water, is so plenteously bestowed upon us as absolutely to have no nominal value,—we can form only a very faint idea of the torture inflicted by thirst upon persons unhappy enough to be subjected to it while crossing the arid sands of a desert. In the Scriptures, and, we believe, without a single exception, in the eastern poets, the unspeakable value of a spring of water gushing forth amid the sterile sands of the wilderness is spoken of with a tone of graphic enthusiasm, which is of itself amply sufficient to assure us that the presence of water of a good quality, and in great abundance, could not possibly fail to cause any spot, however uninviting in other respects, to be very much frequented by travellers. Once known as a resting-place, it would almost certainly become permanently

the abiding place of some of its numerous visitants; and those who consider what London was long since our history became settled and authentic, will easily comprehend how the few huts or tents might, in the lapse of ages, be replaced by a city of palaces.

The Arabs have a tradition that Palmyra occupied a space of about ten miles; and as the noble palms and fig-trees which formerly belted it round fell by time or the hand of man, it is quite possible that the whirlwinds, so common in that part of the world, drove in, from time to time, such mountainous masses of sand as entirely to bury much of what was formerly a part of the city.

The carved work found in various portions of the ruins of this once splendid city is described to be of a perfection to which modern art can offer no parallel. This is particularly the case in the ruins of the Temple of the Sun. On the west side of this magnificent ruin there is an arch of the most masterly finish; and on it are carved some vines, the grapes on which might, even at a very short distance, be taken for the work of nature.

The ruins of ancient Thebes are so vast in extent as to almost stagger the belief even of the traveller who gazes upon them. Of its extent, some idea may be formed from the simple fact, that one of its temples is nearly three leagues distant from another! And not merely as to the extent covered by buildings, but also as to the size of the buildings themselves, does Thebes well merit the epithet "gigantic." For instance, there is one temple thus described by the celebrated French traveller and writer, Denon:—"Of the hundred columns of the portico alone, the smallest are seven and a half feet in diameter, and the largest twelve feet! The space occupied by the circumvallations of the temple, includes lakes and mountains! To be able to form any adequate idea of such magnificence, the reader ought to fancy what is before him to be a dream, as he who views the objects themselves rubs his eyes to ascertain that he is awake. The avenue leading from Karnac to Luxor, a space nearly half a league in extent, contains a constant succession of sphinxes and other chimerical figures, to the right and left; together with fragments of stone walls and statues."

In the entrance to the temple,—now used as the entrance to the village of Luxor, which occupies the site of the temple,—there are two statues buried up to the arms, and immediately in front of these are two obelisks, composed of a fine rose-coloured granite, and covered with numerous hieroglyphics, cut in a bold style, and with a fine finish, which the hardness of the material would almost seem to render impossible. The obelisks are now about seventy feet high above ground: and competent judges have conjectured that there are nearly thirty feet of each of them buried in the earth.

A people who could uprear such edifices as those of Thebes, must have possessed not only very great skill, but also very superior tools and machines.

## THUNDER AND LIGHTNING.

THUNDER and Lightning have, in all times and in all countries, excited the admiration of mankind; and in not a few, a vague and ignorant admiration of them has been accompanied by an equally ignorant and excessive terror. The red-skinned savages of North America, when they saw the forked lightnings darting along the ground, and scathing the very grass; or leaping, now to this, now to that quarter

of the heavens, and at length rending some gnarled and gigantic monarch of the forest, were wont to cower down as they listened to the pealing thunder, and imagined that they heard the chidings of the Great Spirit.

Not only among savages has this exceeding dread of these grand natural phenomena existed: civilized people of the present day have many individuals among them to whom a thunder storm is a source of the greatest terror; and even among the stern Romans we find that some of the worst and fiercest emperors,—even those who had had presumption enough to cause themselves to be deified,—were driven to the last extremity of terror at hearing thunder, and exclaimed that “Jupiter was thundering in the heavens!” Even Nero, the fierce and sanguinary Nero, stood so much in awe of these phenomena, that he was fain to hide himself in a subterranean apartment on the occurrence of an unusually violent storm.

It is quite unquestionable that thunder and lightning sometimes do much injury, destroying not only property but even life itself; but we have only to compare the number of human beings in existence with the number killed even in the stormiest country in the tropics, and we shall find that the injury is small indeed when compared to the vast good done by storms in purifying the atmosphere, and in ridding us of myriads of insects, which, but for storms, would become destructive equally of animal and of vegetable life.

Knowing the very great importance of storms, in preserving the atmosphere in a fit state for sustaining animal and vegetable life, it is our duty not to view them aghast, and with a superstitious and ungrateful aversion, but to inquire into their nature, as we would into the nature of aught else which God has ordained for our preservation or delight.

It was long *supposed* that lightning and electricity were analogous, and many ingenious endeavours were made to *show* their analogy; but Dr. Franklin had the glory of being the first to do so. Having made a kite fit to attract the electric matter, he watched for the appearance of a thunder cloud. On seeing one approach, he raised his kite, and, with the electric matter which he thus literally drew down from the clouds, he charged phials, set light to spirits of wine, and performed all the other experiments precisely as if using the electrical machine. The experiment was as dangerous as it was bold and useful to science; in proof of which position we need only remark, that an unfortunate foreign gentleman, endeavouring to repeat Franklin's bold experiment, was struck dead upon the spot.

Distinctly to understand the analogy between lightning and thunder, and electricity, we need only remark their appearance, and some of their results. The stream of light which leaps from the machine to the hand is the miniature of the tremendous flash, which darts with terrible impetuosity from the heaven to the earth, and the small tiny crackling that attends the appearance of the former is the little mimic of the loud pealing of the thunder that follows the appearance of the latter.

Though it is highly blameworthy to feel undue alarm at thunder-storms, it is not a whit less so to neglect the proper and needful precautions; for, following up the analogy we have heretofore pointed out—though we know that the electrical machine and the galvanic battery, properly used, are not merely harmless but also of great benefit,—we are not on that account to be heedless of the fact, that it is quite possible to make their shock so powerful as instantly to deprive the strongest man of sense and life. While, then, we look out upon the storm in thankfulness for the good effects it is producing upon the atmosphere, and, consequently,

preparing for us, we must not forget to guard against drawing down its resistless power upon our own persons. Metallic substances, especially those which are bright or sharp pointed, should be laid aside during the continuance of every violent thunder-storm; the neighbourhood of trees and the angles of walls should be avoided, as also should passages having a door or a window at each end.

The greatest possible precaution cannot in all cases guard against accidents by lightning; and when such accidents do happen, the presence of a person who has much presence of mind, and even a little knowledge, may be of vast importance in preserving human life.

Every one of our readers must have met with cases in which persons struck by lightning have been found to be dead, and yet without a single trace upon their persons of the way in which they have been killed. It is our opinion, that all persons who have thus died from the effects of the thunder-storm, and yet without any mark of the lightning's power, have died simply from the want of the need of some person possessing presence of mind, and knowledge enough to apply prompt measures of relief. At first sight, this opinion may seem visionary; but a few words of explanation will, we trust, put it in quite another light.

That great natural philosopher, the late Earl of Stanhope, has shown that the damage done by lightning is not always inflicted by the direct stroke, but is sometimes done by what he denominates the ‘return stroke.’ And, therefore, although it would be as hopeless a task to restore life to the body of a human being torn, bruised, and lacerated, as bodies sometimes are by the actual stroke of the lightning, as to give life, verdure, and majestic stature to the oak, riven from the uppermost branch to the very root, by the same irresistible power, persons apparently killed by lightning, and yet presenting no outward marks of injury, should never be abandoned to their fate until every devisable and practicable means be used, though in vain, for their recovery. Among the efficient means we have seen recommended, are friction of the body and limbs, at as warm a temperature as can possibly be commanded, inflation of the lungs, and application of hot flannel to the chest and bowels, and of hot bricks to the soles of the feet and the palms of the hands. Nor should the failure of these means, used for a considerable time, cause the benevolent operators to despair; for there have been cases in which drowning and strangulation have been deprived of their victims, even when more than an hour has been expended upon seemingly vain endeavours at resuscitation.

We are not aware that any one has ever proposed the electrical machine or the galvanic battery as a curative means in the case of people struck by lightning. We are strongly of opinion, however, that where such means are procurable, they should certainly be used; for lightning itself has cured what lightning itself had formerly inflicted!

A very few years ago a singular instance of this occurred within two or three hundred yards of our office. One of the performers at the Coburg, now called the Victoria Theatre, had some time earlier been deprived of the sight of one of his eyes by a flash of lightning. At the time we speak of, this performer, whose name, if we recollect, was Yardley, was engaged at the above-mentioned theatre. It chanced that just as he had crossed Waterloo Bridge, on his way to fulfil his evening's engagement, a violent storm came on. With the experience he had had of the terrific power of lightning, he naturally enough quickened his pace in order to gain a place of shelter, but before he could do so a flash of lightning struck him to the earth. Some persons who



influence Sweden is rapidly rising into power and real prosperity.

Norway is in extent between 150 and 240 miles in breadth, but beyond the sixty-seventh of north latitude does not exceed sixty, or, in some places, even thirty miles. It is bounded on the south by the Scaggarac Sea, on the north and west by the Northern Ocean, and on the east by Russian Lapland and Sweden.

Of the mountains of Norway, the most elevated is the Donrefieldt, nearly in the centre of the kingdom, being one of the immense chains which separate Norway from Sweden; the waters from which give rise to a multitude of rivers and lakes.

Along the western coast of Norway are many dangerous currents, the most noted of which is the Maelstrom, which runs among several islands with extraordinary rapidity during six hours from north to south; and during other six hours from south to north, always against tide; but at high and low water is stationary and navigable. During the periods of its agitation it is necessary for vessels to keep at a distance of several miles, lest they should be drawn into its currents; and frequently whales that approach too near are overwhelmed and destroyed.

The climate of Norway is extremely variable. At Christiania in summer the weather may be oppressively hot one day, and inconveniently cold the next; sometimes these transitions take place in a single hour. At Bergen the longest day is nineteen hours, while in winter the sun rises at nine o'clock, and sets about three; and near the extremity of Nordland and in Finmark it does not appear for several weeks together in the winter season; but the *aurora borealis*, which is remarkable for its brilliancy and beauty in these regions, and the whiteness of the snow, contribute in a great measure to dissipate the darkness.

The inhabitants of Norway are tall and muscular, though rather slender, their countenances flat, and complexion fair, their eyes full of spirit, and their whole physiognomy expressive of energy. It is still so much the practice in this country for every family to fabricate a great part of the articles they require for domestic use, that manufactures, and even the ordinary trades, have made but little progress. In 1798, there resided at Christiania 10,000 persons; yet there were only ten bakers, twenty-nine shoemakers, twenty-two tailors, and seven hatters. And in 1801, no more than

twenty-four master artisans found employment in that extensive capital. The peasantry, in fact, provide themselves with every necessary, and some of them display a truly wonderful ingenuity in carving vessels and other articles of household furniture with their knives. They ornament knife-handles with differently coloured woods, beautifully inlaid; and manufacture, with the utmost neatness, elegant utensils of all sizes, from a cabinet to a snuff-box, with no other instrument than their knives.

But to the feelings of an Englishman, the most interesting trait in the character of the people of Norway is their extreme attachment to our own country. From "Travels in Norway and Sweden," by Dr. Clarke, we learn that, "The welfare of Great Britain" was a toast which resounded in every company, and was never given but with reiterated cheers, and the most heartfelt transports. Every Englishman was considered by the Norwegians as a brother; they partook even of our prejudices, and participated in our triumphs. Whenever the Gazettes contained intelligence of a victory gained by the English, the glad tidings were hailed and echoed from one end of the country to the other; but especially at Drontheim. They sang 'Rule Britannia' in every company. Their houses were furnished with English engravings; English newspapers were lying on their tables. The Norwegians would have fought for England as for their native land; and there was nothing which an Englishman, as a sincere lover of his country, might more earnestly have wished for, than to see Norway allied to Britain."

Some of the historical records of Norway state, that its people were originally derived from a colony of the Basternd, a numerous and powerful Gothic tribe; while others trace their origin to the Germans. The kingdom was divided into a number of petty principalities, united, A.D. 875, by Harold Harfager, into one monarchy. The numerous descendants of these princes soon dismembered the state by their conflicting claims, and in 1028 the whole country was subjected to Denmark by Canute the Great. The authority of the Danish princes was however frequently disputed; and it was not till the year 1380, when Hager, king of Norway, married Margaret, princess of Denmark, that the two crowns were joined. The countries, however, remained so far separate, as to have two codes of law; and were not formally united as one kingdom till the year 1537. Norway was ceded to Sweden in 1814.

### No. XIII.—SELF-INSTRUCTOR IN BIOGRAPHY.

ALEXANDER CRUDEN, SURNAMED THE CORRECTOR.

6/19/57

LEARNING, industry, and eccentricity, combined with a very obvious attachment to religion, and a most unwearying though odd desire to be useful to the best interests of society, render this name one of the most interesting in the whole range of modern English biography. His life, too, though in but too many respects a life both of suffering and many cares, was in other respects extremely fortunate. Though he originally had to struggle against extreme poverty and the uttermost obscurity, he contrived, by the union of a rare industry and a scarcely less rare frugality, to amass and bequeath a really considerable sum of money; while as to reputation, which to a truly zealous and high-minded author is of scarcely less consequence than pecuniary gain, he has obtained by his great and laborious achievement, entitled "The Concordance," a reputation which many a more temporarily triumphant and lauded author might envy.

But a brief sketch of his life will tell far more clearly than any mere commentaries of ours could, how much industry, frugality, and integrity, can do to neutralize misfortunes of even the most serious and lamentable nature.

Alexander Cruden was the son of a merchant of Aberdeen, and the earlier years of his life were spent in the comfort which results from a tolerable fortune. One of the advantages Alexander thus obtained from the comparative affluence of his parents, was that of an excellent scholastic and collegiate education. Even in his early boyhood, Alexander was remarkable for a staid demeanour, and for a great attention to his religious duties; and this circumstance, added to the ardour and success with which he pursued his classical studies, determined his friends to destine him for the office of a minister of the kirk.

Few young men have ever shown a greater fitness—

more decided desire—for the ministerial vocation than our subject did; and had all the promise of his youth been fulfilled, there is no reason to doubt that he would have been as distinguished as a preacher as he now is as the author of "The Concordance to the Old and New Testament." But unhappily he had scarcely concluded his brilliant studentship in Marischal College, when his intellects became very obviously affected. He was not precisely insane, but rather what we should term eccentric. A variety of oddities of word and deed attracted attention towards him; and though these oddities were perfectly harmless, it was thought that they ought to warn his friends not to place him in so delicate and conspicuous, as well as important a position as that of the ministry.

His friends attributed his demeanour to his having been at a former period bitten by a mad dog; but all our acquaintance with what really takes place in consequence of an unfortunate event of that nature, warrants us in affirming that a mental disorder such as poor Cruden's could not be owing to any such cause. Hydrophobia is a spasmodic bodily illness, and delirium is only the subsequent result of the fever produced by the bodily suffering; but Cruden's mental disorder was a disorder *per se*, and not a disorder resulting from a symptomatic of any bodily disease; and it is much more probable that the ever-strained state of the brain, produced by his ardent and continuous mental labour, caused his flightiness, (for as yet he was not in a state to warrant any stronger word,) than that he should be the single exception to all other cases of persons bitten by mad dogs, and suffer, as a consequence, from a chronic disease instead of an acute and speedily fatal one. The first occasion upon which his mental affliction took a really alarming turn was that of his paying his addresses to a young lady of some rank and fortune in the neighbourhood of Aberdeen. It was in vain that the young lady most promptly and plainly forbade him to think of obtaining her hand. He was not to be thus easily deprived of hope, and his conduct at length became so violent and determined, that, at the entreaty of the lady's friends, the magistrates of Aberdeen committed him to gaol.

Sensible of the disgrace of this occurrence, the unfortunate man left Aberdeen as soon as he could obtain his liberation, made his way to London, and fairly threw himself on the world as a tutor and literary man. To these avocations he for a time added that of a corrector of the press; and in this latter capacity he for many years did good service to the publishers and to scholars; his corrections of editions of the classics having saved many a blundering reading from being adopted by some, and hotly and interminably controverted by others.

Of his numerous pamphlets, abounding in strange contrasts of sense and extravagance, and generally designated by the strangest imaginable titles, we have no room to make mention. Of that work of prodigious labour and perseverance, "The Concordance," an author, well able to sit in judgment upon it, says, "If any one remember that he hath at any time heard or read this sentence in Scripture—'He will cast all our sins into the depths of the sea,' and desireth to find it for his future comfort, let him take 'The Concordance,' and searching for the word 'sea,' or 'sins,' or 'depth,' he will meet with what he wants at Micah vii. xix." A prodigious labour to make such a work as this! When it was made, poor Cruden dedicated it to Queen Caroline, and no doubt would have been handsomely rewarded by that princess, but her Majesty died just after the copy was presented. This disappointment added to Cruden's mental alienation; he was for some time confined by his

friends; and after he obtained his liberty, went quietly to work at his old business of correcting. From time to time he showed eccentricity, but nothing of consequence. Once, indeed, he paid his addresses with much warmth to a lady, who merely smiled at his delusion; he wrote some strange pamphlets; and signified his loyalty by wiping off the walls of London all eulogistic mention of the demagogue Wilks. On the whole, however, his future course was both useful and respectable. He was unwearied in his endeavours to promote religion and morality among the lower orders, at that time dreadfully depraved. After a life of exceeding labour and exceeding frugality, he died in 1770, leaving considerable property in various bequests, by one of which he founded a scholarship in Marischal College, Aberdeen, then, at his death, testifying the sincerity of the zeal he had during his life displayed for learning.

### THE WHITE ANT.

PROBABLY in the whole range of entomology there is not a more remarkable subject than the *termes*, or white ant, of which we are about to present some brief account to our readers. There are four species of this very remarkable and also very mischievous insect; viz. the *termes bellicosus*, or fighting ant; the biting *termes*, the fatal *termes*, and the destroying *termes*.

The fighting *termes* is a more wonderful creature than even the bee. Not only does the former display the same marvellous sagacity and forethought, and the same human-like wisdom, in the division of labour; but, in the results of that labour, it evinces a power which, taking the relative size of the ant and of man into consideration, and noting also the vast assistance man's labour receives from an infinite variety of tools, actually surpasses the creative power of man, even as manifested in those stupendous structures, the pyramids of Egypt. Strange and incredible as this fact may seem, we have the authority of a very eminent writer on Natural Philosophy\* for asserting and maintaining it.

The ant-hills of Senegal, for instance, are from ten to twelve feet high; while the wonderful little builders of it are not a quarter of an inch in height! A single glance at the respective differences between man and the Egyptian pyramids, and the Senegal ant-hills and their insect architects, will at once show the truth of our assertion.

Seen from a distance, a collection of the larger ant-hills may be very readily mistaken for a village, built and inhabited by human beings. Within, the arrangements are as wonderful as the bulk is without; galleries with arched roofs intersect the building, leading from chamber to chamber; here is a nursery, in which the young are reared; a little further on is a magazine, filled with provisions; here are the royal apartments, and there an arched bridge, constructed with the most admirable adaptation to the purpose of facilitating ascent or descent.

As among the bees, there is a most admirable social economy established among the ants, who are divided into three distinct and strongly marked orders, answering to an aristocracy, an army, and a labouring population.

\* Mr. Smethman, who has contributed a very able account of this insect to the Philosophical Transactions.



The last-named division is infinitely more numerous than the other two, and at the same time far smaller and shorter in body. The fighting ant,—the standing army of this insect nation,—are twice as long as the labourers, and ten or twelve times more bulky, than they are, and are never seen, however carefully they may be watched, to take any share in the labour of the community.

The third class to be mentioned, and which we have likened to an aristocracy, is that from which alone the king and queen of the community are elected. They are twice the size of even the soldier ants, and are still farther distinguished from the other two classes, by having two pairs of wings, of a brown colour, and perfectly transparent. With the aid of these wings it is that this third order annually escapes, when the others commence the work of destroying all those of them not wanted for royalty. The few of the aristocracy which the instinct of the working and labouring ants induces them to preserve from the general havoc, are instantly provided with superior apartments, and guarded and fed with the utmost possible assiduity by their voluntary subjects.

The distinguished writer to whom we have already alluded, is of opinion, that in order to provide food fit for the young ants when first hatched, the labourers construct gardens, in which they grow a very minute mushroom or fungus; and in this opinion he is supported by a distinguished German writer, named Koenig.

In their other actions they are not a whit less remarkable than they are in their architecture. If a smart blow be struck upon one of—what we may, without any exaggeration, term—the kingdoms of the ants, a sentinel will make his appearance, and at a loud hissing noise made by him, a numerous host will be seen to rush out in great haste, but in the most perfect order. If a breach has been made, and no intruders be in sight, only a few of the soldier ants remain. These seem to give orders to a party of labourers, which instantly commence the necessary repairs. If the intruder be within reach, a body of fighting ants will come forth, to give him battle, and to protect the party engaged in repairing the mischief he has done; and so stoutly do these insect warriors comport themselves, that they actually fetch blood even through the stoutest stockings of a European, and so severely hurt the naked feet of the black people, as to compel them to retreat at full speed.

As potent as the termites are in building up their habitations, their ability of construction is fully equalled by their power of annihilation; and there are few Europeans who have been long resident in India, who cannot bear testimony to the facile and perfect destruction of valuable property by these seemingly insignificant little insects. Wood work, books, and linen, are sure to be devoured, if not carefully protected from the termites, which go in such myriads to their destroying task, that a single night suffices them to make havoc which requires the expenditure of many pounds sterling to remedy.

#### EXPLANATION OF THE PRINCIPAL TERMS MADE USE OF IN ASTRONOMY.

(Continued from page 312.)

*Magnitudes*, the stars are divided into six sizes or classes, of which the brightest are called stars of the first magnitude; the next in brightness to these stars of the second, and so on.

*Mars*, a primary planet, belonging to the solar system, the magnitude of which is about four times less than that of the earth: it is the fourth in order from the sun.

*Mean motion of a planet*, is that which would occur if it is moved in a perfect circle, and passed through equal portions of it every day.

*Medium Celi*, the mid-heaven, that part of the ecliptic, the degree of which is upon the meridian at any time of the day or night.

*Mercury*, a primary planet, the first in order from the sun, and whose magnitude is about fifteen times smaller than that of the earth.

*Meridian*, a great circle of the sphere, which passes through the zenith and the poles, being perpendicular to the horizon; so called because when the sun is upon this circle it is always mid-day or noon.

*Metonic year*, the same as the cycle of the moon; a period invented by Meton, a Greek philosopher, who lived in the 86th Olympiad, or about 430 years before Christ.

*Micrometer*, an astronomical instrument, by which the apparent magnitudes of objects, viewed through telescopes or microscopes, are measured with the greatest exactness.

*Microscope*, an optical instrument, by the aid of which very minute objects are represented much larger, and viewed more distinctly at small distances.

*Minute*, the sixtieth part of a degree in motion, and of an hour in time.

*Monocoras*, a southern constellation, consisting of thirty-two stars.

*Mons-Manalus*, a constellation in the northern hemisphere, containing eleven stars.

*Month* (lunar), is the space of time that the moon takes in passing from one point of her orbit to the same point again; consisting of about twenty-seven days, seven hours, forty-three minutes, and eighteen seconds.

*Month* (synodical), the time that elapses between one conjunction of the sun and moon, and another, being a period of about twenty-nine days and a half.

*Month* (solar), the time the sun takes to pass through one of the signs of the zodiac, which, on the average, is about thirty days and a half.

*Moon*, a secondary planet or satellite, attending the earth, which she regards as the centre of her motion.

*Musca*, the *fly*, a northern constellation, consisting of six stars.

*Nadir*, the point in the heavens which is diametrically opposite to the zenith, or immediately under our feet.

*Nebula*, clusters of small stars, which have been discovered by a telescope in different parts of the heavens; so called from their nebulous or cloudy appearance.

*Noah's Dove*, a southern constellation, composed of ten stars.

*Nocturnal Arc*, is that space of the heavens which the sun apparently describes during the interval that occurs from the time of his setting to that of his rising.

*Nodes*, the two points where the plane of the ecliptic is intersected by the orbit of a planet.

*Nonagesimal Degree*, the ninetieth degree, or highest point of a planet, at any given time of the day or night.

*Northern Signs* of the ecliptic, are those six that lie to the north of the equinoctial, comprising Aries, Taurus, Gemini, Cancer, Leo, and Virgo.

*Nucleus*, a term used by astronomers, by some for the head of a comet, and by others for the central parts of the planets.

*Nutation of the earth's axis*, a vibratory motion, produced by the attraction of the sun and moon upon the protuberant matter of the equator.

*Oblique Ascension* is an arc of the equinoctial, contained between the first degree of Aries, and that point of it which rises with the centre of the sun or a star.

*Oblique Sphere* is that position of the globe in which the horizon is divided by the equator obliquely, or at an angle of less than 90 degrees.

*Occultation* is when the interposition of the moon, or some other planet, conceals the splendour of a star or planet.

*Octant*, an aspect of the planets, when they are forty-five degrees distant from each other.

(To be continued.)

VIEW OF THE SERAGLIO AT CONSTANTINOPLE.

## SERAGLIO AT CONSTANTINOPLE.

We quote from our former article on Turkey the following statement concerning the immense and interesting building represented in our Engraving. "The Imperial Seraglio forms an important part of the Turkish government. It is composed of two divisions, the Selamlık, which is appropriated to males belonging to the imperial household; and the Harem, which is the exclusive abode of the females. In the last are secluded a number of females of the rarest beauty and accomplishments, who have been selected by the Sultan or his predecessors, or sent as presents by his female relations or wealthy subjects."

Lady Mary Wortley Montague describes the Seraglio as "a palace of prodigious extent, but very irregular. The gardens take in a large compass of ground, full of high cypress-trees. The buildings are all of white stone, leaded on the top, with gilded turrets and spires, which look very magnificent; and, indeed, I believe there is no christian king's palace half so large. There are six large courts in it, all built round, and set with trees, having galleries of stone; one of these is for the guard, another for the slaves, another for the officers of the kitchen, the fifth for the divan, and the sixth for the apartment destined for audiences. On the ladies' side there are at least as many more; with distinct courts belonging to their eunuchs and attendants, the kitchens," &c.

The walls of this stupendous palace embrace a circuit of about nine miles, including several mosques, spacious gardens, and other buildings. There are several gates, by which the building is entered, and at the principal one the stranger is frequently shocked by the sight of the heads of recently-executed criminals.

It is supposed that one department of the Seraglio contains great treasure; as it has been always the custom for each sultan to leave large sums in the treasury. Whatever, therefore, the sovereign could collect during his life, was shut up in his *khazne*, chamber, with an inscription in letters of gold—"This is the treasure of the Sultan Mahomud," (or whatever sultan it might have belonged to.)

The mutes of the Seraglio, about forty in number, are the court fools, and were formerly obliged to perform all the capital executions in the empire. The dwarfs are also subjects of mirth at court, and are often used as footstools for the sultan to mount his horse.

The second in command in this large establishment—called the *bostangibaschi*—is the only individual in the palace, except the sultan, allowed to wear a beard. Beside the five or six hundred men employed in guarding the Seraglio, the sultan has a life-guard (*peicks and solacks*), who accompany him when he leaves it.

According to the account given by Dr. E. D. Clarke, one of the few individuals fortunate enough to find an opportunity, and bold enough to encounter the immense risk of entering the Seraglio, the *hiosk*, or summer residence, "is situated on the seashore, and commands one of the finest views the eye ever beheld, of Scutari and the Asiatic coast, the mouth of the canal, and a moving picture of ships, gondolas, dolphins, birds, with all the floating pageantry of this vast metropolis, such as no other capital in the world can pretend to exhibit. On the right and left are the apartments of the sultan and his ladies. From the centre of the dome is suspended a large theatre, presented by the English ambassador.

Immediately over the sofas constituting the divan\* are mirrors engraved with Turkish inscriptions, poetry, and passages from the Koran. The sofas are of white satin, beautifully embroidered by the women of the Seraglio."

In pursuing his researches on this building further, Dr. Clarke coolly remarks:—"The examination of the *charem* (or harem-apartments of the women) was attended with danger; as our curiosity, if detected, would, beyond all doubt, have cost us our lives upon the spot." After entering a small quadrangle, "exactly resembling that of Queen's College, Cambridge," the traveller proceeded through several corridors to the *Chamber of Audience*, which he describes as exactly suited to theatrical representations. It was lined with enormous mirrors. At the upper end is the throne, (a sort of cage,) in which the Sultana sits surrounded by latticed blinds, and approached by a lofty flight of broad steps, covered with crimson cloth.

Most of the apartments were, however, in derangement, owing to the absence of the inmates, who had removed to their winter residence; but even in its neglected state Dr. Clarke describes the *Chamber of the Garden of Hyacinths* as a truly magnificent apartment; but his account of it is not very particular, as it was seen by him only through a glass door.

"The women of the Harem," says M. de Hammer, "are all slaves;—generally Circassians and Georgians. Their number depends solely on the pleasure of the Sultan. His mother, sisters, female relations, and grantees, all strive to outdo each other in presenting the handsomest slaves, under the hope of perpetuating their influence over him. From the number of concubines, the Sultan chooses seven wives; of these, whoever first presents him with a male heir is styled *Khaseki*, and assumes the rank of Sultana, *par excellence*.

The life of the ladies of the Harem glides away in a wearisome succession of splendid idleness, and enervating pleasures. Voluptuous dances, performed by their slaves,—a species of phantasmagora of no very delicate nature,—called *Ombres Chinoises*, the luxury of the bath, with an occasional saunter in their gardens, form their chief amusements; while these are interrupted by the etiquette of the Sultan's visits, which occupy a few hours in each day.

All the women, except the Sultana, wear veils: none of them, even when ill, can lay aside this covering, except in the presence of the sultan. When visited by the physician, the bed is covered with a thick counterpane, and their pulse must be felt through a thin gauze.

In consequence of the extreme dislike of all Mussulmans to Christians, our knowledge of their domestic habits is necessarily limited. Even the scanty information afforded us on the subject of the Seraglio by Dr. Clarke was obtained, as we have seen, at the risk of his life. We may, however, expect more ample details, at no distant period, from the pen of an accomplished authoress, now resident at Constantinople.† Her sex, which will possibly save her from the

\* The divan is a sort of couch or sofa, surrounding every side of a room, except at the entrance. It is raised about sixteen inches from the floor. When a divan is held, it means nothing more than that the persons comprising it are thus seated.

† Miss Pardoe, authoress of "Traits and Traditions of Portugal," &c.

risks encountered by her predecessor, together with the known liberality of the present Sultan in promoting knowledge, and affording information to all classes, lead us to hope this lady will have a wide field opened before her for collecting a host of new and interesting facts relative to the capital of the Ottoman empire.

## EDUCATION AS IT IS AND AS IT SHOULD BE.

If evidence of the fact did not meet our eyes whenever we turn, then it would be impossible to believe that in an age so highly civilized, and in almost every other respect so solidly and thoroughly wise as the present, education, the most important of all the duties of civilized man, should retain so many of the faults of both omission and commission of an earlier and more barbarous time. In every thing that has relation to bodily improvement, or bodily comfort, our arts have reached a perfection which warrants us in thinking quite in pity of the comparatively wretched situation of our not very remote ancestors; but while we have, in that direction, far outstripped their feeble and puny flight, we have, as to the mind, retained some of the very worst of their follies with a pertinacity truly marvellous.

Looking on impartially, and casting our glance back to our own schoolboy days, who is there among us who can deny, that both in the matter, and in the manner of our education, there was much that might easily, and with vast advantage to all concerned, have been improved?

The first grand error (an error the more discreditable to us, because the noble-minded Pestalozzi has long since enabled us to avoid it, if we would but attend to that master-teacher's philanthropic instructions) is our basing our system not upon love, but upon fear. To go to school is made, in the great majority of cases, a threat; to learn a task is in an equal number of cases looked at in the light of an infliction; whereas the one ought to be a promise received with gladness, the other a delight anticipated with eagerness. What! we wish the young mind to grow with the growth, and strengthen with the strength of the young body—we seriously, aye, and very ardently, too, desire this, and yet subject the mind to fetters and difficulties, to which, most happily, the body is a perfect stranger? Strange infatuation! We do not threaten the young boy that in the beautiful coolness of the summer evening he shall bound over the greenward, now plucking the wild flowers from his path, and anon listening with upturned eyes and greedy ears to the rich melody of the nightingale. The walk, the ride, the sail—the view from the lofty hill, the stroll through the green lane, or the gaze from the cliffs that overhang the ocean expanse—these are not threatened, these are not forced upon the young body; how then is it that we are so much less cognizant of the nature and of the rights of the young mind? The answer is easily found;—what in our ancestors was ignorance, is in us habit. What is usual we indolently confound with what is right; we find a system established in all its parts, and without thinking at all necessary to inquire into its adaptation either partly or as a whole, we implicitly adopt it, and rigidly act upon it.

Our ancestors made children learn in tears and with difficulty, not unmingled with loathing; is that any reason why we should do so? Our ancestors, not so many centuries ago, had rushes strewed upon their floors, and had wooden shutters, which either excluded the beauty-creating light, or admitted light, cold, and rain altogether; do we, therefore, turn obstinately away from the luxuries of carpets and plate glass?

Surely not; and as surely it is time that we who have the printing machine, and the marvellous powers of steam at our command, to increase and diversify our physical enjoyments, should learn to be ashamed of allowing the sublimely important duty of education to be imperfectly performed.

Candour calls upon us to admit that in modern education, all the evils of the old system are not perpetuated in reality. Probably England might be searched in vain for a modern Busby or Bowyer, delighting in the shrieks of young children, and thinking no mental exercise well performed save when accompanied by the agony of the body. The brutality of corporal punishment, degrading to any sufferer, and doubly unjust to those who are inferior in mental aptitude, as in bodily strength, to their fellow-students, is now, we are happy to believe, unknown in private schools; and most assuredly it shall be no fault of ours if it be not, ere long, abolished in public schools also. But, though this tyranny be abolished as to actual usage, it still remains *in terrorem*. The stern, harsh, peremptory tone—the magisterial hauteur, and distance of demeanour—still remain to cause the pupil to look upon the teacher in awe, and not in that glad and confident, though respectful love with which he meets his father. This is a grand and a grievous error. It affects both pupil and teacher; nay, we doubt if the latter be not more extensively wronged by it than the former, for rarely to men of cultivated intellects, few things in our toilsome world can be more delightful than the confidence and the love of those pure young creatures who depend upon them for mental, as upon their parents for bodily support. We shall by and by see that Pestalozzi long ago warned mankind against this error; we shall see that that great and good man long ago pointed out the real and proper relation between teacher and pupil, and showed how the one might teach without irksomeness, and the other learn without suffering or terror, without threat and without infliction. Enough for the present of this one error. A second capital error is our strong and strange propensity to cultivate the memory at the expense of the judgment; to teach the pupil to remember, but not to discern; to make him parrot-like in faithful and mechanical repetition of words, but blind as a mole to things. We are perfectly well aware that there are staunch and strenuous advocates for these antique barbarisms—men who are in all cases the very creatures of precedent and routine, and who are ever ready to repeat with grave and perfectly sincere earnestness, "*Post hoc, ergo, propter hoc*." Such persons we know, too, will triumphantly remind us that, under this system, several of the greatest of the literary immortals of England have been educated; and they will from that fact triumphantly infer that the system under which such men have been educated, can be no other than a good one. We cheerfully admit the fact; we most stoutly and positively deny the influence. If great men have been thus absurdly reared, how much greater men might we not have had if the intellects of those mental magnets had been more rationally and philosophically dealt with in their youth? And among these men of whom England is so justly proud, do we not find Milton and Locke protesting against the system, and, showing, in detail, how the young mind may be at once more fairly and more efficiently dealt with? Assuredly! And still more in detail, with still more of adaptation to the circumstances of the majority of schools, has Pestalozzi taught us that precious lesson, as we shall now proceed to show.

Independent of the indubitable tendency of our system of fear and emulation to have the doubly ill effect of utterly crushing all timid and weak spirits, and of implanting in the breasts of but too large a majority of them an envious,

ungenerous, and almost malignant feeling; in addition to this sufficiently terrible tendency of such a system, it has the still further bad quality of being absolutely inefficient even for the purpose for which it is avowedly designed. Perception of things, as well as retention of words, was intended by the Creator to exercise the human mind; and the laws of the Creator, those laws which he has fixed as second causes for the preservation and governance of his beautiful creation, are not to be contravened with impunity.

In a foregoing part of this article we have not hesitated to admit, that both under our existing system of education, and under its still more barbarous and unwise predecessor, many very great men have been reared; but we again beg to impress upon our readers that such men have become the ornaments and the benefactors of both their contemporaries and their posterity, not because of such systems, but in despite of them. Even those gigantic minds which, soaring above all petty difficulties, and laughing to scorn all petty bonds and restraints, have made their way to the empyrean of poetry or of science, of philosophy or statesmanship—even those giant minds would have winged a loftier and a bolder flight, had their earliest training been a good one.

We confess that for the exertions of Pestalozzi we entertain an enthusiastic admiration. Not only was he utterly averse to the mingled tyranny and gratuitous folly of the system of fear and emulation, but he was the strenuous and the untiring advocate of beginning at the right end. This great, good, and wise man would have the sports of the glad child, his walks in the fields, the various articles of furniture

and clothes that surround him, in short, all tangible and visible things, and every occasion of his looking upon nature, to furnish him with his lessons of instruction. And it was not until after the young mind was well stored with this diversified natural philosophy, and well skilled in the observant and distinctive exercise thus afforded, that Pestalozzi would allow mere abstract ideas, and the words which are their symbols, to burthen his pupil's mind.

This method of teaching must become universal in this country, and for this simple reason—it is the only method that is thoroughly in accordance with nature; and we are much too far advanced in real philosophy, the philosophy of shrewd, practical common sense, to continue to follow systems which are opposed to nature. Both tutors and parents are far too anxious to see the real, as well as the facile and pleasurable advance of children in all useful and elegant acquirement, to refuse to remove those obstacles to it which have their origin only in the folly of our system of teaching. Teaching! we can scarcely even call it by that name; it is more deserving to be called telling to learn; and telling to learn, too, only words, to which, ignorant of things, and still more ignorant of abstract ideas, the young creature—though in pain and in tears, he may contrive to learn them by heart—most assuredly can attach no vivid and living meaning.

Yes! let us hope that ere long the humane Pestalozzi's maxims will rule in all our schools; let us hope that in all our schools his rational system will really cause the pupils to be taught, and not merely told to learn—made masters of much wisdom, and not merely of many words.

## CHINA.

CHINA PROPER is denominated "the centre of the world." It lies in latitude  $18^{\circ} 37'$ — $41^{\circ} 35'$  north; and, including its tributary states and dependencies, consists of about 5,250,000 square miles, with 242,000,000 inhabitants, or a fraction over forty persons to each square mile, being the most densely populated region on the earth. The whole empire is divided into fifteen provinces, besides *Fong-t'hyen*, or Chinese Tartary and Thibet. The form of government is strictly patriarchal; the Great Emperor being considered as the head of an immense family. He is sole master of life and death, arbiter of the laws themselves, and the only source of all power and emolument. In the supreme direction of public affairs he is assisted by a sort of cabinet council, called "the Inner Court," the members of which are the *Ta-hyo-si*, or ministers of state. The supreme tribunals consist of—first, *Li-pu*, board of clerks and dignities; second, *Hu-pu*, board of revenue; third, *Li-pu*, board of forms and ceremonies; fourth, *Hing-pu*, board of penal law; fifth, *Kong-pu*, board of public works; and sixth, *Ping-pu*, military board.

In reference to their own history, the Chinese have advanced the most extravagant claims concerning the antiquity of their nation, which they pretend to trace back to a period far anterior to the Scripture date of the deluge, and even of the creation; but it has been conjectured from the coincidence between several parts of their tenets and the mythology of the ancient Egyptians, that they are descended from a colony of that people. So careful have the Chinese ever been of their historical annals, that they have made an immense collection of records, known as the Twenty-one Historians, one of whom was Confucius, B.C. 550, consisting of 500 volumes, in which it is stated that the first emperor was *Fo-see*, who commenced the title and authority of a

sovereign B.C. 2953. These works not only enter into a minute and circumstantial account of the actions of the various emperors, but contain marginal notes, reciting the wise sayings of each monarch belonging to the four imperial dynasties that existed before Christ. These enumerate 195 sovereigns.

In the reign of the emperor *Si-hoang-tee*, about 214 years before the Christian era, that stupendous work of masonry, the great wall of China, was completed. It separates the country from Northern Tartary, for protection from the incursions of whose marauding tribes the immense structure was undertaken. It is said that every third man throughout the empire was summoned to assist in the building, and that in those places which were too steep to admit of horses or carriages being used, the workmen stood so close for many miles as to be able to hand the materials from one to another. The work is carried across rivers, valleys, marshes, and even the tops of the highest mountains, without a single interruption in its course, except by a ridge of inaccessible mountains near the city of Suen, to which it is closely united on each side. Its length has been estimated at 1500 miles. The top is paved with flat stones, and so broad that in many places six horsemen can easily ride abreast upon it. It has been farther calculated, that all the dwelling-houses of Great Britain, estimating them to the number of 1,800,000, would not be equivalent to the solid contents of this immense building.

The birth of our Saviour took place during the reign of *Ping-tree*, the twelfth emperor of the *Han*, or fifth dynasty. The most celebrated prince of this line was *Foo-see*, (A.C. 140.) who was remarkable for his love of ceremony, and also for his superstition, being much addicted to a belief in the *Tao-see*, or immortals, who pretended to prepare a liquor which rendered man exempt from death. One of the grandest







happened one day to be in this emperor's presence when the mysterious beverage was brought to him, and suddenly seizing the cup, swallowed its contents. The monarch, enraged at such presumption, gave instant orders that he should be put to death. "Your command is of no avail," said the courtier, without emotion. "If this liquor has rendered me immortal, you have no power to deprive me of life; and if it has still rendered me subject to death, you rather owe me a recompense for having exposed the imposture." This answer saved the life of the minister, but did not cure the monarch of his credulity.

The next emperor of any note was *Tay-tsung*, the second prince of the thirteenth imperial dynasty, (A.D. 626.) He was renowned for his great love of learning, and is said to have instituted an academy in his own palace, at which 8000 scholars were instructed in all kinds of literature. So great was his liberality, that when certain Christians entered China, they were not only permitted to preach, but presented with a piece of ground, whereon to build a place of worship. The succeeding reign formed a sad contrast. *Kao-tsung*, son and successor of the former sovereign, having allowed a concubine, named *Voo-shee*, to gain a complete ascendancy over him, she proved a monster of ambition and cruelty, poisoning the empress, and sacrificing many of the royal family; and to raise her youngest and favourite son to the throne, absolutely put his two elder brothers to death.

In the year 1260, the Tartars having gained a series of complete victories over the Chinese, set one of their own nation on the throne, who began the twentieth or Mogul dynasty: this was *Shoo-tee*, who had sufficient wisdom to conform in every particular to the ancient government and laws of his new empire. He even permitted all persons to remain in the respective state employments they had held previous to his conquest; and to this day, the reign of his family is styled "the wise government." He was the author of the statute which appoints that there should be but one calendar throughout the empire, to be compiled at court, and published every year; and was the first sovereign who removed the royal residence to Peking. The dynasty, of which he was founder, however, ended with *Shun-tee*, A.D. 1333. A Chinese, named *Shu*, having raised a successful insurrection, finally ascended the throne, by the name of *Tay-tsoo*. This sovereign was universally esteemed, being celebrated as one of great wisdom and piety; but his reign was disturbed by several contests with the Northern Tartars.

About the year 1617, the Chinese mandarins had conducted themselves with unjustifiable insolence towards the Tartar merchants residing in *Leao-tong*, and proceeded so far in their aggressions as to put a Tartar king to death, after having treacherously got possession of his person. *Trin-ming*, son of the murdered prince, entered the Chinese territories at the head of a powerful army, to avenge the death of his parent, to whose manes he vowed to sacrifice 200,000 Chinese; and after a warfare of more than two years, succeeded in gaining possession of Peking, and commanded all the inhabitants, under pain of death, to shave their heads after the Tartar fashion; on which occasion it is stated that several thousands of Chinese chose rather to lose their heads than their hair. After twenty years of rebellion and internal bloodshed, China was finally subjugated by the Tartars.

Another able prince appeared on the throne of China about 1640, in the person of *Shoo-tsung*, who so far patronised the Jesuit missionaries, that their chief, Adam Schaal, was honoured with the title of *Ma-fa*, or "My father," and the office of president of the tribunal of mathematics, and

intrusted with the reformation of the calendar, an office held by Mahomedans for nearly 800 years.

In the reign of *Kang-hee*, the boundaries between Russia and China were amicably defined by the assistance of two missionaries, Gerbillon and Pereira; and in 1707 these learned fathers were employed to make a map and survey of the empire. In 1722, *Kang-hee*, after having established his empire in profound peace, and done more for its improvement than any emperor who had ever filled the throne, died in the sixty-ninth year of his age, and the sixtieth of his reign. Not long after the accession of *Kien-long*, a formidable insurrection of the Mahomedan tribes was raised, which ended in the entire overthrow of the rebels. An order from the emperor commanded the extermination of the whole nation, except those under the age of fifteen; and a tract of country, above 100 leagues square, containing 1000 towns and villages, was converted into an empty desert.

In the year 1788, while the emperor, though at the age of seventy-eight, was engaged in hunting in the deserts of Tartary, a sudden inundation descended from the mountains, flooding the whole adjacent country, and it was with difficulty that *Kien-long* gained a small elevation, where he was obliged to pass the day without food, till a slender bridge was thrown across the hollow, by which he was saved, though many of his attendants were swept away by the torrents.

In 1793 Lord Macartney was sent with a splendid embassy from the king of Great Britain to the emperor of China, with a view to secure more extensive privileges for the merchants of England. The mission was received with every mark of respect by the Chinese government, but completely failed in its object.

In 1796, *Kein-long*, according to a resolution he had long entertained, abdicated in favour of his son, after a reign of sixty years, and died in 1799, at the age of eighty-nine, with the character of an enlightened, humane, pacific, and prudent prince. In 1805, Sir George Staunton, with Mr. Pearson, surgeon to the Chinese factory, succeeded in introducing vaccination; and, in this instance, so far overcame Chinese prejudice against European customs, that a general inoculation for the cow-pox took place in Canton, and a large subscription was raised by the natives for establishing an institution in that city, from which the necessary matter might be obtained, and disseminated into every province in the empire.

In the month of October, 1806, a serious misunderstanding was occasioned between the British factory at Canton, and the Chinese government; which originated in a scuffle with a native and a British seaman, on board of one of our ships, in which the former received a blow from a hand-spike, which occasioned his death. The offender not having been given up, all British subjects were ordered to quit Canton without delay; but Admiral Drury, and other English commanders, at length succeeded in amicably adjusting this matter, by expostulation, and large presents to the relations of the deceased. During this dispute, however, a Portuguese priest named Rodrigo, who acted as interpreter to the admiral, succeeded in making his way, under the disguise of a Tartar, to Peking, and, after residing a considerable time in that capital without being discovered, returned in safety to Macao. This clandestine visit afterwards becoming known at Canton, the authorities expressed the strongest indignation, and Father Rodrigo, having been treacherously enticed beyond the Portuguese boundaries, was carried prisoner to Canton, where the inhabitants evinced an unequivocal determination to make him atone for his deception and insult with his life. The servants of the

Portuguese and British governments, however, having assumed a warlike attitude, the restoration of the priest being formally demanded, he was eventually delivered up to his friends, after a miraculous escape from the bow-string.

The frequent disputes which arose between the English merchants and the Chinese, rendered it necessary that our own government should take some steps to conciliate and settle the differences of both parties; and on July 16, 1834, Lord Napier arrived in the Macao roads, empowered by a royal commission to introduce a new system of intercourse between the subjects of Great Britain and those of the "Celestial Empire." His lordship, impatient at the delay occasioned by the frivolous and unnecessary ceremonies prescribed to him for his entry into Canton, by Loo, its governor, entered the city without ceremony of any sort; the consequence was, a series of petty disputes, which ended in the precise result to prevent which Lord Napier had taken his voyage;—the trade was stopped.

His lordship threatened to anchor before Canton with ships of war; but deeming it necessary to moderate the peremptory tone he at first assumed, became involved in another series of long discussions with the subordinate authorities of Canton; and he was at length compelled to re-embark for Macao. This was looked upon by the Chinese as a sort of triumph, which they exulted in by every species of annoyance it was possible to devise. The vessel in which Lord Napier journeyed was surrounded by Chinese junks, with mandarins and musicians on board, who kept up a perpetual din, with gross and other discordant instruments. These circumstances did not fail to augment the bad state of health his lordship had experienced during his visit, and on the 27th of September he fell a victim to an alarming fever. On the 21st of October Lord Napier breathed his last at Macao. Having expelled the *Barbarian Eye* (which figurative term they applied to his lordship to describe his office), the Chinese, with great affectation of magnanimity, re-opened the trade, which at the present time is flourishing prosperously enough.

The chief attributes of the general character of the Chinese are cheerfulness and content; they seldom complain, and rarely quarrel; but an affectation of gravity, an excess of politeness, and apparent openness, are combined with pride, meanness, frivolity, and duplicity. Drunkenness is almost unknown, and filial piety is the basis of all their laws, and the ostensible principle of their constitution. The state of the female sex is extremely degraded in China. Among the lower orders, the hardest of work is performed by them, and the wife drags the plough, while the husband sows the seed. It would be an unpardonable offence for one of the higher class of Chinese women to appear in public, unless hid behind the curtains of a chair, or tilted wheelbarrow. Matrimony is made a completely pecuniary arrangement. The bridegroom is always the buyer who has bid the highest. Prostrations of the man and bride before the parents of each, eating together, and the exchange of cups, constitute the whole marriage ceremony. A month afterwards the bride's parents come to see her; but women of good character go out little, being entirely devoted to nursing and house keeping. The most remarkable custom respecting the women of China, is the unnatural one of compressing the feet into a compass sufficiently small to be forced into a shoe of four inches in length, and one and a half in breadth.

The Chinese rise at a very early hour, and their streets are completely crowded at day-break. They retire to rest at sunset.

The people of this nation are passionately fond of gaming,

and are seldom without a pack of cards or a pair of dice in their pockets. On the fifteenth day of the first month, the feast of lanterns (*sai-teng*) commences. It is a season of great festivity, which lasts for several days, when nothing but shows, fire-works, and other entertainments are thought of; and every one strives to outdo his neighbour in the number and brilliancy of the paper luminaries that adorn his house.

The staple commodity of the Chinese trade is tea, and the amount of exports in this article alone, from its different trading out-ports, is enormous.\* Sugar, cinnamon, porcelain, alum, borax, musk, gold, quicksilver, and nankeens of various sorts, they also supply in large quantities to foreign nations.

The elements of the Chinese language are of a hieroglyphic or symbolic nature, and consist of 214 "mother characters," or letters, or written signs contained in a variety of forms, which offer some imitation of natural objects. All words are of one syllable; and although these are occasionally joined so as to make a compound, yet each syllable so united forms a word complete in itself.

In painting, the people of China display the most extraordinary powers of imitating, in most minute detail, the component parts of the objects illustrated: hence their pictures are devoid of general effect, not only from this cause, but on account of their ignorance of perspective. They will draw the exact number of petals, thorns, spots, &c. of a flower, and count with the utmost exactness the scales of a fish.

Music was, in the former ages, considered by the Chinese almost as an appendage to the state. No public ceremony was then performed without its aid, and the office of prime musician was one of the most important in the state. Their instruments consist of drums, bells, lyres strung with silk, besides five other kinds. Their vocal music is soft and pleasing, but the sounds are often forced through the nose and throat in a very singular and indescribable manner.

The invention of the art of printing is ascribed to the Chinese at a period of five hundred years before it was known in Europe. It was originally practised by means of wooden blocks, upon which the subject-matter was engraved, and impressions taken therefrom. Movable types were afterwards used. Gunpowder also originated in China; but although their fireworks are very splendid, they have not been improved upon for several hundred years.

#### VALUE OF STUDIOUS HABITS.

WHEN the wisest of men declared that "all is vanity and vexation of spirit," he referred only to merely worldly pleasures. Ambition, luxury, command, waste, and the wine cup; all that is merely worldly, or merely sensual, must of necessity become tiresome and wearisome. Men who in their youth have been the most notorious for their irregular habits of evil indulgence, have not seldom in their more mature years become altogether as remarkable for their sobriety of both demeanour and conduct. The "vanity" of ill-pursuits has wearied such men, and has aided in enforcing the principles of sound morality; and no stronger proof can be given of the folly as well as criminality of such pursuits.

\* The Parliamentary returns inform us, that, in 1831, 31,648,922 pounds of tea were imported into this country; the stock on hand at the end of 1830, amounted to 30,046,935 pounds, and that which remained at the close of 1831, was 29,997,055 pounds; consequently, during the latter year, no less than 31,698,802 pounds of tea were consumed in Great Britain alone.

than is afforded by the fact, that no one so entirely and heartily censures them, as those who have formerly been unwise and unhappy enough to be their votaries.

How essential it is that our habits be well formed, we have often taken occasion to remark; and here is a new proof of the fact. For though a very strong mind may by chance extricate itself from the guilt of evil company and evil practices, no mind which has long been accustomed to them, will be able to fall back upon itself for occupation or amusement. The hour at which the evil haunt was wont to be visited, and at which the evil companions were wont to be met with, how is that now to be spent? Of labour, of whatsoever kind, man must at times grow weary; and woe to him who, at such times, has no choice, save between utter idleness and evil association!

A singular instance of the power of habit upon the mind was related in connexion with an unfortunate event which occurred in the metropolis some few years since,—we allude to the falling of the Brunswick Theatre. Among the unfortunate performers who were buried in the ruins was one who, to many other follies by which he had been marked, added that of making a constant practice of going at a certain hour to the public house, there to indulge, as it is called, in filthy stupefaction of tobacco and strong liquors. Will it be believed, that in the total darkness and dismay of his situation, with tons upon tons of ruins above his head, and with but the accident of a projecting beam, which might at any instant give way, to prevent that death to him, which had already befallen so many of his companions, who lay around, though invisible to him,—will it be believed that under such circumstances, and with scarcely the shadow of a chance of escaping from death, either by being crushed or starved, this unfortunate man even now could tell by his feelings that it was the hour at which he used to go to the public house? Incredible as the fact may seem, it is a fact, and we have given it not indeed literally, but substantially, from his own letter published in the "Times" newspaper. Such is the power of habit, of the custom of doing certain things at certain intervals, that his miserable condition, and the but too probable prospect of the horrible death by starvation, could not prevent him from thinking of the miserable sensuality to which he had allowed himself to become wedded; a memorable warning against the first fault, which is the foundation-stone of a bad habit.

Powerful as bad habit is, good habit is still more so. The unfortunate man of whom we have spoken above, was saved from the terrible fate to which many of his unfortunate companions were the victims; and rooted, and seemingly inveterate as had been love of the pot-house, the same letter which we have quoted from, announced his intention not only of abandoning his sensual indulgences, but also to quit the stage itself for some employment presenting less hazard to the morality of the individual, and bestowing greater benefit upon society at large. Nor is he by any means a singular instance of a person learning to look with loathing and contempt upon vices once cherished and followed with the utmost fervour of devotion.

But good habits are as permanent as they are delightful. The common expression, "book-worm," is not half so much a sarcasm as they who use it seem to think it; it is by no means so pitiable a case as the butterfly denizens of the world, who have no business but the busy idleness which they call pleasure, may imagine, to be so absorbed in study as to take little or no heed of the ten thousand nothingnesses which seem so all-important in the eyes of the idle and the vain. The real student approaches more nearly to actual happiness than any other person. His mind is too much and too

well employed to allow of his being fretted and worn by any of those petty cares which mere men of the world take so much unnecessary pains to create for themselves. Poverty and disease for him lose the greater part of their evil; with every new year he finds new delight, new absorption in his beloved studies. Poverty cannot crush him, age itself cannot depress him; while it pleases God to leave him his reason and his sight, he is never without pure and precious enjoyments. What a contrast between the old age of the man of study, and that of the man of dissipation!

## HAWKING,

EXCEPT from an occasional newspaper report of the proceedings of the hawks, kept by the Duke of St. Albans, in his character of hereditary Grand Falconer of England, we of the present day have no more notion of the sport called hawking, than we have of the barbarous quail-fighting of Japan. And yet this now obsolete, and scarcely heard-of sport was once the pastime, *par excellence*, of the noble, the fair, and the wealthy. No great establishment was without its falconer; a personage, too, if well skilled in his profession, quite as saucy in his meuse, as any stud-groom of modern times can possibly be in his stables;—and that is saying a bold word. Such an office being so important in a private establishment, the Grand Falconer of England, it will easily be imagined, was a person of great power and influence, which will account for its being made hereditary in the family of the nobleman alluded to above.

On the continent, hawking was a favourite amusement much earlier than in England; but, according to a passage in "Warton's History of Poetry," it was introduced even into this country as early as the eighth century. From the passage in question, we gather that an Englishman who had obtained a French bishopric, sent to Ethelbert, king of Kent, a hawk and two falcons, and that the present was so much admired, that the king of Mercia requested the prelate to send him two falcons trained to killing herons.

When once fairly introduced, the sport became rapidly, we may say intensely, fashionable; to be skilled in falconry was deemed as necessary to a gentleman's education, as it now is to be skilled in riding. Hawking was usually performed on horseback; the flights of the gallant birds, being, of course, best so followed. But it was far from uncommon to pursue the sport on foot, the sportsman carrying a "leaping-pole," to aid him in crossing ditches and narrow streamlets. For we find in Hall, that Henry VIII. while thus hawking in the county of Herts, broke his pole in attempting to leap a ditch, and would infallibly have been drowned but for the courage and fidelity of a footman, who extricated him from his unpleasant and perilous situation. What reward was bestowed upon this footman, history records not; and yet what an achievement was his! What a marvellous change in the aspect of the whole civilized world was made in the course of the life thus imminently periled, and thus, as if by mere accident, prolonged!

In the sixteenth century the passion for this sport had arrived at a pitch perfectly ridiculous, as witness the following passage from "The Shyppe of Fooles:"—

"Into the church then comes another sotte,  
Withouten devotion, jetting up and down,  
Or to be seene, and shewe his garded cote;  
Another on his flete a sparhawke or faucine,  
Or else a cokoo wasting so his shone  
Before the sutter he to end fro doth wander  
With even as great devotion as a gander."

It was not, it thus seems, sufficient that a lady or gentleman should scarcely ever ride on horseback without carrying "hawk on fist"—the hawk being prevented from absenting himself without leave by jesses or bandages of silk or leather, but that the dandies of that time must carry their "hawks on fist" even to places of worship! Certainly such a ridiculous, as well as indecent practice, richly merited the vigorous lashing of the satirist, as they who were guilty of it right well deserved the contemptuous epithet—"soffes."

The legs of the hawk were usually adorned with silver bells, fastened on by straps of leather, called bewits. In one of the old dramas of Heywood, these bells are thus spoken of:—

"Her\* bells, Sir Francis, had not both one waight,  
Nor was one semi-tone above the other;  
Methinks thee Milane bells do sound too full,  
And spoile the mounting of your hawkes."

#### EXPLANATION OF THE PRINCIPAL TERMS MADE USE OF IN ASTRONOMY.

(Continued from p. 320.)

**Ophiuchus**, or **Serpentarius**, a northern constellation, comprising sixty-seven stars.

**Opposition**, an aspect of the stars or planets when they are one hundred and eighty degrees distant from each other, marked in the Ephemeris 8.

**Orbis Magnus**, the orbit of the earth, which it describes in its annual revolution round the sun.

**Orbit** of a planet, the curve, or path, which a planet describes in its revolution round the sun.

**Orion**, a southern constellation, containing ninety-three stars.

**Pallas**, one of the lately discovered planets, and the seventh in order from the sun.

**Parallax**, the difference between the places of any celestial object, as seen from the surface of the earth and from its centre.

**Parallax** of the earth's annual orbit is the angle at any planet which is subtended by the distance between the sun and earth; or it is that change of place in the planets which arises from their being seen from different points of space as the earth moves round the sun.

**Parallel Sphere** is that position of the globe in which the equator is directly parallel to the horizon.

**Parallels** of latitude are small circles of the sphere drawn parallel to the equator.

**Pavo**, the peacock, a southern constellation, consisting of fourteen stars.

**Pegasus**, a constellation in the northern hemisphere, composed of fourteen stars.

**Pendulum**, a body that swings to and fro about a fixed point, and which, on account of its equal vibrations when performed in small arcs, is made use of in measuring time.

**Penumbra**, the faint shadow which always accompanies an eclipse, and produces a partial obscurity of the body when seen from that part of the earth on which it falls.

**Persicci**, those inhabitants of the earth who live under the same parallels of latitude, but on opposite sides of the meridian.

**Perigeon**, that point of a planet's orbit in which it is at its least distance from the earth.

**Perihelion**, that point of a planet's orbit in which it is at its least distance from the sun.

**Period**, a certain length of time after which eclipses and other celestial phenomena return in the same manner as before.

**Periphery**, the circumference of a circle, ellipse, or any other regular figure.

**Persicci**, the inhabitants of the frozen zones: they are so called on account of their shadows going round them for six months, or falling towards opposite points of the compass.

**Perseus**, a northern constellation, composed of sixty-seven stars.

**Phases**, different appearances of the moon and planets, according as a greater or smaller part of their illuminated hemisphere are presented to our sight.

**Phœnix**, a southern constellation, comprising thirteen stars.

**Phosphor**, a name given to Venus when she is a morning star.

**Procyon**, a fixed star, of the second magnitude, in the constellation of Canis Minor.

**Pisces**, the Fishes, a zodiacal constellation, consisting of one hundred and ten stars.

**Pisces Volans** (the flying fish), a southern constellation, containing seven stars.

**Plane**, in astronomy, is an imaginary surface, supposed to pass through the centre of the earth, and other planets, and when extended to the heavens, is called the plane of a planet's orbit.

**Planets**, the bodies which in our system regard the sun as the centre of their orbits; they are in number eleven, Mercury, Venus, the Earth, Mars, Vesta, Juno, Ceres, Pallas, Jupiter, Saturn, and Uranus.

**Planetarium**, an instrument made use of for showing the phenomena of the heavenly bodies.

**Pleiades**, seven remarkable stars in the constellation Taurus.

**Polar Circles**, two small circles of the sphere; at a distance of twenty-three degrees and a half from the poles; that circle around the north pole being called the arctic, and that around the south pole the antarctic circle.

**Pole Star**, a star of the second magnitude, in the tail of the Little Bear; so called from its apparent proximity to the north pole of the world.

**Poles of the World**, those two points which are at the extremities of the earth's axis; or when referred to the heavens, the two points that lie directly above them.

**Projectiles**, such bodies as are put into motion by any impelling force, such as a stone thrown from a sling, an arrow propelled from a bow, or a bullet discharged from a gun.

**Primum Mobile**, an immense sphere, which the Ptolemaic system was supposed to turn round the earth, as a centre, every twenty-four hours, and to carry with it the sun, moon, and planets.

**Precession of the Equinoxes**, a slow motion of the two points, where the equator intersects the ecliptic, which are found to retrograde about fifty seconds every year.

**Quadragesima**, the first Sunday in Lent; it is so named on account of it being about the fortieth day before Easter; and for a similar reason the three preceding Sundays are called severally Quinquagesima, Sexagesima, and Septuagesima.

**Quadrant**, the fourth part of a circle, or an instrument made use of for measuring angles, and taking the altitudes of the heavenly bodies.

**Quadratures**, or quarters; those phases of the moon which occur between the opposition and conjunction, and the reverse; one being called the first quarter, and the other the third.

**Quartile**, an aspect of the planets when they are ninety degrees, or the quarter of the zodiac, distant from each other, denoted in the ephemeris by □.

**Quiescent**, the state of a body when at rest, used in opposition to motion.

**Refraction**, that variation which the rays of light experience in passing through mediums of different densities, and which occasions the heavenly bodies, when viewed obliquely through the atmosphere, to appear at a greater height above the horizon than they really are.

**Regulus**, a brilliant fixed star of the first magnitude, situated in the heart of the constellation Leo.

**Reflection**, the return of the rays of light, after approaching near the surface of bodies as to be repelled or driven backwards.

**Repulsion**, that inherent property in bodies, by which, if they are placed beyond the sphere of their attraction of cohesion, they mutually repel one another.

**Retrograde**, an apparent motion of the planets, in some parts of their orbits, when they seem to retrograde, or move contrary to the order of the signs.

**Revolution**, that motion by which the heavenly bodies, after a certain period, return again to the same points of their orbits.



y:  
, or  
cond

**MAP OF DENMARK.**

*With No. 258 of PINNOCK'S Guide to Knowledge.*

## DENMARK.

THE kingdom of Denmark is composed of several islands, besides a portion of the continent of Europe. Of the islands, Zealand, on which stands the capital, is the largest. The soil is sandy, but fertile both in grain and pasturage; and the face of the country agreeably diversified with woods and lakes. The other islands are Funen, separated from Zealand by an arm of the sea, called the Great Belt, and from Jutland by the Little Belt, Laland, Falster, with several smaller ones. Jutland, the head of a low peninsula, is the largest and most fertile part of Denmark; to the south of which lies another considerable province called Holstein.

The first notice we possess respecting the inhabitants of Denmark is derived from the Romans; and according to the Danish chronicles, Schiold, the first king, reigned about sixty years before Christ. He was succeeded by eighteen kings, to the time of Regner, A. D. 750; who, in his attempt to invade England, was imprisoned and put to death.

For 200 years the Danes spread terror on the coast of Britain, and at last conquered the whole kingdom, which was mainly effected by their superior maritime forces, and the skill of their sailors. The reign of Canute the Great, (A. D. 1017,) is distinguished by the institution of a new code of laws, by his fixing his abode in England, and giving all places of trust in both countries to persons of the latter nation. From this period the history of Denmark consists chiefly of various struggles between that country and its neighbours, Sweden and Norway, till in 1391 the three crowns were united in one under Margaret; which union lasted only until 1442, when Sweden was separated, but in 1520 again became subject to her old masters; finally, Gustavus permanently obtained independence for the Swedes from the Danish crown, which happened in 1523; from which time, up to the death of Christian, in 1746, the annals of Denmark are again filled with disputes and warfare with her hereditary enemy, possessing little interest or historical importance.

The reign of Frederick V. was disturbed by a revolt, which was nearly terminated fatally to his own life and that of his consort, but in 1772, the chief conspirators, Struensee and Brandt, were executed, and domestic peace restored. In 1801 Denmark joined the northern confederacy against Britain, and in 1807 was fought the famous battle of Copenhagen, in which England gained a dearly-bought victory, which was succeeded by a series of hostilities between the two nations, and ended in the near annihilation of the commerce of Denmark, which obliged her to unite her arms to those of France; but in 1814 the British minister signed treaties of peace with the plenipotentiary of the king of Denmark. In 1815, Norway was ceded to Sweden in exchange for Pomerania and the Isle of Rugen.

The manufactories of Denmark are neither many nor very important. At the gates of Copenhagen a manufactory for Manchester cloths has been established, which gives support to two hundred persons; besides this, the Danes fabricate hosiery, linens, gloves, and paper. Their commerce is extensive, owing to their fortunate geographical situation. In 1798, as many as 1086 Danish trading ships were in active service, while the number of vessels that entered the port of Copenhagen amounted to 5947. Their naval force is, however, inconsiderable, their warships in 1826 amounting to no more than twenty-one head of sail, and eighty gun boats.

No. 253.

In religion the ministers of the established church are deservedly held in high estimation all over Denmark, and in no reformed church do they possess so much influence with the people. For this they are probably indebted to the practice of confession still retained in their church. In the pulpit, the ministers assume great authority, and freely reprove men of the first quality for their vices. Toleration and liberty of conscience is now recognised all over the country. In the reign of Frederick IV. a society was established at Copenhagen called "College for the Propagation of the Gospel," whose funds are derived from the bounty of the king and other contributions, and extends its labours, with the happiest effects, to Lapland, Greenland, and even so far as Asia.

The great seminary of public education in Denmark is the university of Copenhagen, which was founded in 1479, by Christian I. and has been augmented and amply endowed by his successors. The number of students usually amounts to 700, who come not only from Denmark, but from Norway and Poland. There is another university at Holstein, instructing on the average 200 students at one time.

The language of Denmark is a dialect of the Teutonic, but French and High Dutch are spoken at court; and English is also generally learnt among the higher classes. In their persons the Danes are generally tall and robust, and their hair of a flaxen, yellow, or red colour. The women are described as clumsy in their shape, and not extremely neat in their dress. The food of the lower classes consists chiefly of oat-cakes, rye-bread, fish, and cheese; but the tables of the rich are plentifully supplied with every luxury. Drunkenness and excess are vices to which the Danes are most addicted. The country seats of the opulent are magnificent, and the hospitality of all ranks unbounded. Extravagance of every kind is a very general disposition among them; and the peasantry are poor and dirty, and sadly degenerated from their warlike ancestors.

The musical productions of Denmark are of an inferior character; but in the fine arts, particularly sculpture, it has produced one genius in himself sufficient to found a school of art for his native country—Thorwaldsen, under whose instruction many Danish youths have already advanced towards eminence.

---

#### ON THE DISEASE CALLED "CATARACT," AND AN IMPROVED METHOD OF CURE.

IN most cases of human suffering, we may observe that every man thinks his own case the worst and the most pitiable that can possibly exist or be conceived. Rarely, indeed, does any one relate his tale of suffering, mental or bodily, without hearing, in return, that his auditor is afflicted with a far worse complaint; and a long list of real or alleged grievances is usually bestowed, instead of the outpoured words of soothing sympathy, commiseration, and encouragement. To dilate upon this fact is wholly unnecessary; we doubt if any one has such paucity of acquaintance, or such obtuseness of observation; as to need any thing beyond this mere allusion to enable him instantaneously to call to mind numerous instances of the sort.

We have mentioned this egotistical propensity to monopolize "the greatest possible grief," less for the sake



observing upon it as a distinct subject, than for the sake of making use of one striking exception to the general rule.

The sufferer by rheumatism is frequently enough assured by the agonized subject of podagra that rheumatism is nothing, literally nothing of suffering, when put into comparison with gout. He who complains of tooth-ache is pretty sure to have to listen to a long and circumstantial account of the tremendous and maddening pangs which his friend has to endure at the merciless bidding of the ear-ache. To be too stout is often denied a superiority, in the matter of unpleasantness, over the opposite extreme of being a sort of ambulatory *anatomie vivante*. Hunger itself, which, when endured in extremity, is probably as real and painful a disease as is to be met with in the whole range of Reece and Buchan, has been quite seriously pronounced to be a less painful and less pitiable annoyance than want of appetite, and that feeling so common to the stout *bon vivant*—

“ ——— the fulness of satiety ; ”

for it is related of a late public character, that as he was returning on foot from a splendid banquet, in the hope that ten minutes of pedestrianism would in some measure cure the evils to which flesh is heir, after hours of hard feeding and copious libations, he was stopped by a miserable mendicant, who earnestly importuned him for aid, positively and emphatically assuring him that he was on the very verge of actual death from downright and very hunger. Touched with compassion at the earnestness with which the mendicant spoke, our fat friend pulled some silver from his pocket; but even in the act of affording relief he could not help manifesting his notion of the superiority of hunger to exceeding fullness; for, as he bestowed his liberal aid, he exclaimed in a stentorian and half-indignant tone—“ Hungry, you dog! I'd give a thousand pounds for your appetite!”

But though some of the most painful of our sufferings go thus marvellously unappreciated, through the general prevalence of the egotism of suffering, there is one of the many miseries of poor human nature to which created man never yet refused sympathy. Who dares to put his petty suffering into competition with the tremendous affliction of those who are blind! Why the very word has a kindred with the utterness of desolation; and he must be a stout-hearted man indeed,—numerous as are begging impostors, and evident as is the impolicy and mischief to the public of giving alms to beggars in the street;—evident as all this is, he must be, indeed, a stout-hearted person who can look upon the rolling of the upturned and ghastly balls, which are never again to be sentient of the glad and beauty creating light, and then listen unmoved to the terrible words, “Pity the poor blind!”

We have been led into these remarks by receiving an extremely clever and powerfully written work on a new method of extirpating one of the most frequent as well as the most insidious of all the varied and terrible forms of blindness. We have for some time heard among our acquaintance of the great skill and talents of Mr. Stevenson; and now that our receipt of his book gives us the opportunity of directing public attention to his merits, we should conceive our omission of such direction to be not only an injustice, as regards Mr. Stevenson, but also an absolutely heinous crime and cruelty as regards the public.

The increasing frequency of this disease of the eye among all ranks, and at every stage, the blindness it occasions, and the relief that can be often afforded by surgical expedients, render it a subject of universal and engrossing interest; but as there are different modes of accomplishing its

removal, it is of the highest importance that those who are unhappily afflicted with it should have some data whence they may be enabled to form a fair judgment of the relative merits of the several processes. So grievous is the loss of sight, and its restoration as speedily as possible of such vast consequence to the respective sufferers, as well as to the community of which they are members, that we shall offer no apology for laying before our readers information calculated to effect so desirable a consummation.

Addressing ourselves to popular apprehension, and applying the above remarks to cataract, we would observe, that its treatment may be viewed under two aspects—the ancient and still too commonly espoused practice, and the modern system pursued by Mr. Stevenson, from whose familiar work on the subject the following particulars have been chiefly extracted. The short, marked, and clear distinction between the plans alluded to consists in the former allowing its victims to linger in dark misery for years, until the cataract becomes ripe, when the operator, after subjecting the patient to a distressing and long preparatory course, steps in and contends with the disease in its inveterate and direct shape, removing it, if practicable at all, by the difficult and very uncertain operation of couching, or extraction—the issue of which is too often rendered abortive by immediate or consecutive symptoms, attended not unfrequently with excruciating and enduring sufferings, causing permanent defect, or the irretrievable subversion of the function of vision, or its future extinction, by the reappearance of a second cataract!

In contrast with the above is the system introduced by Mr. Stevenson, witnessed and sanctioned by numerous medical and other scientific persons of the highest eminence, and carried into extensive, and almost invariably successful operation in his public and private practice, which, unlike the limited character of the former, is applicable to every variety of cataract, at any period of life, and without the necessity of a rigid preliminary discipline. Instead of permitting the disease to go on from bad to worse, until it has extinguished the last remains of sight, and assumed, as it sometimes does, a complicated and untractable form, Mr. Stevenson attacks it in its earliest, simple, and unresisting state,—nipping it in the bud, never to return,—thereby restoring sight to the greatest attainable perfection, with the least conceivable pain or inconvenience to the patient, and with the entire saving of all that anxiety and suspense so frequently experienced under any other mode of treatment.

Facts, arguments, and cases, illustrative and confirmatory of the above statements, may be seen in the treatise already referred to; but the following letter from page 126 of that work, addressed to the author, by the highly respectable husband of the patient to whom reference is permitted, affords such satisfactory account of the peculiarity and efficacy of Mr. Stevenson's practice, and must prove so encouraging to persons similarly afflicted, that we cannot resist the temptation to transcribe the greater part of it in this place.

“ March 5, 1836.

“ DEAR SIR,—If it be difficult, on many occasions, to express, in suitable terms, a feeling of gratitude for a material benefit, it will be conceived, that when the invaluable blessing of sight has been restored, it is almost impossible adequately to acknowledge so important a service; yet, however imperfect the attempt, I am most anxious to make it, in justice to yourself, and also that I may give to those who are menaced with the formation of a cataract, not only the hope, but the certain assurance of its removal by your mode

of operation, which is peculiarly distinguished by the delicacy, safety, and skill, with which you perform it.

"I feel no doubt that the perfect success with which you removed, without the least pain, and in the short space of two minutes,\* the cataract from the eye of Mrs.—, may be confidently regarded as the constantly unfailing result of that skill with which, on the principles you have adopted, the operation in your hands may always be performed.

"Your most judicious departure from the usual practice

of waiting till the cataract is, as was formerly supposed it should be, in a fit state for extraction, evidently ensures to the patient the advantage of submitting to a more simple operation at an earlier period of its formation, and saves the party from the greater anxiety attendant on a longer period of suspense, &c.

"Believe me,

"Dear Sir, &c. &c."

"To John Stevenson, Esq.  
Oculist to the King.

## No. X.—SELF-INSTRUCTOR IN ASTRONOMY.

### MARS. ‡



MARS † is the fourth planet in our system, and is 1,460,000 miles distant from the sun. He appears fiery and red; sometimes is seen in a part of the heavens opposite to the sun, when his disc is large and full; at other times he is seen in the same part of the heavens as the sun, and then appears gibbous or horned, and much diminished in size. The great difference of size in the appearance of Mars is accounted for by his being seen in various parts of his orbit, sometimes his distance being five times greater than at others. The diameter of this planet is 4218 miles, (about half that of the earth,) and the period of its annual revolution round the sun is 686 days, twenty-three hours, nearly two of our years. His diurnal revolution is performed in twenty-four hours thirty-nine minutes. He has no perceptible seasons, his axis being nearly perpendicular to his orbit. The illuminous appearance of the north and south poles of this planet is supposed to arise from accumulations of ice.

This planet was called *Artes* by the Egyptians, and answered to the fifth day of the week among the Hindoos, as also to the same day among our Saxon ancestors. Sir William Jones remarks: "It is very singular that the gothic days of the week and those of the Hindoos should be dedicated to the same luminaries; and, what is yet more singular," says he, "they revolve in the same order, yet no man ever imagined that the Indians borrowed so remarkable an arrangement from the Goths and Germans."

It is possible Sir William might have come to a different conclusion if he had traced these people to their origin, when they were distinguished by the name of *Celtæ*, and who, in Asia Minor, were known by the name of *Sacks*. Diodorus Siculus, speaking of them, says, that they were a people who considered that "they had prophets among them;" and Cæsar says, that "they instructed youth in all kinds of learning, such as philosophy, astronomy," &c. whilst it is recorded, that "these prophetic philosophers kept academies, which were resorted to, not only by a great number of their own youth, but also those of other countries," inasmuch that Aristotle says, "Philosophy passed from thence into Greece, and not from Greece thither." They had telescopes, says Diodorus, by which means they could bring distant objects near to them:—poets, says he, "who recited songs on their martial enterprises, couched in eloquent verses,

accompanied with harps and organs, who, though they taught only by word of mouth,"—(so that we have their actions undervalued in after ages by the Romans, whom they surpass, and their history compiled only by their monks,— "were the expounders of religion, and framers of laws, appointing judges to all causes, whether criminal or civil." Of whom could these divine Maguses, distinguished and enlightened people, have had their origin, but from those whom Salmaneser, in the year 687 B.C., placed on the borders of his empire to repel the incursions of his enemies,‡ where they became experienced soldiers, vigilant from necessity, and warlike from practice; who, as they increased in numbers, dispersed in various bodies, the better to maintain their families, and determined to be free? Bodies of them were invited over, by Vortigern, to England, almost all which, and half of Europe, is now composed of them. The Emperor Decius, about the close of the christian persecution, A.D. 251, surrounded a body of these *barbarians*, and thought to take them alive and to put them in chains, as Aurelian afterwards did a noble female, to grace his chariot wheels. They asked for peace, knowing it to be possible that the conquerors of the world might be inclined to pity; but this being refused to them, by consummate tactic and unrivalled bravery they destroyed the emperor himself, and nearly the whole of his ironed legions.

Aurelian, who thought it no indignity to sit in the triumphal car of the Gothic prince, when he dragged Zenobia, after having destroyed the glorious palace of Solomon at Tadmara,§ was glad to contract his frontiers, relinquish the fine province of Dacia to the Goths and Vandals, and make affinity with them,—another body of Saxons being at their gates,—and would even at that time have overturned the mistress of the world. These people had a tradition that their ancestors received instructions of Zamolxis, and checked the valorous arms of Sesostris and Darius, who were "the people of the wave"—the warlike heroes that in defensive, but victorious war, conquered the Romans in the plenitude of their power; and in after times, whose light, dispelling darkness, wakened up the nations, and, penetrating the inquisition, scattered liberty around. Their ancestors taught the compass of the earth, and knew the virtues of the magnet, and the motion of the stars and spheres. Hermes was represented as invested with that triplicity which in great veneration was ascribed to him—the power and fortune of a governor, the knowledge and illumination of a priest, and the learning and universality of a philosopher, who was designated the herald of the skies; and, as it is positively asserted by Somblicus and Plato, in Phæarus, intro-

\* A royal patient, who has recently been couched, sat nearly twenty minutes, according to the public papers, under the operation, after being restricted, in a state of comparative blindness, to a severe preparation for more than twelve months!

† The earth, ⊕, is properly the third planet in our system, but of which a description has already been given: it is therefore omitted here.

‡ The Scripture says that he carried ten tribes away into Assyria, and placed them in Haleb, and in Habor, by the river of Gozan, and in the cities of the Medes.

§ The same with Palmyra, as Gibbon observes.

duced astronomy and all other sciences into Egypt. Abraham and Noah were well acquainted with them, and taught them. Enoch was also highly celebrated for his knowledge of the celestial sciences, whose books were found to be extant in the queen of Sheba's territories, as Vossius observes, and which are several times cited by Tertullian and by Origen. Seth was instructed by Adam, who, according to Suidas, was the parent

of all arts and doctrines. Josephus says, in his eleventh book of the Jewish Antiquities, that Seth, having been instructed in astronomy by Adam, engraved it on a pillar of stone, which he affirms to have been remaining in his days, at a place called Syrias, or Siriath, which Vossius (*lib. i. de Etate Mundi*) supposes to be the land that borders Mount Ephraim, not far from Jericho.

#### No. XIV.—SELF-INSTRUCTOR IN BIOGRAPHY.

##### NAPOLEON BUONAPARTE.

##### *Napoleon Buonaparte.*

NAPOLEON BUONAPARTE, in many respects the most marvellous man of modern times, was born at Ajaccio, in Corsica, on the 15th of August, 1769. His father, Charles Buonaparte, lost the chief part of his fortune by some malpractices of the Jesuits; and the civil dissensions to which Corsica was so long and so terribly subjected at length induced him to seek safety and peace in France.

Napoleon was placed in the military school at Brienne, where he was a school-fellow of Bourienne, who subsequently became his secretary, and whose memoirs of him are undoubtedly the most authentic and impartial extant.

Like many other remarkable characters, Napoleon seems to have been, during his boyhood, of a somewhat reserved and unsocial turn; and from this circumstance some of the

numerous romance writers who have favoured the world with what they facetiously call histories of him, have taken occasion to pretend that he fortified his garden to secure himself against the hatred of his young school-fellows. This marvellous tale is in a very few words explained by Bourienne; who tells us that the only circumstance upon which even the notion of such an occurrence could possibly be founded, occurred in the remarkably severe and snowy winter of 1783-4, when the students of Brienne erected a snow fort, and divided themselves into two parties, of one of which young Buonaparte took the command, for the purpose of respectively attacking and defending it.

When he left Brienne the account given of him by his tutor was that he was exceedingly attentive to mathematics,

tolerably conversant with geography and history, but backward in Latin, for which language, in fact, he seems to have had a rooted and invincible dislike. On going from Brienne to the Military College at Paris, the report which accompanied him described him as being "obstinate, domineering, and imperious." Truly enough in his case may it be said that, as far as those qualities were concerned, "the child was father of the man."

When Buonaparte was sent to complete his studies at the Military College at Paris, he was a little more than fifteen years of age; and even at this early age he began to display his talents for reforming. An uncle of Madame Junot, who invited the young student to dine with him, describes him as being extremely morose and self-opiniated; and relates that this mere youth spoke of memorializing the minister of war to reform the system of military education, and especially upon the point of making the students eat coarse bread, such as was used by the soldiery and peasants, clean their own boots, and their own horses.

When the revolution broke out, Buonaparte was as yet an unknown subaltern, with little hope of employment, and still less of promotion. Bourienne relates that when the vile rabble of Paris was one day showing its disgusting insolence to the unfortunate Louis XVI. at the Tuilleries, Buonaparte said indignantly, "Why do they let that rabble in? Why not sweep a few hundreds of them off with the cannon? Pardieu! the remainder would take themselves off without further persuasion." While as yet only a subaltern, and without any considerable prospect, Buonaparte occasionally resorted to authorship, as an amusement of the too great leisure which, to such an ardent mind as his, must have been little less than an absolute torture. The chief production of

his pen at this time was "*Le Souper de Beaucaire*," a little work filled with the most ultra-republican declamations. Of its violence and want of argument Napoleon himself seems subsequently to have formed an extremely accurate judgment; for he took considerable pains to buy up every copy, that either he or his agents could discover.

The first action which brought Buonaparte into very decided notice, was the siege of Toulon. In that remarkable affair he was only Chef d'Escadron, but the great zeal, courage, and skill he displayed, caused him to be promoted to the rank of brigadier-general.

Soon after he had obtained this important step in rank, he was sent to Genoa, ostensibly, only to aid the French *chargé d'affaires* in conferring with the Genoese authorities, but in reality with secret instructions to examine the fortifications of Genoa, and the surrounding country. Such a mission, entrusted to a young man scarcely twenty-five years of age, promised largely for his future advancement; but so little are seeming and reality connected in human affairs, that this very mission had well nigh involved him in utter and irremediable ruin. At Genoa he acquitted himself of his mission with the dexterity and success which might have been anticipated from his former course; but scarcely had he returned to France, when he was thrown into prison, the avowed ground of suspicion being his journey to Genoa! The insolent ingratitude of the fickle multitude has been but too frequently displayed in all times and in all countries, but this really seems to be about the most impudent pretence upon which injustice was ever committed. Suspended from his well-earned rank, and threatened with a trial before the Committee of Public Safety, Napoleon was at this period in no small danger of perishing upon the scaffold. What a

difference to the whole of Europe would not this act of injustice have occasioned!

Peril and oppression, however, could not either daunt or paralyze Napoleon, and the memoir in which he justified himself to the authorities, was so clear, so manly, so convincing, that they could not possibly deprive him any longer of either his liberty or his rank, without at the same time avowing that their motives were what we firmly believe them to be, personal dislike of the young general, and jealousy of his great talents, and of his already rising reputation.

On regaining his liberty, Buonaparte spent some time at Paris, as a mere private gentleman. The government, conscious of his talents, and perhaps not quite easy while he, unemployed, was in the capital, wished to send him against the royalists of La Vendée as Brigadier-General of infantry. He disliked the notion of being sent upon an expedition so inferior to what he already knew his talents to fit him for; but in declining the offered command, he rested his objection upon the fact of his being a general of artillery, and therefore superior to the rank now offered to him. Mortified at his refusal, the Committee of Public Safety ordered that he should be struck off the list of general officers, and he was thus, at a moment's notice, thrown back into the dulness and inactivity of private life.

For some time he remained thus situated, frequently applying for employment, but never obtaining it; always in

straitened circumstances, and sometimes in absolute distress. His time, however, was to come.

The National Convention having put forth what was called "the Constitution of year 3," in which were many things not at all agreeable to the Sections of Paris, great numbers of the latter were so loud in reproaches, that the Convention thought fit to provide for its defence by force of arms. Barrat was made General-in-Chief of the army of the Interior, and he appointed Buonaparte his second in command.

Of the attack, we need not speak in detail; let it suffice to say that Barrat thus speaks of the service of Buonaparte: "It is to his able and prompt dispositions that we are indebted for the safety of this assembly, around which he had posted the troops with the greatest skill." To this we may add, that his courage was not less conspicuous than his skill; he was at every post by turn, and in the very thickest of the fight; and he had his horse killed beneath him. This day, the 13th Vendeminaire, decided the fate of Buonaparte. His talents and his iron energy had now become fairly manifested, and to suffer him to remain unemployed, was, for the future, not to be dreamed of.

In our next we shall rapidly sketch his brilliant military career, commencing with his accession to the command of the army of Italy, which he joined immediately after his marriage with Josephine Beauharnois.

## SELF-INSTRUCTOR IN BOTANY.—No. II.\*

THE great obstacle to botanical study, in the case of very young persons, is the seemingly formidable array of Latin names and technical terms which present themselves for mastery, and seem to forbid entrance even into the porch of this very beautiful science. But, in truth, the difficulty is far more seeming than real, and a very moderate stock of ingenuity, on the part of the teacher, and of patience, as well as zeal, on the part of the learner, will cause this seemingly formidable difficulty to vanish into "thin air." Calyx and Corolla, Petal and Stamen, to those very young students of botany for whom elementary works are solely intended, convey no idea; and, therefore, though the words are in themselves very short words and very good words, they become, in effect, those very worst of all possible words in the business of teaching, viz. "hard words." The Calyx, however, is neither more nor less than the flower-holder, that portion which immediately envelops the coloured part of the flower; and this coloured part of the flower is what the learned books mean by the word Corolla. Supposing, then, that we are examining a rose. We cut off this coloured part, and it presents us with several rose leaves, as we term them in ordinary language; each of these rose leaves is what is called a Petal, while the word Stamen represents the minute tipped bodies on slender stalks which, in various numbers, according to the kind of flower that is examined, will be seen within the Petal.

We have mentioned these few terms, not because our space will admit of giving a complete glossary of a science which is overloaded with terms—very few of which are of the slightest use to any one but persons very far advanced, not only in this science, but also in the learned languages—but because from this brief specimen our young readers will learn to understand how to set properly about their studies.

\* The reader will, of course, perceive that we allude to the flower leaves, not to the green leaf.

If, for instance, they were to read in this work about the Filamen, we should surely do little for their botanical advancement; but when we have distinctly made them aware that the trisyllable Filament means precisely the same portion of a flower as is indicated by the familiar word Stalk, we, as surely, shall run no risk of being misunderstood when we use the former word. Once explained, the really necessary terms lose all their difficulty; but to be well and thoroughly understood, they must be explained a few at a time, and by a teacher. We speak only of the outset. When once the first step is made, the difficulty is conquered. But how is this first step to be made? Will books alone suffice? They will do much, but not all; they require some assistance, but of such a nature and extent as every one can command. In every neighbourhood, even in that of populous cities, there are scientific gardeners, to whom a student, who has not a botanist of any degree among his private friends, can always apply for information, in the certainty of receiving it in that cheerful and hearty spirit which a congeniality of scientific pursuits never fails to foster and elicit; but, in fact, there are few private circles in which there is not some one botanist, at least so far as the elementary knowledge is concerned. In all directions this beautiful pursuit is daily more and more admired and encouraged; and among the watch makers and weavers of Coventry, the cutlers of Sheffield, and the fustian cutters of Manchester, we have heard that there are some really first-rate botanists. If these painfully industrious artisans can find time and means for their elegant and wise recreation, it is not to be supposed that there can be very great difficulty in any one finding out some one who can tell him the meaning of the few terms absolutely necessary for him to understand at the outset—say, the five we have already mentioned and explained, and the terms, Anther, Pollen, Pistil, Ovary, Style, Stigma, and Scale. But let it be observed that the learner is

not merely to be told the meaning of each of these words, he should have the part of the flower pointed out, as the term for that part is explained. This being once done, what a world of trouble, confusion, perplexity, and, worst of all, half learning, does not the reader escape! What a stock of knowledge, for reference, does not this visible nomenclature—this explained dissection of some half dozen or dozen of flowers—furnish to even the dullest little boy or girl who really desires to learn!

The word Stamen we have already explained; our readers will now see the importance of thoroughly noting the part indicated by that word, when endeavouring to find the Linnæan class to which any given flower belongs. In most flowers the Stamens are so prominent that they can be rapidly counted with the naked eye; when this cannot be done with perfect facility, recourse should at once be had to the pocket microscope, the slightest mistake being, as the reader will presently see, of great consequences, and that not merely as regards the number, but also as regards some other circumstances. Thus, supposing that on examining a flower we find that it has only one Stamen, we at once know that it belongs to Class 1 of Linnæus; with two Stamens, to Class 2; with three Stamens, to Class 3; but with twelve Stamens it belongs to Class 11; with more than twelve Stamens inserted upon the Calyx, it belongs to Class 12; but with more than twelve inserted at the base of the Ovary, it belongs to Class 13.

But supposing the Stamens to be of unequal length? Then the arrangement becomes altogether different; which still further shows the necessity of very carefully examining the Stamens. For instance, a flower which has four Stamens, two of them longer than the other two, belongs to Class 14; a flower of which the Filaments (or little slender stalks) of the Stamens are united in one bundle, belongs to one Class, while if they are united in more than two bundles, it belongs to quite another Class. There are some other circumstances connected with the Stamens, which aid in determining the Linnæan class of the flower; but we have said enough to show the importance of well examining the Stamens; and as the exceptions are few, from the rules given above, we had probably better leave them to be discovered by the young botanist in his future reading and floral dissection.

A class, in botany, cannot be better described than by supposing it to be a school composed of twenty-four forms; these forms, again, being composed of different numbers of boys. Having therefore now done with the classes or schools, we will proceed to speak of the orders, or forms; and our readers will then find no difficulty, we trust, in pursuing their study in more elaborate books than this, but especially in that best of all books, the book of nature.

Attention to the Stamens having taught our readers how to assign a flower to its proper Class, they will now turn their attention to its Pistils, which, with only a few exceptions, and those not necessary for the student of merely elementary botany to concern himself about, regulate the Order to which a flower belongs. A flower having one Pistil belongs to Order 1, and so on to number 12; and in Classes 13, 14, 15, and 16, there is an order for flowers which are Many-pistilled.

Almost any of the elementary works on botany will enable the young reader to enlarge upon the sketch we have just given of the science, so far as Classes and Orders are concerned; we must now say a few words about the subdivisions, Genus, Species, and Variety.

In the same Order there may be many Genera. For instance, the larch, a noble forest tree, is in the same Order as the

cucumber; for dissimilar as are the two in all other respects, they each have the filaments of their Stamens united into a tube. As an Order may comprise many different Genera, having nothing in common save arrangement of Stamens, so a Genus may comprise many Species; and these species may comprise very many varieties.

With respect to varieties of cultivated flowers, they are absolutely innumerable, as for instance the geranium and the rose; and as names are given to these varieties on no other authority than the caprice of the gardener, it is not worth the reader's while to expend any time upon such mere minutiae.

The few directions we have given—and we have purposely made our directions few and brief, well knowing that to be the surest way to make them lucid and impressive—will enable even very young readers to make their walks subservient, not merely to exercise and amusement, but also to instruction.

### WASTE OF TIME.

THE drunkard and the spendthrift, thank Heaven, meet with no countenance or encouragement from the sober and frugal portion of society; they are not merely marked out as persons with whom it is both disagreeable and unsafe to have any business transactions, but they are openly and warmly reproached with being fools as to themselves, tyrants as to those who are unhappy enough to be dependant upon them, and worthless, at the very least, to society at large.

All this is perfectly well; both religion and reason justify, and, indeed, dictate this course towards the man of intemperance, and the man of improvidence. We not only do not censure society for thus expressing and manifesting its dislike of conduct which is opposed to the interests equally of individuals and of society in general; we go much further, we wish that society would extend its just and wise resentment to the practice of wasting time. The vices of the drunkard and the spendthrift are hard, indeed, to cure, but they are not wholly and inevitably incurable. Sobriety and thrift may be substituted for drunkenness and extravagance, and the property wasted by the vices may be reclaimed even twenty fold by the subsequent adoption of, and perseverance in the virtues. But time, the winged and destroying moth of the universe, once wasted can never be recalled; the time wasted can come again no more.

Should we not, then, have some censure for those who waste time, which cannot be reclaimed, as well as for those who waste money, which can? Surely so; and in what direction can we look without finding reason to blame and to regret some mode of wasting time? It is not the mere and very sluggish, it is not the mere biped sloth, that is open to our animadversions; nay, however paradoxical it may at first sight appear, we much doubt whether those who are the most extensively guilty of the criminality of wasting time are not among the most locomotive and seemingly busy of mankind. Their tongues and their hands are everlastingly employed, and their bodies are continually on the move from place to place; but they are employed in worse than idleness: all that they do is utterly useless, utterly indefensible upon any one principle of common sense. They are called "very ingenious;" at a great expense, and at a great sacrifice of time, they make all sorts of ingenuities, which cannot by any exertion of further ingenuity be turned to any single purpose, whether useful or ornamental. "Idle!" one of those people would say, "I should very much like to meet with a person who is earlier in rising or later in retiring to rest than I am. I should really be quite delighted to meet with

the private gentleman who is more constantly employed, or more quick at work, than I am. Idle! why, from five o'clock in the morning even until ten o'clock at night I am contiguously doing something." Aye, but what are you continually doing? What benefit is your labour to all society, or to any individual? Of all the twenty thousand knick-knacks you have manufactured, just do condescend to point out to us the one that will ever be worth a barleycorn for any purpose, except to supersede the ancient and venerable Joseph Miller in the highly important province of finding something for fools other than their own folly at which to laugh? Why, then, if you have laboured hard in the sublime practice of doing nothing, you might, so far as common sense and the interests of society are concerned, just as well have been unborn, deceased, fast asleep, or engaged in the grand, interesting, and serviceable pursuit of twirling your thumbs round each other, with the peculiarly valuable as well as pleasant variation of turning them now from right to left, and anon from left to right.

To waste time is not merely to neglect to use time; it is fully as great a waste of time to misemploy it. No man is an economist of time who does not wisely as well as constantly employ it; and far, far more common is it than the great majority of mankind seem to suppose, to waste time by employing it on that which is of no real value to some one. All the little twaddling pursuits of which, we are sorry to say, but too many young men of the present day are so absurdly and effeminately fond, are means of wasting time,—not one jot or one tittle less blameworthy than lying eternally in bed, or than taking up with the amusement which the rustic boy so greatly affectioned, that, viz. of "swinging on a gate all day long, and chewing fat bacon!"

## HISTORY OF PRINTING.

(Concluded from Vol. II. page 624.)

WHEN the pages are thus arranged in the chase, and securely fastened by wooden quoins, driven tightly between the inner edges of the chase, and the head, side, and foot-sticks, the *form*, as the chase thus filled is termed, is carried to the press.

With the operations of both the old-fashioned hand-press and the magnificent steam machine, our former numbers have made our readers familiar; but we must not omit to say, that between the severe labour and slow execution of the one, and the almost magical ease and swiftness of the other, a medium exists in the form of the printing machine turned by human labour. In this instance, the principle by which the forms are inked, the paper submitted to pressure upon them, and the printed impression cast forth from the machine, is just the same as in the steam machine; but the hand machine, though infinitely more expeditious than the hand press, is of necessity far from being so expeditious in its operations as the steam machine. By an ingenious invention of, we believe, a Mr. Napier, the machine is of late usually so constructed as to produce perfect copies; that is to say, to print *both* sides of any given number of sheets at the same precise expence of time and labour as formerly was expended upon printing one side: and thus publishers are enabled not only to meet the vast demand for popular publications, but also to sell them, especially periodicals, at a price at which not one half of the paper and print could have been afforded from the old screw printing press, and in numbers which that press could not have supplied at any price.

It is very difficult to say where are the limits beyond which human genius cannot step; but we think any one who sees the process of printing a number of any work in a respectable and well-regulated printing office, must confess, that, so far as printing is concerned, we have little more left to be invented, unless, indeed, it were having automaton compositors, after the fashion of that singular and ingenious mechanism, the automaton chess-player.

## EXPLANATION OF THE PRINCIPAL TERMS MADE USE OF IN ASTRONOMY.

(Continued from p. 328.)

*Rigel*, a fixed star of the first magnitude, in the left foot of the constellation Orion.

*Right Ascension*, that degree of the equator which comes to the meridian with the sun, moon, or star: reckoning from the first point of Aries.

*Right Sphere*, that position of the globe in which the equator is perpendicular to the horizon.

*Rotation*, the motion of any heavenly body round its axis.

*Sagittarius*, the Archer, one of the zodiacal constellations, comprising forty-eight stars.

*Sagitta*, the Arrow, a constellation in the northern hemisphere, containing thirteen stars.

*Satellites*, secondary planets, or moons revolving round the primary planets, in the same manner as the primaries revolve round the sun.

*Saturn*, one of the primary planets, the magnitude of which is about a thousand times greater than that of the earth; it is the tenth in order from the sun.

*Scorpio*, the Scorpion, a zodiacal constellation containing forty-four stars.

*Second*, the sixtieth part of a minute.

*Secondary Circles of the Sphere*, are those circles which pass through the poles of some great circle; thus the meridians are secondaries to the equinoctial, &c.

*Serpens*, the Serpent, a northern constellation, consisting of fifty stars.

*Serpentarius*, a northern constellation, containing sixty-seven stars.

*Sextans Urania*, a small constellation in the northern hemisphere, composed of four stars.

*Sextile*, an aspect of the celestial bodies, when they are sixty degrees distant from each other; denoted in the ephemeris by 60°.

*Sidereal*, appertaining to the stars or planets.

*Sidereal Year*, that space of time which the sun occupies in moving through the ecliptic, from any fixed star, to the same star again.

*Signs*, the twelve constellations of the zodiac, Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricornus ♑, Aquarius ♒, and Pisces ♓.

*Sobiecki's Shield*, a northern constellation containing eight stars.

*Solstitial Points*, the two signs of the zodiac, Cancer and Capricorn, at which the ecliptic touches the tropics, and into which the sun enters on our longest and shortest days.

*Southern Fish*, a constellation in the southern hemisphere, containing fifteen stars.

*Southern Triangle*, a constellation in the southern hemisphere, consisting of five stars.

*Southing* of the stars, the time when they culminate or come to the meridian of any place.

*Spica Virginis*, a fixed star of the first magnitude in the constellation Virgo.

*Stars* (fixed), those bodies which shine by their own light, and are not subject to motions like the planets.

*Stationary*, the state of a planet when it has no apparent motion.

*Style*, the manner of reckoning time from some particular period or remarkable event.

(To be continued.)



*View of the Interior of the Cathedral at Milan.*

#### MILAN CATHEDRAL.

THE Cathedral of Milan stands in the centre of that celebrated city, and for size and beauty is considered the finest religious structure in Italy, next to St. Peter's at Rome. It is an edifice in the genuine Gothic style, of the largest dimensions, consisting entirely of white marble. It extends 298 feet in breadth, 490 feet in length, is divided into five

naves, by fifty-two enormous Gothic columns, and is lighted by five cupolas. The height within, under the principal dome, is 258 feet; the corresponding arches are forty-eight feet wide, supported by columns eight feet in diameter. The pillars supporting the roof are above ninety feet high, and the roof itself is covered with blocks of marble, so closely

cemented together by a hard and durable substance as to appear one entire piece. Although this church was begun in the year 1386, the façade, presenting a variety of ornaments, was never completed until Buonaparte, having resolved that it should be finished in an elegant manner, employed a great many workmen on it. About 4000 statues adorn the interior and exterior of the cathedral, some not exceeding a foot in height. One, by the sculptor Agrati, represents St. Bartholomew, who was flayed alive, holding up his skin as a drapery. It is also of white marble, and esteemed a masterpiece by the Milanese. Two large pulpits occupy the sides of the chancel, and near them is a fine organ. Among other remarkable objects, is a subterraneous chapel, the place of sepulture of Cardinal Borromeo, archbishop of Milan, who died in 1584. Seven bass reliefs of silver, forming seven sides of the chapel, executed in a masterly manner, illustrate the chief events in his life; and his body reposes in a shrine composed of large pieces of glass, edged with silver gilt. It is arrayed in his pontifical habit: the face exposed, and exhibiting a mortifying spectacle amidst so much grandeur. The quantity of precious substances buried here exceeds belief.

#### "KEEPING UP AN APPEARANCE."

BEHOLD yet another of the marvellously unwise sayings by which many are misled, and not a few absolutely ruined!

In most cases of the adoption and misuse of what we may term "pet phrases," we find particular follies of phraseology confined to particular classes. In some cases we even find them confined to particular coteries, or sets, what is current in one being very decidedly ridiculed in others; but in the case of the phrase, the wofully abused phrase which stands at the head of this paper, we find no such limitation. From the duchess glittering in diamonds at Almacks, to the peasant girl absurdly fine in great, ugly, staring, and withal very ill-fabricated printed cotton; from the dandy of aristocracy, whose name is in Stultz's books far longer than is at all agreeable to that most eminent of dandy-makers, down to the very boy who grooms that dandy's unpaid-for cab horse; this fatal keeping up an appearance is the one great and all-engrossing thought.

Those who take a malignant pleasure, as we are sorry to observe that but too many public writers do, in holding up our aristocracy to ridicule and dislike, are extremely partial to seizing upon the more obvious follies of this or that person of rank, and of exclaiming against those follies as though they were in fact part and parcel of aristocracy; confined to aristocracy, and by no possibility to be met with among those whom, with a sickly and sickening affectation, certain persons persist in speaking of as exclusively the useful classes. About the sincerity of the writers who thus attribute to the higher orders of society the exclusive possession of this or that vice or folly, we shall say nothing;—it is only on the very plainest and most irrefragable evidence that a writer, who sincerely desires that his labours may, however humbly, be useful to all society, can venture to impute motives to those who are opposed to him. But while we pass by the motives of these writers, we cannot allow their correctness to stand admitted. We have not looked upon society with an unobservant eye; and the longer we live, and the more carefully we observe what is going on around us, the more are we inclined to suspect the correctness of the majority of the thousand and one common places which the shallow and the flippant are so constantly and so complacently

parroting, and which the indolent listen to, with such "good-natured" implicitness of belief.

With respect to the foolish phrase which heads our present article, we would fain ask that great majority of mankind, the unthinking and the habit-ruled, are they aware that the keeping up of appearances, upon which they lay such emphatic stress, is in fact only telling practical lies? No doubt many well-meaning, but fashion-led people, will think this an extremely harsh way of characterising one of their pet phrases, but "harsh words, harsh truths." Let us only briefly, very briefly, look into the matter, and the fact will be like some of the treatises we see advertised, "made easy to the lowest capacity."

A lady of immense fortune gives, perchance, a very splendid entertainment, at her very splendid residence. The plate, the furniture, the noble apartments, the brilliancy of the lights, the ultra-fashionably uncomfortable crowding, the fashionable singers who attended, the expensive exotics which lined the staircases, every adjunct, whether animate or inanimate, of the splendid scene, is duly blazoned in the newspapers; and by simply expending four or five thousand pounds on the entertainment of four or five hundred persons, during six or eight hours, the wealthy and "hospitable" lady earns a glorious immortality of nearly four and twenty hours! "Splendid," "grand," "magnificent," "in such good taste," "quite the leader of *haut ton*," and so forth, are lavished on the lady until the eulogistic writers are obliged to displace this "leader of *haut ton*" in favour of some still sillier or more wealthy personage, or to lend their immortalising pens to the task of giving a full, true, and particular account of some exceedingly celebrated murder and robbery, with an "affecting copy of verses," written by the "celebrated" murderer while lying in the condemned cells.

All this we admit is very sad, very annoying, and disheartening to those who would fain see no day pass without a step forward in sound sense and sound morality being made by all classes. But the expensive fête of the very wealthy lady has two redeeming qualities—it causes money to circulate to the benefit of many, and so far as it is a mere question of the disposal of money it does not hurt the disposer. No one will suffer on her account, and large as the expended sum is, and absolutely vast as it seems to the unsophisticated and the poor, it is to her a mere bagatelle; she can save as much by a single month of such economy, as to a poorer person would seem the very acmé of luxurious magnificence. She fêtes her friends, and sundry dozens of scores of persons whom she calls her friends, simply because she chooses to do so, and without the slightest notion of there being the least necessity for her making an appearance. Happy would it be for society if extravagant folly was never more turgidly mixed up with actual criminality, than it is in her case. She simply appears as she is; rich, fond of pleasure, and comfortably careless about the cost. Let us now look at one of her imitators.

Placed in that, if wisely used, most comfortable of all positions, far above want, though far, perhaps still farther, below what we should call wealth, a worthy gentlewoman reads the glowing paragraphs of the Court Newsman, and forthwith she too must "keep up an appearance." Aye! but what appearance? That of a merely independent gentlewoman, blessed with the means of all rational enjoyments for herself and her immediate connexions, and with the means of speaking hope to the sorrowing, and comfort to the afflicted? Not so; she wishes to make the appearance of being worth as many thousands per annum, as she actually is worth hundreds. She, too, must have her fête, and it must be as nearly as possible in the style of her wealthy

neighbours. In spite of the narrow passages, petty-sized rooms, badly arranged, in spite of the no conservatory, and the no space for the choicest exotics, she manages to have the whole street kept in an uproar until early day with the advent and departure of hackney carriages, and to expend in an ill-served banquet, eaten off hired plate, as much money as ought to have paid her entire expenses for three calendar months. Ah! but then she, simple soul, has kept up an appearance; and stinted housekeeping, and charities diminished, or wholly withheld for a quarter of a year, are a mere trifle! When ladies of this sort paragraph their intended small efforts at splendour, they ought to advertize their grandeur as some of the more eminent player people do their performance, "*for this night only!*"

To those who are not in the habit of mixing with and noticing the proceedings of the middle order of gentry, can scarcely conceive the extent to which this ruinous ambition of aping the wealthy and the extravagant is practised. We ourselves were some years ago acquainted with a professional gentleman whose professional success was as great as his really wonderful talents. From having an income rather under than over two hundred a year, he became possessed of one averaging six thousand. Will it be credited that when in the receipt of the latter large sum he was a far poorer man than when in the receipt of the comparatively paltry pittance? Such to our knowledge was the case. He became literally possessed by the vanity of keeping up an appearance. To have carriage company and titled guests became with him a perfect mania. The mere hire of plate when he gave dinners to lords, who only laughed at his presumption, in fancying that he could even ape their splendour, amounted to four or five times the sum upon which he had lived respectably in his former days. Thus he went on for many years, earning six thousand pounds, and yet unable to meet the various demands on him, resulting from his desire to appear what he was not. We saw one evening six lords and a duke at his dinner table; the rarest wines of various sorts flowed copiously, and there sat a man who might at that very instant have been worth thirty thousand pounds, conscious that not an article, from the first dish at dinner, to the last glass of wine, never had been, or ever would be paid for. On the very next morning the bailiffs took possession of his books, plate, and furniture; his family had to take shelter in a petty furnished lodging; and he himself, for the first time in his life, had to experience the noisome squalidness and misery of a gaol!

Reader! this is only one of the beautiful results of that practical lie, "keeping up an appearance!"

### HOSPITALITY.

We have more than once heard clever men canvassing the merits of different artificers on the score of ingenuity. In such cases watchmakers have usually had a pretty considerable majority in their favour; though we are of opinion that there are other mechanicians who deserve a still higher place. Look, for instance, at a cotton-mill, or even at a steam printing machine. But neither this nor that sort of mechanism is the proper and fair test of the ingenuity of man. We are as far as possible from being inclined to undervalue the skill to which we owe it that the lines of which we are now writing only a single, and by no means too caligraphic copy will in a few hours be transferred to many thousands of elegantly, as well as legibly printed copies. We should be

thoughtless indeed, or ungrateful beyond description, did we undervalue the skill to which we owe so much. But with all imaginable deference for that skill we deny that in it is manifested in the highest degree the ingenuity of man. Talk of man's mechanical inventions, indeed, when you would fairly estimate his ingenuity! Look at his talents for self-delusion!

He inflicts misery upon tens of thousands of his kind, villages blaze, fields are desolated, widows and orphans weep in vain for those whose bodies lie weltering and sweltering upon the blood-stained battle-field, or amid the ruins of the rased fortresses; he inflicts all the misery that the veriest demon could devise or execute; and what then? Does he turn aside in natural loathing; does he bow down his head in penitence; does he shudder with an unspoken awe? Not he indeed! He bids his compatriots illumine their cities, and make glad their hearts with revelry and wassail. He has slain his thousands and his tens of thousands, and he has sent sorrow and sadness home to the bosoms of tens of thousands more. Had he done this in one case, had his mad wrath slain one person, however vile, and deprived only one family of its protector and its comforter, society would have treated him with due loathing and severity: they would have called his crime by its real name—*murder*, and they would have doomed him to the punishment which God has himself adjudged to the murderer. But by the simple and facile act of multiplying murder by ten or twenty thousand, lo! *nous avons changé tout cela*; it is no longer murder, loathsome and hateful murder; oh no! it is glory! And yet we talk of our intellect, and our morality, and our love of justice!

A rightly minded man can scarcely ever hear or read that word glory, as applied to the doings of the potentates of the earth, without a feeling made up partly of horror and partly of disgust. It is one of the worst, perhaps quite the worst, of the verbal corruptions by means of which men corrupt their own and each other's hearts, and darken their own and each other's minds.

Quite as ridiculously, though not nearly so terribly, do we misapply the word hospitality. In modern times and in civilized society we mean by it the very reverse of its true meaning. Real hospitality opens the door to the wayfarer, spreads the board for him, and welcomes him. What we call hospitality is quite another guess sort of a matter. We read, indeed, of those who in the patriarchal days received angels unawares. Our hospitality is in no likelihood of entertaining any such unknown guests. The wayfarer may go further and fare worse or better as may be his fortune; in order to partake of our hospitality, he must be perfectly without need of it. The wealthier he is, the more utterly useless to him all the expense at which we put splendour around him, and luxurious viands before him, the more contemptibly complacent do we become. If in addition to his being too wealthy to be in anywise benefited by what we advertise under the title of hospitality, he be also too busily engaged in high offices of state to spare his time to us with any thing like convenience to himself—ah! then our hospitality is complete!

There have been persons heard to confess that Dr. Johnson was a tolerable philologist, but assuredly if that learned personage were once more to have the power of looking over his great Dictionary he would make very considerable havoc among his old definitions. Glory, respectability, hospitality, and sundry other sounding and often-sounded names, would, or we greatly err, suffer somewhat in the Doctor's estimation if he could look upon the carnage that just now desolates and disgraces Spain, or if he could know that the murderer

Thurtell was expressly stated to be a respectable man "cause he always kept a gig," and that every succeeding Lord Mayor of London promises to maintain the "hospitality" of the city, meaning thereby that he will expend sundry

thousands of pounds in enabling sundry-hundreds of persons to guttle and guzzle in the Egyptian-hall, who have all imaginable means to indulge themselves in guttling and guzzling at home."

## SWITZERLAND.

SWITZERLAND, the ancient Helvetia, is an inland country, bounded on the west by France; on the north by the Grand Duchy of Baden, and the kingdom of Wirtemberg; on the east by the Austrian province of Tyrol; and on the south by Italy, Sardinia, and the Italian Austrian territories. It is situated between 45° 50' and 47° 50' north latitude, and between 6° 5' and 10° 35' west longitude. Its length from east to west, from Mount Jura to Tyrol, is 205 miles; and from the Lake Como on the south, to the Rhine on the north, it reaches 125 miles in breadth. Its form is nearly oval, and its superficial extent amounts to 18,000 square miles.

Switzerland was formerly divided into fifteen cantons, from one of which, Schweiz, it derives its present name, on account of the distinguished part taken by that province in the general struggle for independence at the commencement of the fourteenth century. Afterwards it consisted of nineteen, and at the present time the country comprehends twenty-two cantons, of which the following is a list, with their respective capitals and population.

Cantons.	Capitals.	Population.
Geneva.....	Geneva.....	52,500
Pays de Vaud.....	Lausanne.....	170,000
Neuchâtel.....	Neuchâtel.....	51,500
Basle, or Basle.....	Basle.....	54,000
Argovia, or Argau.....	Aarau.....	150,000
Zurich.....	Zurich.....	218,000
Schaffhausen.....	Schaffhausen.....	30,000
Thurgovia, or Thurgau.....	Fraenfeld.....	81,000
St. Gall.....	St. Gall.....	144,000
Appenzell.....	Appenzell.....	52,500
Fribourg.....	Fribourg.....	84,000
Berne.....	Berne.....	350,000
Soleure.....	Soleure.....	53,000
Lucerne.....	Lucerne.....	116,000
Unterwalden.....	Stantz.....	24,000
Uri.....	Altorf.....	13,000
Zug.....	Zug.....	14,500
Schweitz.....	Schweitz.....	32,000
Glaris.....	Glaris.....	28,000
Vallais.....	Sion.....	70,000
Grisons.....	Coire.....	88,000
Ticino.....	Lugano.....	102,000

Total population.....1,978,000

There is no nation in Europe whose physical appearance is more magnificent, sublime, and diversified, than that of Switzerland. Mountain ridges, covered with eternal snow, beautiful and romantic lakes, and verdant valleys, traversed by winding rivers, silent forests, and roaring cataracts, blending with all the varied pictures of nature in her most gigantic forms, are the characteristics of this interesting country, and render minute description almost impossible.

The most striking features in Switzerland are its mountains. The Alps form the most elevated range, extending nearly 600 miles, in the form of a crescent, with various inequalities from the river Var, which separates France from Italy, to the Adriatic Sea, presenting generally an abrupt face towards Italy, and sloping more gradually towards the opposite side.

From the melting snow which covers the mountains, and

from the descent of avalanches,\* no country in Europe is better provided with rivers, of which the Rhine is the most considerable. There are various smaller streams, besides a great quantity of lakes.

The laborious character of the Swiss has done much for the agriculture of the country. Lofty and unpromising spots have been cultivated, which were so inaccessible that manure has been carried to them, not by means of mules and horses, but upon men's shoulders: cultivation has indeed reached to the very verge of the ice and snow boundaries.

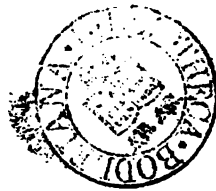
The history of Switzerland previous to the time of Cæsar is unknown, or uncertain; but on the downfall of the Roman power, the Helvetians were overrun by hordes of barbarians. From the beginning of the eleventh century the provinces which now constitute Switzerland became an appendage to Germany, but bore their yoke with discontent and restlessness, for the Swiss seem from the earliest period to have abhorred dependence, and to have been animated with the principles of liberty. In 1307 a confederation was formed, headed by three patriots, one of whom—the celebrated William Tell—caused the general revolt to be accelerated by his unshrinking and uncompromising hardihood in resenting the insults and oppressions heaped upon him by the Austrian governor, Gessler. Tell was made prisoner, but during a removal from one prison to another contrived to escape, and surprising Gessler near his castle, shot him on the spot with an arrow. This brought matters to a crisis; the authority of the Austrian empire was shaken off, and the independence of the oppressed country established. On the 7th of January, 1308, the people of the three cantons which then composed the Waldstetten, assembled and took an oath of perpetual alliance.

So soon, however, as the intestine commotions which had recently disturbed Austria had subsided, Duke Leopold marched against the independent cantons with an army of 20,000 men; but a brave band of Swiss, amounting only to fourteen hundred, stationed themselves in a narrow pass, formed by the lake Alferi and a neighbouring mountain. The result was one of the most miraculous victories ever, perhaps, recorded. The whole Austrian army was either slain or dispersed; while the patriots only lost fourteen of their comrades. After this signal achievement the whole of the thirteen cantons, in the year 1315, joined in one national united confederation.

Except the introduction and vigorous support of the Protestant Reformation in Switzerland, its history ceases to be interesting until that stirring epoch, the French revolution. The Directory, without any other motive than the hope of plunder, excited a rebellion in some of the Swiss states, and under pretence of being invited by one of the contending parties, marched an army of French troops into the country, overturned the existing order of things, and by the title of the Helvetic Republic established a government entirely dependent upon their authority. Such was the downfall of the ancient constitution. The Swiss, enslaved by revolutionized

\* For an illustration and account of which, see GUIDE TO KNOWLEDGE, No. 226.





France, made several bold attempts to regain their former independence, but want of union amongst themselves frustrated their laudable designs; and in 1803 a French army, under the command of Marshal Ney, again entered the country, and established a constitution recommended by his master, Buonaparte, which was known as the "Act of Mediation;" and Napoleon putting himself at the head of it, commanded the able cooperation of the Swiss in his future wars. Thus, with the exception of some partial commotions, did this country remain until the allied forces wrested her from the grasp of her conqueror. Immediately after this event a civil war was threatened, in consequence of the various cantons not being agreed as to the nature of their future constitution; but the congress of Vienna, which met in 1815, prevented this calamity by taking the case of Switzerland into consideration. They did for her more than her best friends could have expected—they restored independence, they made an addition of three new cantons to her territories, and granted to her that constitution which she now so happily enjoys, and of which we proceed to give a short account.

The government of Switzerland is managed by a confederacy, or combination, of the twenty-two cantons, each being in a measure independent, distinct, and in internal regulations different from the rest. The national interests of the whole republic are presided over by a general assembly, or diet, composed of deputies from each of the cantons, which holds its meetings successively at Berne, Zurich, and Lucerne. At these diets all matters are decided by a plurality of votes, except declarations of war and treaties of peace, which require three-fourths. The diet assembles annually, but oftener when necessary.

The great distinguishing characteristic of the inhabitants

of Switzerland, is an ardent love of their own country, which their history proves them to possess in a degree unrivalled by the people of other nations. This unconquerable passion is so easily excited, that in the French armies, composed of Swiss mercenaries, their national tune, called *Ranz des Vaches*, was carefully interdicted, because it was wont to melt the young Swiss soldier into tears, and by calling up his affection and desires for home, not unfrequently led to desertion. The Switzer's love of liberty is no less strong; and so great is his fondness for labour, that despite every disadvantage of soil and climate, beauty and fertility are spread over spots which nature seemed to condemn to everlasting barrenness. Hospitality, honesty, and courteousness of demeanour, besides most of the virtues of domestic life, are also attributed to these estimable people. The men are tall, robust, and well made; the women handsome, modest, frank, and agreeable in conversation. In some of the cantons a curious disease, in the form of a wen, called *goitres*, is very prevalent. The cause of these remarkable excrescences has not yet been satisfactorily accounted for.

The means of education in Switzerland being extensive and effectual, its inhabitants are generally well educated and enlightened. The German language is most generally used, and all eminent Swiss authors have written in that language. In the southern districts Italian is mostly employed, while in the western provinces the people speak French; but in several of these cantons, the lower orders converse in an admixture of several dialects, slightly different from each other. The following statement will indicate the state of religion in Switzerland;—it contains 1,144,974 Protestants; 739,406 Catholics; 900 Anabaptists; and 1,970 Jews.

## SELF-INSTRUCTOR IN BIOGRAPHY.—No. XV.

LEWIS CORNARO.

WE select Lewis Cornaro for the subject of our present paper, because we think his history one of the most striking and impressive exhortations to temperance and sobriety that ever was written; and without those virtues, of what avail are the other virtues, or the greatest talents? Perhaps, indeed, we should speak more correctly in saying that without temperance and sobriety no virtue can permanently live, no talent be effectually exerted.

One of the worst evils of a highly civilized state of society is the general prevalence of luxury, and one of the worst consequences of luxury is the horrible vice of intemperance; not a vice merely, indeed, but a fearful crime, and in but too many instances the fruitful parent of many others. To all really good and wise men the prevalence of such a terrible vice as that of intemperance must of necessity be a source both of disgust and sorrow, and various means have been proposed for effecting its abolition. If we may believe that the accounts given of temperance societies in various countries, but more especially in America, are true, those societies are the most effectual opponents ever yet discovered to the vice of intemperance. But are those accounts true? And if true, do they justify, to the full extent, the inferences drawn by their advocates?

As to the first of these points, we have to remark, that the accounts bear one of the surest and most striking marks of being fabulous;—they are too marvellous, too glowing, upon too vast a scale, to be at all creditable to men who know the world, and who have looked with a discerning eye

upon human nature. Instances are given, of not here and there a solitary individual, but of tens of thousands of persons formerly in the daily habit of making intemperate use of spirits, simultaneously and instantaneously, entirely giving up their use. When we are told such marvellous tales as this, are we not justified in inquiring into the process before we give our implicit faith as to the result? We know that the squalidness of homes, the pallid cheeks of wives, the stunted and puny forms of ill-clad, and more than half-starved children, have failed to reclaim confirmed drunkards; and when told that these sottish fellows have all at once become patterns of temperance, may we not very fairly expect to learn that some mighty means of reformation have been discovered? Surely so; but, in fact, all that we are referred to as the cause of this alleged vastness of improvement, is the associated promises of the parties to be temperate! "Oh, most lame and impotent conclusion!" All the tenderest and all the noblest feelings of our nature having been repeatedly, and all vainly appealed to, are we to believe, are we to be so utterly idiotic, as for an instant to suppose that the mere fact of men meeting in a large room, paying some paltry amount of subscription, and making a declaration of their intention to be temperate, will have any good effect? Ridiculous!

Even were there no other reasons than those we have given for our distrust of temperance societies, we should look upon them with distrust; but, in fact, there are many other, why, in our opinion, all real well-wishers to



the morality of mankind should oppose themselves to the spread, in this country, of any such fantastical associations.

The establishment of large associations appears to us to be one of the very last means by which a wise, as well as a well-meaning man, would endeavour to raise the standard of individual morality and public welfare. Solitary, man is rarely wicked; it is by congregated men that profanity and obscenity, brutal cruelty, and unsparing plunder, are made at once to shock our feelings, and to degrade our common nature. Even when large bodies of men have been assembled for the most legitimate purposes, and with the most praiseworthy intentions, how much of violence, of insolent and gratuitous brutality, have we not seen! Look, for instance, at contested elections; behold the ruffianly misconduct of masses of men; and then ask the advocate for societies whether he does not firmly believe that every individual of those masses would, individually, isolated from his fellow-ruffians, have been both afraid and ashamed to be guilty of a hundredth part of the tyrannous villany which the mass quite coolly perpetrates. If he have an atom of candour, and the veriest glimmering of common sense, he will at once reply in the affirmative.

But besides our disbelief in the statements put forth by the advocates of temperance societies, especially the American, and setting aside our abstract dislike of bringing together large bodies of men, we have too often very potent reasons for disliking the clatter of praise and glory which is made about their truly marvellous, and not to be credited associations. The first of these is, that while the societies print accounts of all sorts and sizes, ay! and at all prices too, of the numerous conversions made by mere declarations, where formerly all the best and most touching reasons had been utterly unavailing, we hear not a word about the backsliders; we are left to infer that the conversions are as permanent as they are authentic, and, to say the truth, we believe that, in one sense, this is verily and indeed the case.

Our especial reason, however, for wishing to guard against the delusive effects of such societies in this country, is founded not upon abstract reasoning, or logically justified suspicion; it is derived from what are proverbially said to be "stubborn things"—facts. The temperance societies which have sprung up in various parts of this country have been little, if at all, inferior to their transatlantic brethren in zealous and stout assertion of sudden, wonderful good by them effected. According to their accounts, there must be thousands and thousands of persons who now wholly abstain from spirituous liquors; and as we are assured that these persons were for the most part in the habit, while as yet unreclaimed, of moistening their clay with most unconscionable daily doses, we might fairly expect that the consumption of spirits would be on the decrease. Perhaps we shall be

tauntingly asked how we know that it is not so. Our reply is ready, and we hope it will be satisfactory; the account given to Parliament from the office of the Chancellor of the Exchequer shows that the consumption of spirits is greatly, dreadfully, on the increase! And this, be it observed, is to be understood only so far as fair dealing in spirits is concerned; the manufacture of the illicit stills, and the bearty adulterations of the retail dealers, being of necessity wholly left out of the question!

Our readers will by this time have seen that we have placed the name of Lewis Cornaro at the head of this paper less for the purpose of giving any detailed account of his life, than by way of making it a peg upon which to hang an essay on temperance societies and temperance. In truth, a detailed account of the life of Cornaro would be of comparatively little use or interest to our readers; it is the result, not the process, to which we desire to direct attention, and that can be effectually done in a very few words.

Born of a noble house in Venice, Lewis Cornaro had at an early age only too great a command of time and money; and being naturally of an extremely gay turn, he easily followed the counsels and example of licentious companions. Even in childhood he was not blessed with a vigorous constitution, and the furious dissipation of his youth caused him to be afflicted, ere he had well arrived at the maturity of his manhood, with diseases productive of dreadful suffering, and threatening, at no distant period, to terminate his life. Warned equally by his physicians, and his own good sense, that his intemperance was the chief cause of his sufferings, his debility, and his danger, he manfully resolved, for the remainder of his life, to refrain from every thing approaching towards excess, whether in eating or in drinking.

Remember, young reader, that this man had already greatly injured his constitution, and yet a perseverance in temperate habits restored him to health, and enabled him to live in the full possession of his mental and bodily faculties to upwards of a hundred years! And so healthy was he, both mentally and bodily, that at eighty-three years of age, he commenced writing a series of treatises on the advantages of temperance; and of these treatises, he wrote the fourth when in his ninety-sixth year! Surely such an effect of temperance is a better argument than declamations in a crowded, heated, and, therefore, unhealthy room! But in temperance, as in most other good causes, early habit is better than late reformation; and though reformation is undoubtedly "better late than never," we confess that our chief hope that intemperance will eventually be banished from among us, rests with the youth of England. We firmly believe that there are too many enlightening agencies at work to allow of the rising generation becoming otherwise than sensible, and, therefore, temperate men.

#### SELF-INSTRUCTOR IN ENGLISH COMPOSITION.—No. III.,

It has been very justly, as well as neatly remarked, that the very perfection of good reading is achieved when we read as if speaking another man's words. To that truth may be added, that the perfection of familiar composition, such as letters and plain essays, consists in transferring to our writings the plainness and ease of our conversation; and yet, in the writing, as in the conversation, preserve a certain distinctive and striking individuality of style. It may be said that this is by no means so easily done as said; that, contrariwise, there are

tens of thousands of persons who can explain themselves both accurately and fluently when in conversation, who, however, become perplexingly diffuse, tedious, and discursive, the moment they attempt to write their thoughts. All this we admit to be the case; but the fault is that of the persons themselves. There is no royal road to mastery of style; in this respect literature is very much like horsemanship—a good style and a good seat must be earned: the want of either is sure to betray itself. In almost every department

of literature vast improvements have been made; the elements, at the very least, of every art and of every science have been so epitomized and stripped of mere tautological technicalities, that young children, of ordinary mental capacity, can with ease become masters of more real knowledge in a few months than adults of average capacity could have acquired, in the former state of things, with much trouble, and in many years. But there are limits to all human efforts; and in respect to style, the limits are very narrow. Even Blair, the fine master and teacher of correct and elegant English composition, can only help the student to a certain extent;—he can give examples for imitation, he can cite faults to be avoided; but he cannot assist the pupil who will not assist himself; he cannot dispense with zeal, correct taste, energy, industry: he can show what ought to be done, and what ought to be avoided; but it is the student himself who must do the one, and avoid the other.

Persons accustomed to close and careful observation, can as easily distinguish the peculiar features of a man's conversational style as they can the features of his face. The longer or shorter sentence, the greater or less propriety of phraseology, in short, the more striking and prominent characteristics of style, perhaps there are very few persons who cannot discern. But beyond these, and apart from them, there is a tone, a melody peculiar to the speaking style of every man who is not afflicted with some absolute impediment of voice, or with the no less lamentable disease of affecting the peculiarities of other people. Now, with care and industry in self-observation and self-discipline, any one may acquire the truly valuable power of transferring the nature and peculiar tone of his conversation to his letters. This done, correct orthography and grammar being presupposed, no one can fail to be master of a good epistolary style. Turn, for instance, to the charming letters of Madame de Sevigné, and Lady Mary Wortley Montagu. In what is their peculiar charm? Their wit it is impossible to deny; but there are thousands of far wittier authors who do not by near so much charm us. Their great charm is their graceful and natural ease; their utter freedom from all petty affectation and elaborate trickery of pedantry; you cannot read a single letter without being impressed with the belief that they wrote to their friends just as easily, and well nigh as rapidly, as they would have spoken to them. What they did, any one can do who determines to do it: common industry and common attention are sufficient to ensure success.

The first advice we shall venture to offer to those of our readers who wish to become masters of the art of composition, will very probably seem paradoxical to some, and sound any thing but pleasantly to all; that advice is, beware of too early attempting to commit your thoughts to paper. It is quite true that Pope and Byron are distinguished for their precocity; but let it by no means be forgotten that those great men were indefatigable readers still earlier than the earliest of their attempts at writing. If, again, we refer to the case of Chatterton—

"The sleepless boy, who perished in his pride,"

we shall find, that in one single year of his mere boyhood he had read a mass of history and divinity, and other valuable books, such as but few scholars of mature age are capable of mastering.

It is but too commonly the case, that those who are the most impatient to write are precisely the persons who are the least willing to submit to the labour indispensably requisite to enabling them to do so with any prospect of success and usefulness. Mistaking inclination for ability, they fearlessly sit down to write on subjects with which they are

profoundly unacquainted, and which men of real and practised talent would not attempt to treat upon without taking care to secure all the aid to be met with in the best books of reference. It is against this commonest and most dangerous of all precocity that we most earnestly advise our readers to guard themselves; for, to say nothing of its gross and glaring absurdity *per se*, it is quite certain to be fatal, even as regards mere style. Let us compare two boys, of whom one thoroughly understands his lesson, and the other is almost as thoroughly ignorant of it. How clear and fluent are the answers which the former gives; how lame, confused, hesitating,—how stammering in one part, and tautological in another, those of the careless or dull boy! Mark the same two boys out of school! They are discussing the merits of a whipping top, or speculating upon the probability of their miniature frigate being lost to them through those provoking weeds, that form a complete island in the very centre of the pond. That boy who was so dull in school,—he who found it quite impossible to compass two consecutive sentences of plain and intelligible English,—is now at no loss for words in which to convey his meaning. How happens this? The explanation is simple enough; he now understands what he is talking about. In writing, as in speaking, the first necessary, then, is a clear understanding of that which we treat of; for if we feel any doubts, any perplexity, how shall we contrive to prevent our readers from sharing them with us?

Writing is in fact, as we have already more than once assured our readers, only another name for "speaking to the eye." This fact should be constantly borne in mind by those who have the ambition to distinguish themselves in English composition. They should beware of supposing that there is any charm in the use of a pen; if they have not thoroughly mastered their subject, they can no more write well about it than they can talk well about it. Even if there were, in this precocious attempt at composition, no worse evil than its causing the composer's labour to fail, in what ought to be his chief desire—public usefulness, it would be by all means to be eschewed. But besides this, it has another bad quality—it infallibly makes a bad style. Either in crabbed, stiff, and harsh sentences, or in the *sesqui-pedalia verba* so justly censured by Horace; either in meagreness that revolts, or in redundancy of ornament, and needless abundance of words; the poverty of the author's mind is quite certain to be impressed visibly and very strikingly on his page.

Assuming, what we in fact hold it impossible for any one to deny, that the positions we have laid down are correct ones, the inevitable conclusion is, that he who would write well must first devote himself both diligently and long to reading. It is true that the powerful, but by no means well principled writer, Hobbes, used to boast that he had read only a very few books; but, in the first place, it is not difficult to believe that what such a man as Hobbes would call a few books, would, to a lower order of intellect, appear to be a very magnificent library; and in the next place, as it has been well observed, such a speech might sound well enough in the mouth of Hobbes, but by no means so wise in the mouth of a captain of dragoons.

Another great error which is very commonly committed by young aspirants for the honours of authorship, is that of commencing with verse. This should never, under any circumstances, be done. Does any one attempt to read Homer before he has even attempted the elements of the Greek language? To write a fine running hand before he has learned to make even pothooks and hangers? In a few words, does not plain common sense tell us all, that the way to excel in any art or science is to begin at the beginning? Poetry is a higher and more difficult kind of composition

than prose; and the former should, by those who desire to become really good writers, be left wholly untouched and unattempted until considerable facility has been acquired in the composition of the latter.

## EXPLANATION OF THE PRINCIPAL TERMS MADE USE OF IN ASTRONOMY.

(Concluded from p. 336.)

*Sirius*, a brilliant fixed star of the first magnitude, in the constellation Canis Major.

*Superior Planets*, are those that move in their orbits at a farther distance from the sun than the earth, being Mars, Vesta, Juno, Pallas, Ceres, Jupiter, Saturn, and Uranus.

*Synodical Month*, the space of time that elapses between one new moon and the following one, consisting of twenty-nine days, twelve hours, and forty-five minutes.

*System*, any number of bodies revolving round a common centre, as the planets and comets revolve round the sun.

*Syzygies*, those points of the moon's orbit in which she is at the time of her new and full.

*Taurus*, the Bull, a zodiacal constellation, containing one hundred and nine stars.

*Telescopic Stars*, those stars which can only be discerned through a telescope.

*Temperate Zones*, those parts of the earth that are contained between the polar circles and the tropics.

*Theory*, any doctrine that terminates in speculation, without considering its practical uses.

*Torrid Zone*, that part of the earth that is contained between the two tropics.

*Transit*, the passing of one celestial body over that of another, in consequence of which the smaller becomes distinctly visible.

*Trigonus Major*, the Great Triangle, a northern constellation, comprising ten stars.

*Trigonus Minor*, the Little Triangle, a northern constellation, composed of five stars.

*Trine*, an aspect of the planets when they are a hundred and twenty degrees distant from each other; denoted in an ephemeris by  $\Delta$ .

*Tropics*, two small circles of the sphere, parallel to the equator, and equi-distant from it twenty-three degrees and twenty-eight minutes.

*Twilight*, that faint light which we perceive previous to the rising of the sun, and after his setting, being occasioned by the refraction of the earth's atmosphere.

*Venus*, a primary planet, the second in order from the sun; the magnitude of which is about one-ninth less than that of the earth.

*Vertical Circles*, the same as azimuths, or those which are drawn perpendicular to the horizon.

*Vesta*, one of the lately discovered planets, revolving next to Mars in our system.

*Victor* (Radius), an imaginary line, supposed to be drawn from the centre of any planet to that of the sun.

*Virgo*, the Virgin, a zodiacal constellation, containing ninety-three stars.

*Ursa Major*, the Great Bear, sometimes called Charles's Wain, a constellation in the northern hemisphere, containing one hundred and five stars.

*Ursa Minor*, the Little Bear, a northern constellation, near the pole, consisting of twelve stars.

*Vulpes*, the Fox, a northern constellation, containing twenty-nine stars.

*Uranus*, or *Georgium Sidus*, the new planet discovered by Herschell, which is the highest of any in our system.

*Xiphias*, the Sword-fish, a southern constellation, containing seven stars.

*Year*, the space of time that the sun occupies in passing through the twelve signs of the Zodiac.

*Zenith*, that point of the heavens which is immediately above us.

*Zodiac*, an imaginary zone or girdle encompassing the heavens, of about eighteen degrees broad, in the centre of which is the ecliptic, and in which are included all the orbits of the planets formerly known.

*Zone*, a division of the sphere contained between any two parallels of latitude.

## THE SELF-INSTRUCTOR IN POLITENESS.—No. VI.

To talk wisely and well is a very admirable and enviable accomplishment—one which no one desiring to be either useful or influential among his fellow-men should neglect to make himself master of; but there is a still more valuable, and unfortunately a far more uncommon qualification, of which, we fear, too many young persons are either undesirous or contemptuous,—we mean the invaluable art of listening. With a tolerably fluent speech, and with any thing like a tolerable share of intellect and cultivation, any man may become a conspicuous talker; and if to his other qualifications for shining in that department he had a great share of selfishness and vanity, it will concern him very little whether his volubility affords instruction to his company, or merely vexes and wears them. But it is not to vain or selfish persons that we from week to week venture to offer advice; to such we are quite certain that no pains or industry of ours could enable us to render our reasoning intelligible, or our directions palatable. The tongue of the vain and selfish man (who, be it remarked, *par parenthese*, is invariably a man of narrow mind,) is not to be stopped; like the river spoken of by the poet,

"It runs, and, as it runs, for ever will run on;"

but however amusing his display may be to himself, however much he may flatter and hug himself into the comfortable, but exceedingly erroneous opinion, that he is the admiration of the divers and sundry persons upon whom, from time to time, he condescends to inflict his tediousness, our young readers may rely upon our assurance, founded on

long and careful observation, that the sort of man we have described is invariably disliked. People of a quieter turn, and of slower speech, may not choose, indeed, to involve themselves in a wordy warfare with your voluble talker; they may sit quite quietly, or they may even contribute the unfrequent "yes" or "no," which is all that your thoroughbred and determined talker requires; but they look upon him with that dislike which it is impossible for us not to feel towards persons who greatly, and, as it seems, wilfully infringe upon our comfort. To the comfort of some men, any thing in the shape of loud-tongued volubility is utterly fatal: they themselves speak little, but they cannot brook being interrupted in what they do say. To such men your great and selfish engrosser of attention is a bore of the first magnitude.

But, in truth, no man likes the person who talks well to him half so much as he likes the person who listens well to him. No matter in what situation of life, he who can listen well, is possessed of a grand agent, and element of successful exertion. In being spoken to by any one, we should not only be silent, we should listen with the eyes, i.e. look stedfastly and intelligently in the countenance of him who speaks to us. To do this, changing the expression of our countenance with the varying interest of the narrative, is not only our duty, inasmuch as we owe it to society to use our best efforts to make every one around us at ease, but is also, even on a merely selfish and calculating principle, one of the most important of all the minor accomplishments, which are only ridiculed by very weak men, and only neglected by very presumptuous ones.

## THE LION.

THE silly tales which are told by mere routine writers on natural history about the "generosity" of the lion are doubly inexcusable; for they are contradicted not only by numerous well-authenticated facts, but also by the very anatomy of the animal, however transiently or even superficially glanced at. The few words we said upon this subject in a former article have, since we saw them in print, struck us as being scarcely sufficient to correct an error, which, gross as it is, has, by the successive copying of successive writers, become almost as general as it is gross; and as pictorial representations are by no means without their share of power in impressing facts upon the mind, we have employed our artist to aid us in showing the lion in one of his much-talked-of "generous moods," and also in showing the organ of "generosity;" with which this carnivorous quadruped is furnished by nature.

A single glance at the lion, even when in confinement, and, comparatively speaking, tamed, shows an animal disposed to any thing but "generosity." His eye has all the furtive and sidelong slyness of that of the cat, and its lurid hue sufficiently bespeaks the boiling and fierce nature of his blood. Disturb him in the den to which he is confined, and then mark his malignant glare, and the passionate and nervous agility with which he paces around his narrow limits. Compare your own impressions of our tawny and "generous" friend with the dulcet nonsense of routine writers on natural history, and you will be in no danger of being misled by their asseverations, or of quoting with grave countenance and serious belief the harmonious mistake—that our tawny savage

"——— will flee  
From a maid, in the pride of her purity."

Tortured by a fierce appetite, which requires not a little food to appease it, the lion will attack not merely beasts, but men, women, or children; and when writers gravely tell us

No. 255.

that the lion only attacks human beings when sorely pressed by hunger, and unable to procure any other prey, they ought, in candour, to add that the lion is by no means partial to long or excessive fasting; and it would by no means lessen their usefulness if they were to admit that his preferring the flesh of horses or oxen to that of their owners, is rather a matter of taste in the article of food than proof and effect of leonine morality. Like all the other members of the cat family, the lion possesses a very large share of craft and cunning; and no doubt he eschews danger as far as possible. His terrific roar and his prodigious power enable him to subdue his brute prey with ease: man boldly, and frequently with success, resists him, and either slays him, or compels him to seek safety by flight. It is from fear, not from generosity, that he flies at the approach of man; and even that fear is frequently surmounted by his raging and blood-hungry appetite.

Nature never works in vain; and never, save to an animal of the most fiercely carnivorous appetite, would have been given such a tongue as that of which the annexed engraving is a magnified representation. The prickles with which the lion's tongue is thickly studded, are very similar, in shape and strength, to the talons of the domestic cat. What! your generous and moderate animal, having not merely a roar so awful as to astound even his fellow-savages of the woods, and paws so muscular,

Y X

and bodily strength and agility so great, that he can at pleasure subdue almost any of them; not merely having these, and being goaded into perpetual ferocity by fierce hunger and still fiercer thirst, but also armed even in his very tongue with the most efficacious means of tearing the flesh from the bones of his victims! Ah, Messieurs the writers of natural history, this will never do for our belief, more especially with the crunch and crash still ringing in our ears, with which our favourite lion at the Surrey Zoological Gardens tears off not merely the flesh from the bone of his uncooked dinner, but also pretty considerable lamina of the bone itself!

Our third engraving illustrates the following ludicrous circumstance—a ludicrous one, that is to say, in its actual termination, but one which might have proved of very tragic consequence to the human party concerned.

"A Hottentot at Jackal's fountain, on the skirts of the Great Karoo, had a narrow though ludicrous escape of his life; he was sleeping a few yards from his master, in the usual mode of his nation, wrapped up in his sheep's skin carcase, with his face to the ground. A lion came softly up, and seizing him by the thick folds of his greasy mantle, began to trot away with him, counting securely, no doubt, on a savoury and satisfactory meal; but the Hottentot, on awaking, being quite unhurt, though sufficiently astonished, contrived somehow to wriggle himself out of his wrapper, and scrambled off, while the disappointed lion trotted away with the empty cloak."

#### DEAFNESS; ITS CAUSES, PREVENTION, AND CURE.

When speaking of blindness, we took occasion to remark upon the universality as well as depth of the sympathy of mankind with those who suffer under that truly terrible affliction. Deafness, we fear, is far less generally and completely pitied. The old phrase of *Surdus, absurdus*, seems to express the general opinion upon this subject; and it is far more common to be angry with people for not hearing what we say, than to reflect seriously upon the grievous misfortune which prevents them from doing so. All this is extremely unreasonable as well as extremely cruel, and, like many other unreasonable and cruel kinds of conduct, arises from a very blameworthy want of thought.

If people in general are very insufficiently inclined to commiserate the situation of the deaf, individuals, we verily believe, frequently bring the calamity of deafness upon themselves by their own want of due care. Disease of the ear,

however slight it may in the first instance seem to be, should meet with immediate attention; for in an organ at once so complicated and so delicate, there is, in strict truth, no such thing as a slight disease.

A person not accustomed to think seriously upon such matters, would very probably find some difficulty in believing that, out of the very simplest disease of the ear, the most lamentable and complete cases of deafness have been known to proceed. Such, however, is the case; and no one can be too careful to take even the simplest cases in time.

In a recent number of this work we had occasion to notice an admirable treatise on Cataract, by Mr. Stevenson. We very sincerely thought it the best work we had ever met with upon the subject; and it is with equal surprise and pleasure that we now have to notice a no less masterly treatise by the same gentleman on "Deafness; its Causes, Prevention, and Cure." The numerous citations of both native and foreign, and of both ancient and modern writers, place Mr. Stevenson's diligence as a reader in a light highly honourable to him; but that diligence is only one of the least of his merits. It is to his striking originality of thought, and his singular clearness of expression, that we feel most indebted. He has obviously reasoned keenly and laboriously upon every assertion of other authors, and not—as but too many writers have—taken every assertion to be true because of its having appeared in print; and he has as obviously relied far less upon books than upon that best of all guides to curative power—anatomy.

Neglect is among the causes to which Mr. Stevenson attributes deafness; and he gives several instances not only of deaf persons neglecting to seek cure, but even of surgeons imagining cases to be hopeless, when, in truth, the most formidable difficulty lay in the surgeon's erroneous diagnosis. Here it is that Mr. Stevenson appears to us to be especially indebted to his assiduous and successful attention to the anatomy of the organ. Cases of the most distressing, we might almost say loathsome, description are brought before him; professional men of high character and unquestionable talent shake their heads in despair, candidly confess that the case baffles their utmost skill, and conclude by pretty plainly intimating that they have no very sanguine expectation of meeting with the gentleman whose skill it will not baffle. What follows? Simply this: Mr. Stevenson takes the case in hand, and in a few weeks the patient is not only freed from the disease of the organ, and from the general debility and suffering superinduced by it, but able to hear the minutest sounds as well as though disease of the organ had never existed. As we have said that cases subsequently cured by Mr. Stevenson have actually been pronounced hopeless by professional men of high character and unquestionable professional skill, it will probably be supposed that Mr. Stevenson has some nostrum;—that he differs in practice from the rest of his profession. This is not the case. Merely topical remedies he has not a word in favour of; contrariwise, in various parts of his book there are plain proofs that he agrees with the late able though eccentric John Abernethy, in believing the bowels to be the great centre in which even surgical diseases of other parts of the frame are to be attacked with the best prospect of speedy and complete success. The great cause of his signal success in cases which had baffled the best skill of some of the ablest and most eminent men in the profession, is his intimate and laboriously acquired acquaintance with the anatomy of the ear, and indeed of the head in general. However complicated neglect or erroneous treatment may have rendered a case, this perfect knowledge of anatomy enables him to see at a glance the true first cause and seat of the disease. The



# MAP OF PRUSSIA AND POLAND.

*With No. 255 of PINNOCK'S Guide to Knowledge.*

---



consequence is, that very few cases are incurable under his care; and he gives us numerous instances in which supposed incurable cases have yielded at once to his treatment.

We greatly regret that our space will not at present allow us to extract from the very useful and well-written treatise to which we have alluded; but if any among our numerous

readers be himself a sufferer from deafness, or at all interested in the comfort and welfare of any one who is, we can do him no greater favour, bestow upon him no greater benefit, than that of strenuously and warmly recommending him, in the first place, to read this book, and, in the second place, to consult its very able and humane author.

## PRUSSIA AND POLAND.

PRUSSIA contains ten provinces, exclusive of Neufchatel; its breadth from north to south varies from seventy to three hundred and fifty miles, while its length is not less than 1200 miles; "stretching," said Voltaire, "along the map of Europe like a pair of garters." It lies between the 50° and 55° of north latitude, and between 6° 30' and 24° of east longitude. The population of Prussia amounts to 10,536,571 persons, averaging about ninety-nine to a square mile.

The physical appearance of territories so extensive is by no means varied. In Pomerania and other provinces, so slight is the slope towards the sea, that the tide would inundate the land but for a long range of sand-hills or artificial dykes. Level surface is the chief characteristic of the entire dominions; and though there are some diminutive eminences, there is nothing in the whole of Prussia which can be denominated a mountain. In every quarter of the kingdom, however, lakes are more common than in any other country on the continent. The woods and forests are calculated to cover above seventeen millions of acres. Brandenburg, Westphalia, and other places, abound with large plains of sand, or are covered with heath. Silesia is extremely fertile, and marked by the number of its gentle inequalities. The whole of Prussia is beautifully diversified by the number of canals and rivers that intersect it in all directions.

In consequence of the number of marshes, frequent rains and inundations, the climate of Prussia is not esteemed a healthy one; but in the western provinces the weather is frequently mild and genial. So great a variety is there in the several divisions of the kingdom, that in some parts the summer seems to have arrived, while in others the inhabitants are experiencing all the rigour of severe winter.

The government of Prussia is despotic, the whole executive and legislative power being vested in the king. The council of state consists of the royal family, and the ministers of foreign affairs, of the finances, of justice, of public instruction, of trade, of the public debt, of police, and of war, besides local councils for administering the laws in the provinces.

The first event of importance in the historical records of Prussia, is the overthrow of the original inhabitants by the knights of the Teutonic order. Their grand master, Albert, was a descendant from the house of Brandenburg, one of the oldest families in Europe. On the death of Albert, he was succeeded, in 1640, by his son Frederick William, who, by treaties with the Hessians and Dutch, added considerably to the Prussian dominions. Another treaty, that of Westphalia, concluded in 1647, joined to the dukedom of Prussia the bishoprics of Minden, Halberstadt, Magdeberg, and Camin, with other less important places. Frederick William died in 1688, carrying to the grave the love and regret of his subjects.

His son Frederick, by joining with William III. of England against France, succeeded in erecting the dukedom of Prussia into a kingdom, and he was crowned king at Königsberg, in January 1701, under the name of Frederick I. the emperor of Germany placing the crown on his head.

Frederick II., his successor, who came to the throne in 1713, was a great statesman, with dispositions decidedly military, though never engaged in actual hostilities. He had a singular predilection for tall soldiers, and the army was composed of the tallest men to be found in his dominions; nor did he confine his selection to these, for he frequently violated national faith by picking up subjects of other states who reached his standard of personal altitude. Before his death, the Prussian army was not only one of the most numerous, but contained the best disciplined and accoutred soldiers in Europe. This prince married Sophia, the daughter of George I. king of England, and left to fill the throne his son Frederick, afterwards surnamed the Great, who commenced his reign in 1740.

Unlike the life of his father, that of Frederick's was one of frequent war. During seven years he was uninterruptedly engaged in hostilities with various neighbouring nations, when, in addition to other calamities, 500,000 combatants fell in the field. In the few intervals of peace which occurred during his career, Frederick employed himself in promoting the true welfare and interests of his subjects. He founded academies and seminaries for learning, he invited scientific men and eminent scholars from every country in Europe—though it has been remarked that he treated them more as a regiment of soldiers than as philosophers; he cleared waste lands, constructed canals, rewarded men of merit in every department of enterprise, and, in short, spared neither time or expense in promoting the internal resources and improvement of his kingdom. Besides these acts of political wisdom, he devoted his leisure to literary pursuits, leaving behind him the result of these labours in a "History of the House of Brandenburg," "Memoirs" of his own time, besides several poems; amongst others, an heroic one on the art of war.

In 1763 the king of Prussia cooperated with Russia in the invasion and destruction of Poland, and, at its dismemberment obtained a share in that unfortunate kingdom. The division was made thus:—

	Square miles.	Population.
To Russia . . . .	168,000	6,700,000
To Austria . . . .	64,000	4,800,000
To Prussia . . . .	52,000	3,500,000

Prussia had to deliver up a considerable portion of her Polish acquisitions in 1807; but by the treaty of Vienna, in 1815, she is guaranteed in the possession of 29,000 square miles, with a population of 1,800,000.

Frederick the Great, who died in 1786, at the advanced age of seventy-five, was succeeded by his nephew Frederick William II., during whose reign few events of much importance occurred; and dying in 1797, he left the throne to his son, the present monarch. Frederick William III. joined his arms to those of Buonaparte in 1806, and invaded Hanover, which he annexed to his own dominions, by shutting the ports of the German Sea and Lubeck against the British flag; but in October of the same year the Prussian monarch found it expedient to declare war against his former ally, and the battle of Jena was the consequence, in

which Prussia lost 40,000 men, including twenty generals. The French afterwards invaded Silesia, Stralsund, Colberg, and Dantzic, carrying victory and devastation in every direction. This war ended with the peace of Tilait, and enormous losses were sustained by Prussia, besides immense pecuniary contributions to the French emperor. In 1813, however, Frederick joined with Britain, Austria, Russia, and Sweden, against France; an alliance which proved particularly fortunate for the English arms at the ever-memorable battle of Waterloo, the Prussian army, under Blucher, coming up to our aid at a most critical juncture. At the Congress of Vienna, in 1815, the territories lost during the war were again secured to Prussia; and since that period few events of historical importance have transpired in that kingdom.

Poland, after her partition between the three powers already named, received back at the treaty of Vienna her central provinces, which were erected into the kingdom of Poland, consisting of Cracow, Sandomir, Kalisch, Lublin, Plock, Masovia, Podlachia, and Angustow, and bounded by the respective acquisitions of Russia, Austria, and Prussia. The new kingdom consisted of 200 square miles, and 2,800,000 inhabitants, and was governed by a constitution of its own. In 1830, however, an insurrection took place at Warsaw, the capital; a short, and, to Poland, shockingly disastrous war with Russia followed, and by an *ukase*, or royal order, from the emperor of Russia, issued in the month of February 1832, Poland was declared an integral part of Russia, of which nation, at the present moment, it forms, politically speaking, a portion.

The crown of Poland, with the exception of five centuries previous to the year 1370, was purely elective, and during this early period was filled by the family of Piasts. The throne was frequently contended; and in 1586, one of the

four candidates which appeared was our own Sir Philip Sidney; but he was unsuccessful, Sigismund of Sweden having obtained it; who was followed by John Casimer, and he abdicated in 1668, retiring to the abbey of St. Germans, in France, where he died. John Sobieski next succeeded to the crown of Poland, and by the deliverance of Vienna from the arms of Soliman of Turkey, besides his political wisdom, enterprising and enthusiastic character, and invincible bravery, rendered himself one of the most celebrated men in the annals of his country.

The reign of Augustus II. was one of anarchy and rebellion; and from the time of his weak and inefficient administration, Poland rapidly hastened to that decay which has since fallen upon her. Her unfortunate geographical situation, in the midst, as it were, of so many powerful nations, has caused her to be frequently invaded by her neighbours, but by none so often and with so much success as by Russia; as we have before stated, she is, at last completely, and we fear permanently, conquered by that ambitious nation.

The Poles are, amongst themselves, divided into four classes, those of nobles, clergy, citizens, and peasants. They set little value on titles of honour; and the appellation of a gentleman of Poland is the highest distinction they aspire to. "The Poles," says a recent and accurate traveller, "seem a lively people, and use much action in their ordinary conversation. Their common mode of salutation is to incline their heads, and strike their breasts with one of their hands, while they stretch the other towards the ground. The Poles maintain, with unshaken tenacity, the customs and prejudices of their ancestors."

The Polish town of Cracow is celebrated for its salt mines; iron, marble, copper, and slate, are also produced in great abundance in Poland.

## No. XI.—SELF-INSTRUCTOR IN ASTRONOMY.

### COMETS.

whole nations of otherwise rational people could not view the approach of a comet without a terror so extravagant and so infectious, that the very descriptions of it in history are absolutely ludicrous. War, pestilence, and famine, were the very least of the evils which were expected to be the inevitable consequences of the visit of a comet; and, as we have shown in a former number of this work, people even went to the length of supposing that the comet would actually come into collision with the Earth, and wholly destroy it. How sincere not a few of them were in their belief, we may fairly infer from the fact that very many persons made over all their lands and money to the Pope of Rome, while still more made a similar transfer to individual impostors, who skilfully and unfeelingly took advantage of the general delusion and the general panic.

Thanks to the "schoolmaster," there is not now, we dare affirm, in any part of our country, however obscure, any class of our countrymen, however poor, by whom such gross delusions would not be good humouredly laughed at and scouted. We have learned to look upon the comet admiringly, and with a noble and laudable curiosity; and to view it, even as we view a planet, as one of the works of an all-benevolent and all-beneficent Creator.

But though we have thus conquered the prejudice which made our forefathers so ludicrously anxious and alarmed, we

Among the very many phenomena which at once excite a strong and rational curiosity, yet defy the researches of science, are comets. Their nature, their place in the great economy of the universe, are unknown; and it is undecided whether they do or do not form part of our planetary machinery.

It no doubt was chiefly on account of the mystery in which these wanderers of the sky are enveloped, that, long after the old errors as to the solar system were exploded,

have not as yet thoroughly mastered the mystery of comets. What is known is, in substance, as follows.

Like the planets, comets are solid, opaque bodies, so far as concerns what is called the nucleus; the long-spreading, hair-like light, which they project from them, being received, as the light of our own planet is, from the sun.

Comets approach the Sun in long elliptical orbits, the nucleus, or head of the comet, becoming more and more bright as the distance between the comet and the Sun is diminished. After passing the Sun, the comet keeps still careering onward; and, in some instances, traverses the boundless realms of space during entire ages, ere it again makes its appearance; while, in other instances, the comet makes its appearance twice in a single century.

Though this great difference exists as to the periods of the appearance of different comets, the periods of some have been calculated, and their return predicted with great accuracy. As an instance we need only refer to the splendid comet of last year.

Dr. Long, in his able treatise on astronomy, showed that that comet would appear in 1835; or at least his proofs amounted to what the severest logic would have allowed to be the very highest degree of probability. He showed that the period of this comet was about seventy-six years. It appeared according to his statement in 1531, in 1607, in 1682, and in 1759.

Now a glance at his figures will show that he was justified in predicting its return in 1835. Thus—

	1607
	1531
Period the first	76
	1682
	1607
Period the second	75
	1759
	1682
Period the third	77

Here, then, we have in round figures an average of seventy-six years to each of the three periods. Thus—

	76
	75
	77
3)	228
	76

and, if due allowance were made for the different months of the different appearances, we should find the periods exact, without taking the average.

With these data before him, the Doctor very reasonably as well as correctly predicted that we should see this comet again in 1835, because from 1682 to 1759, when the comet was last seen, gave the usual result.

	1759
	1682
	77
and	1835
	1759
gave	76

How correctly as to fact, as well as ably as to theory, the Doctor predicted the return of the comet, we need not remark; nor need we add that we should as soon doubt about the dawning of any given day in this very week, as we shall that this comet will appear again in 1911.

The comet, of which we have here presented our readers with an accurate engraving, is that very splendid one which made its appearance in the year 1811. It was looked for with great anxiety by men of science, and was at length, in the early part of the month of September, discovered just below the constellation of the Great Bear, and in a line with the two stars called the Pointers.

This magnificent comet was visible for upwards of two months. It passed the end of the Bear's tail, and the constellation Hercules; and at the end of November, when near the constellation Aquila, it ceased to be within our view.

### “NOT A BIT OF PRIDE.”

How often may we not hear these words pronounced, as though those who pronounce them deem that it would be difficult to devise a higher or more indisputable panegyric! And how many otherwise sufficiently shrewd and intelligent men do we not meet with, who pride themselves upon no one circumstance of their existence so much as upon their having “not a bit of pride!”

Both of these classes of persons will very probably think us exceedingly hypercritical for finding something to blame in their pet phrase. They will not perhaps differ very widely from us as to the estimation in which we hold the misapplication of other forms of speech; such, for instance, as “Very Satirical,” “Very Ingenious,” and “Poverty's no Disgrace;” but that we should deem the repudiation of pride to be blameworthy, will by no means stand so well in their sight. We trust, however, that briefly as we intend to speak upon the subject, we shall be able to show that we do not blame unreasonably or unjustly: and we trust, too, that if among our very numerous readers there be any who have been in the habit either of using this formula of false praise, or of hearing other persons use it without at the least mentally reprobating it, we shall disabuse them of a really dangerous and gross error.

Pride is of two sorts, true and false; and if the phrase of which we are speaking referred to the latter, no one would be more ready to use it by way of eulogy than we ourselves should. False pride cannot be too often or too severely reprobated, whether directly or by implication. It is almost invariably the offspring and the companion of a weak head, and of a cold heart; and it is utterly incompatible with the right interpretation and faithful performance of some of the most important and indispensable of our duties as Christians. A heart full of self-admiration, and contempt of all the rest of our species—an insolent hauteur of speech and eye, and a swelling port—these are so far from giving, as falsely proud men suppose them to give, any claim to respect or admiration, that they in fact deserve all the pity which the inevitable contempt of intelligent beholders can afford to them.

Let no one suppose that, because we quite sincerely and plainly condemn this paltry pride, we are therefore wrong in censuring the phrase which stands at the head of this essay. If our friends will take the trouble to define their terms as they go on, they will find that we are perfectly consistent in censuring their phrase, and at the same time censuring false pride; just as we may be upon exceedingly good

terms with the fire, which the season already makes both useful and ornamental to our grates, yet deprecate such fires as that which once burned down the greater portion of the city of London.

Far, very far indeed, are we from recommending the harsh feelings and the insolent airs which are usually termed pride; but pride, in the proper sense of the word, we hold to be among the most important and valuable possessions of every young man who holds that the virtues are to be conserved, and the vices avoided.

Your hair-brained and hilarious personage, who prides himself, and is praised by others, because he "has not a bit of pride," is to us a most painful spectacle. We see in such a man one whose very virtues are but an accident, and one whom mere accident may convert into a dissolute and debased creature, equally a disgrace to himself and a perilous pest to all, but more especially the youthful, who may have the misfortune to be within the sphere of his influence. He is—"Hail fellow, well met!" with every one, without regard to the proprieties of society, or his own proper position; and too frequently either without thought or care about the good or ill morals of the persons with whom he is thus unwisely and needlessly familiar.

It is not at all improbable that this sort of excessive and overweening frankness and familiarity may in the first instance arise chiefly or wholly from want of thought; but here, as in very many other cases of human error, vanity soon steps in to aid in weakening the moral sense, and strengthening and confirming the evil habit. Accustomed to hear himself lauded for his want of pride, the flattered and self-complacent auditor soon forgets that there is a very wide gulf which separates true pride from false pride; the pride which is at once a consequence and a conservator of the virtues, from the pride which is the result as well as the outward and visible sign of a bad heart, and a very imperfectly cultivated intellect. Confounding these two very distinct entities, he but too soon learns to look upon vice and meanness, if not with an approving, yet most surely without the duly disapproving glance; and rarely indeed does man look upon vice without disgust unless by quicker or slower degrees to become its votary, and in the end its victim.

With reference to this last assertion, we are not unaware that we have the authority of the poet against us. We know that it has been poetically said that—

"Vice is a monster of such hideous mien,  
As to be hated needs but to be seen."

But we, for our own part, fear that the real hideousness of the monster vice is rarely seen through until escape from that monster's embraces has become a matter, humanly speaking, of sheer and utter impossibility. We doubt whether any one can look upon vice without being to a certain extent the worse for the sight; the mere knowledge that such a sight conveys, can scarcely fail to diminish the self-respect which accompanies a perfectly unsophisticated feeling, and at the same time to harden our hearts against others while making us suspicious of ourselves. But if any one can look with comparative impunity upon the worse portion of what life must inevitably present to the gaze of all, he can do so who is duly armed with a just pride, founded upon sound moral and religious feelings. His pride is a faithful sentinel, warning his virtue of the first approach of vice; and what pride revolts from, reason will surely never allow to have habitual approach.

To boast of having no pride, is only to say, in other words, that we have so little care about preserving ourselves from the contaminating influences of vice and vulgarity, that we

not merely willingly, but exultingly, throw down the very strongest barrier which can be opposed to them. An error so gross as this, though it may partly originate in mere unreasoning and unreflecting impulse, would scarcely ever become confirmed and permanent, but that, being a seemingly amiable error, vanity can come to its aid. The fondest advocate of that self-degrading and self-endangering state, having no pride, would not at the outset see or hear without rebuke a tithe of what he will subsequently laugh at, or pass unnoticed, even in the way of mere vulgarity. But politeness of feeling is like the virtues; it cannot be laid aside, with impunity; and every time that we expose ourselves to contact with the vicious or the vulgar, while unguarded by a due pride, we give a new blow to our quickness of perception between right and wrong, as well as to the depth and poignancy of our love of the one, and detestation of the other.

We trust that we have said quite enough to show to our readers, that there is a strong and an eternal necessity for having some pride—to wit, that proper pride, which, by making us look with loathing and dislike upon the vice or the vulgarity of others, provides us *pro tanto* with a security against our being led, step by step, and half unconsciously, into a participation of either the one or the other.

In conclusion we beg to remark, that phrases which profess to have a universal import, are almost uniformly erroneous. They, for the most part, appeal to some feeling which under certain restrictions is perfectly unexceptionable; they excite the hearer's mind upon this particular point, and then enlist into the service his general vanity. The restrictions and the reservations which right feeling and sound logic would suggest, are put altogether aside by the warm and energetic pleadings of vanity; and what would be right under certain circumstances, is at once set down as being right at all times, in all places, and under all circumstances. Guard well, oh youth! against allowing your vanity to take part in the combats between impulse and duty: but for this energetic but most sophistical and unfair pleader, many and many a fortune would have escaped ruin, many and many a conscience would have escaped that most terrible of all earthly tortures—remorse.

## WAGERING.

MANY of the grosser follies of our remote ancestors would be scarcely credible to us, were not the history of the past so strongly corroborated by observation of the present. How incredible, for instance, does it not at first sight seem, that in a nation like England, a law so vile, and, at the same time, so ludicrously silly as that which sanctioned the "wager of battle," should exist during long centuries,—all ranks of men looking up to it as the most infallible test of the guilt or innocence of mutually accusing persons! Difference of stature, age, bodily strength, and skill and activity—in the use of legal weapons; was made no sort of account of by this consummately barbarous and brainless law; and accordingly, he who had the advantage in the difference usually existing in some or all of those respects, could quite easily earn character and avoid punishment by the simple process of adding the crime of public murder to whatever private crime he had formerly committed, and now chose to deny. A blessed state of things, surely! That this law remained in force even in the present century, is only too

certain: its existence disgraced our national character, although practically, thank Heaven! it had long ceased to be the cause of unjust bloodshed.

Something of the same absurdity which dictated this most absurd law is still to be remarked in not a few of the expressions and customs of private life; one among these customs we consider that of wagering. It may, probably, be supposed that such a custom, indicating as it does so great a contempt of sound logic, must of necessity originate with, and be confined to, the very lowest of the population, both as to circumstances and intellect; but, in truth, the principle upon which wagering is based, the capital logical error which gives rise to it, may be discovered in full and noxious activity among all classes of people. Wagering and duelling, different as they are in effect, yet proceed from the same erroneous source. A gentleman is truly or falsely accused of conduct incompatible with the character of a man of honour. Is it true? Why, then, as a man, having, in spite of his unhappy lapse from propriety, not wholly lost sight of his duty to God and man, it should be his care to make the fullest possible admission, and not merely endeavour to atone for the past, but also resolve to let no part of his conduct require such atonement in future. On the other hand, is he, in

fact, calumniated by an ignorant or malicious accuser, and quite innocent of the evil that is laid to his charge? Surely in that case, an appeal to the laws of his country is the remedy which common sense and a right feeling would suggest as his only fitting course of procedure. But the honour of a gentleman is not to be thus vindicated. No; he cannot heal his wounded honour without *wagering*; he stakes his life against his opponent's life, just as people in a lower sphere resort to wagering the instant that they find themselves beaten in argument. The wager, whether of a life or a guinea, has, in fact, not a jot of effect upon the question in dispute. If to be decided at all, it can be decided without the pistol or coin being called into the account: but your wagers, whether they feel compelled to risk or commit murder, to vindicate their honour, or simply substitute purse for argument, exclaiming "If I am a fool, my money's none!" are very comfortably indifferent about the moral or intellectual value of their wagers; and, in all probability, if this paper fall into their hands, we shall receive sundry letters, per twopenny—we request that they be post paid!—not merely assuring us that our notions are decidedly Gothic, but also offering us very considerable wagers, by way of convincing us!

#### No. XVI.—SELF-INSTRUCTOR IN BIOGRAPHY.

NAPOLEON BUONAPARTE.

(Continued from p. 334.)

CIRCUMSTANCED as Europe then was, it would be a by no means easy task to point out the position which would have been more favourable to the young, fierce, and yet cool and calculating ambition of Napoleon, than that of general-in-chief of the army of Italy. In what we may, without any exaggeration, call the incipient civil war, in which his energy, courage, and skill made all that the sections of Paris could do against him worse than nothing, he had, after all, only proved what he could do under the direction of others. He had proved himself skill, resolute, and prompt; and, above all, he had shown that he possessed that rare and precious gift, military tact; that quality which, as we shall by-and-by perceive, he so well knew how to estimate at its true value; but he was, in the affair of the thirteenth Vendémiaire, as to all the higher qualities of the military art, compelled to be, in some sort, a mere machine in the hands of others.

In that every way admirable work, "The Curiosities of Literature, by B. D'Israeli, Esq.," there are many and striking illustrations of the important difference between real and routine history. We doubt whether the time has as yet come for a French historian or critic fairly to appreciate the secret history of that period at which Napoleon, with his hot ambition, as yet indefinite and unmethodized, was entrusted with the command of the ever-memorable army of Italy.

Whensoever the day shall arrive for the perfect revelation of the secret history of France, at the period to which we have alluded, we venture to predict that merely personal and petty affairs will be found to have had infinitely more important effect upon the subsequent march of events than any historian, whether a Scott or a Hazlitt, a Bourrienne or a Segur, has as yet made allowance for.

The more we ponder the events of that very important period of French history, the more firmly do we feel persuaded that Napoleon owed his promotion, far less than is generally supposed, to his own merits, great and brilliant as

they most unquestionably were. The orders sent to him by the Directory, the false information given to him, at a most critical moment, as to the capabilities, as a reinforcement, of the army of Germany; and, above all, the remonstrances which he sent to the Directory, and their replies, are sufficient, in our judgment, to point to some personal motives on the part of men in power at Paris, as the true solution of the cause of his being kept in a command which all knew that he had the talent, and few could have been ignorant that he had the will, to make very formidable, not merely to foreigners and avowed enemies, but even more so to the leading men of his own country. Weak men ever prefer the greater distant to the smaller instant peril; and the patriots of France, like the patriotic pretenders of other countries, both ancient and modern, seem to have had a very profound horror of giving up place and profit while the one could be held and the other received.

The more carefully and repeatedly we canvas all the circumstances of Napoleon's command of the army of Italy, the more profound and the more inevitable becomes the conclusion, that he owed the continuance of his authority, in no slight degree, to the mingled fear and hatred of men in power at Paris. Even if they already saw—though we do not think they did—the whole of the advantage to which he was both able and willing to turn the peculiar position in which he found himself, we are of opinion that the leading French civilians were well inclined to let the indomitable and impracticable soldier get any prospective and as yet doubtful advantage, rather than have so formidable, prompt, and unscrupulous an antagonist to combat against them on the instant, and at home.

That Napoleon himself viewed matters in this light, will, we think, be pretty clear to any one who will take the trouble attentively to examine the course pursued both by Napoleon and by the men in power at home. His offers of resignation to them, contrasted with his professions to his comrades in arms, and the literary servility of the Directory to him,

compared with their practical playing at cross purposes, can, we are of opinion, leave no doubt in the mind of any careful examiner and competent reasoner, [that each party was doing its best to outwit the other. Napoleon, on the one hand, calculated rightly enough that his resignation would not lightly be accepted; and the Directory, on the other hand, would sooner have done any thing than have brought back to France an adversary who was, quite obviously, as willing as able to make their respective cabinets any thing other than beds of roses.

All this manœuvring between Napoleon and the authorities at home, are by us only noticed as grand landmarks, so to speak, by which travellers through the mazes of the French history of that period may guide their footsteps. The time for Napoleon's civil power was not yet come; and he very wisely used the bad faith and the bad policy of his opponents, for the present, only as means by which to secure his military rank, and facilitate his military operations.

Before we proceed to glance rapidly over Napoleon's military career, it may not be amiss to say a few words about his first marriage. The French account of this marriage seems to us—though we must in candour confess that we do not find confirmation in the commentaries of any other writer—to partake very considerably of the French style of clap-trap and display. In a few words, it has always appeared to us that Josephine Beauharnois had determined to be married to Buonaparte, and did not hesitate to take bold and ingenious steps—about the delicacy of the procedure we say nothing—to bringing about the, on her part, much desired match.

The French writers assure us that Eugene (Josephine's son, by her deceased husband,) was, at fifteen years of age, so desirous to obtain his father's sword, which was in the possession of Buonaparte, that he introduced himself, and solicited its restoration. On receiving the sword, the youth, it is said, showed so much noble emotion, that the future emperor was much interested. The romance does not end here. The widow Josephine was so much delighted with the reception of her son by the now rising Napoleon, that she could do no less than wait on the young warrior to return him her thanks. In those days we are bound to suppose that ladies could write letters, and lackeys deliver them; but Josephine chose personally to pay her respects, and return her thanks. Looking at their speedily consequent marriage, and at her subsequent weak, extravagant, yet loose and artful conduct, we cannot help thinking, with all sorts of respect and deference to Messieurs the French historians, that Josephine had fairly set her cap at Buonaparte, and that he, shrewd as he was, was fairly cheated into matrimony by her union of artfulness and personal attraction.

The early career of Buonaparte, as general of the army of Italy, was such as to justify all that his friends hoped from him, and all too, that his enemies feared. Marmont, in writing to Bourrienne, well describes the rapidity of the young emperor's progress. "It is," says Marmont, "a fine thing, with an army of less than thirty thousand men, in a state of almost complete destitution, to have beaten, eight different times, an army of from sixty-five to seventy thousand men, obliged the king of Sardinia to make a humiliating peace, and driven the Austrians from Italy."

The conduct of the conquering Napoleon towards the senate and people of Venice afforded a striking proof of his possessing equally the talents and the duplicity of a statesman. That Venice, proud of her antique glory, and unaware that, though the halo of that glory still lingered around the city of St. Mark, the wealth and the power of the olden day were as irrevocably passed away from her as those days themselves;

that Venice, at once declining, corrupt, yet full of vain-glory, should look with a discontented and troubled gaze upon the progress of the French in Italy, was perfectly natural and justifiable. Accordingly, we find that the senate of Venice made military preparations; the siege of Mantua making them more than ever jealous as to the final intentions of France. Napoleon seized with alacrity upon the first pretence for a quarrel with them; and he easily found that pretence in the fact of their having given a kind and hospitable reception to Monsieur, afterwards Louis XVIII. It might be said that we prophecy after the event, and that we affirm what Napoleon's thoughts were, thereby reasoning from what his actions were subsequently; but so far is such from being the fact, that our statement is founded on Napoleon's own words, in a despatch to the Executive Directory of France. This despatch so strongly characterised his subsequent political conduct, that we cannot forbear transcribing the passage relating to Venice.

"The senate of Venice lately sent two judges of their council here to ascertain definitively how things stand.\* I repeated my complaints. I spoke to them about the reception of Monsieur. Should it be your plan to extract five or six millions from Venice, I have expressly prepared this sort of rupture for you. If your intentions are more decided, let me know what you mean to do, and wait until the favourable moment, which I shall seize according to circumstances; for we must not have to do with all the world at once."—A tolerably cool specimen of Napoleon's good faith as to treaties.

(To be concluded in our next.)

---

**PANDECTS NOT LOST, AS GENERALLY SUPPOSED.**—The account uniformly given by authors is, that there was but one copy of the Pandects extant in Europe in the twelfth century, and discovered in the manner mentioned. That the Pandects were little known, and less read, on account of the ignorance of the times prior to the above period, may be readily granted; but that all the copies of this valuable book were lost or destroyed throughout Europe, except that at Amalphi, can scarcely be credited. This extraordinary anecdote in the history of the Pandects, bordering on the marvellous, might, no doubt, contribute in some degree to the general belief of it; but it is evident, from Gianovi's History of Naples, (lib. ii. c. 2.) that notwithstanding the destruction of many valuable books, during the invasions of Italy, by the barbarous nations, after the sixth century, copies of the Pandects escaped the general devastation, as appears from the frequent references made to them by Ivo of Chartres, in his Epistles, 46, 49, &c. It is likewise certain, that Justinian's Institutions were preserved in Italy, by Abbot Desiderius, in his library of Cassino. Theobald, archbishop of Canterbury, brought the Pandects into England, soon after his consecration in 1138. Besides, it is known that the study of the Roman law was general in the English schools in 1149, and was publicly taught by Rogerius Vacarius, a Lombard lawyer, to a numerous audience.—*Erskine's Institutes*. Edinburgh, 1773, lib. i. tit. i. par. 32, p. 10.

---

\* The Venetians, as we have previously said, being filled with well-grounded fear and suspicion.

*View of London Bridge.*

### NEW LONDON BRIDGE.

WHAT an amusing perplexity should we not see depicted in the countenance of any worthy citizen of times long gone by, could he suddenly rise from his narrow tenement, and take a bird's-eye view of London. Where would he now find the fields, with St. Martin's church, lonely and stately in one part, and St. Giles's in the other? Where the village of Charing? Where the fields and gardens along the road leading from that village to Temple Bar? "Echo answers, Where!"

We have sometimes amused ourselves with speculating upon which part of town would the most completely perplex and mystify a citizen of old London, called back once again to the scene of his former bustling industry. The question, however, is one which is by far more easily asked than answered. We can easily, it is true, select any two of our architectural *parvenus*, and contrast with critical eye their brick and tone (*sotto voce stucco*) merits or demerits; but, after duly considering them in every possible aspect, we are, after all, obliged to borrow an apophthegm from honest Sancho Panza, and fairly confess that "there is much to be said on both sides."

In the west end of town, perhaps the most striking alteration has taken place between Knightsbridge, on the north, and Pimlico, on the south. The noble masses of building comprising Wilton-crescent, Belgrave-square, Euston-square, Eccleston-street, and the various streets and terraces close by them, are built on ground which, even within our own comparatively young remembrance, was mere desert, common land, with scarcely so much grass as to

afford a meal to the miserable donkeys and worn-out horses which were turned out upon it. Lines of absolute palaces, filled with every luxury that taste can devise, or wealth purchase, are now looked upon in the very part of town in which, formerly, prize-fights, quoit-playing, and low gambling, were the sights to be seen by day, and in which, in the dark winter nights, robbery was the most probable lot of any single and feeble passenger, who, in truth, did not always undergo the process of being robbed unaccompanied by that of brutal personal ill-treatment. The "fine fields," as the site of the splendid pile of buildings to which we have alluded was called, was, in truth, a terrible resort of blackguards and ruffians, and about as bad a spot for unprotected people to pass over as any within five miles of London; and, certainly, could any one who died early in the present century be brought to life, and placed in a glorious summer day upon the "Bloody bridge," (so called from a particularly atrocious murder of which it was the scene,) he would find some difficulty in looking at the splendid scene presented to him, without interruption, all the way to St. Peter's church; he would be not greatly blameable, did he suspect that a gentle attempt at mystification was being made upon him, when told that he looked along the ground which he formerly knew as part swamp, part rubbish, and all a very considerable nuisance to all people of good morals, and no less considerable eye-sore to all people of good taste.

Turning our attention to a more easterly part of the town, we see a no less striking difference between architectural



appearances as they were, and as they are. St. Paul's gigantic, and of an almost awe-inspiring magnificence—this admirable memento of the perseverance, as well as the genius of the great Sir Christopher Wren, who would not be obstructed in his mighty and well-executed task, by all the long years of petty persecution, and still more petty parsimony, which, to the eternal disgrace of both the court and the corporation of the city, he was allowed to be annoyed by, from the commencement of his great work, even down to its very conclusion,\*—would somewhat perplex the topographical ideas of a resuscitated cit of the days of Queen Elizabeth; nay, even of one of the days of Cromwell's fanatical Roundheads, when the cathedral of London was absolutely exposed to every desecration and to every pollution. If the fire of London had done no other good, we should consider its ravages well nigh atoned for by its having caused St. Paul's, as it was then, to make way for St. Paul's as it is now. But we must travel eastward still; for, however agreeable it may be to us to gossip in our discursive way about all manner of streets and edifices, we must not forget that our readers have all this while been patiently waiting for a few words about a particular edifice, to wit, "London Bridge."

In former times, as a reference to any very old picture of London will shew, the wooden bridge, which occupied nearly the same site as the present very noble structure, was crowded on each side with dark, gloomy, ruinous, and altogether most wretched-looking huts, occupied by the very poorest sort of shopkeepers, and, in only too many cases, by characters of a far less respectable character.

To this extremely primitive affair succeeded the late stone bridge—a work of a solidity extremely creditable to the architecture of our ancestors, but by no means free from very grave faults, both of structure and position. Time, the great destroyer both of man and of the works of man's hands, brought even this massive bridge into a state of repair so bad as to render it dangerous to passengers, whether by land or water; and a committee of the leading citizens was found for the superintendence of the various details of the requisite measure. Huge sums of cash were, of necessity, expended in purchasing the houses which it was necessary to destroy, in order to make the approaches. The admirable arrangements made by the architect and the building committee caused the work to be at once excellently and very rapidly done; and in July 1831, it was publicly announced that the bridge would be opened in the first day of the following month; a very appropriate day for such a ceremony, it being the anniversary of the immortal Nelson's glorious victory at the Nile.

Under any circumstances, such a ceremony as opening a bridge in such a crowded and sight-loving city as London, would no doubt have collected together a very goodly and sufficient multitude of eager and agape gazers; but on the present occasion there were additional reasons for this gathering together of folks of all sorts, sizes, conditions, and ages. In the first place, the 1st of August is the day when the annual coat and badge, bequeathed by the actor Doggett, is rowed for; and, in the second place, it was made known that the king and queen had signified their intention of condescending to open the new London bridge in person.

Never, perhaps, did the noble Thames present a grander or a more animating spectacle than on this occasion. The river was crowded in every direction by boats and barges,

filled with elegantly-attired company; even the bridge itself was adorned with a gorgeous and most appropriate pavilion, which one of the ablest of our contemporaries\* thus described.

The pavilion "was in all respects worthy of the purposes for which it was designed. Constructed of standards that had formerly waved over the armies of almost every civilized nation in the world, its decorations were of an equally striking and princely character. The breadth of it was co-extensive with that of the bridge itself. Its form was quadrangular, and at the four corners were placed, upon raised broad pedestals, groups of men in armour, which had an extremely picturesque and agreeable effect. The pillars which supported the royal pavilion were adorned with flags, shields, helmets, and massive swords. Their Majesties' seats were beneath a gorgeous canopy of state—of crimson cloth—the back of which was formed of plate glass. To the right and left of this canopy were places for the members of the royal family, the ministers, and many of the nobility. Our own national colours floated more proudly and conspicuously than the rest. Besides, however, the glorious flag of Old England, we noticed the black eagles of Russia and of Prussia, the keys and mitre of the pope, the rich emblazoned shields of Venice, of the king of the two Sicilies, and of Spain, the flag of America, and the colours of the Trinity House."

Thitherward, loudly cheered by the immense assemblages of loyal and delighted people, who lined both shores and considerable portions of all, save the very centre line of the river, came their majesties, in splendid procession, in the following order:—

Thames Police, Capt. Mitchell.	The Trinity House Barge.	Thames Police Boat.
	The Victualling Office Barge.	
	The Commissioners of the Navy.	
	Treasurer of the Navy.	
	Admiral.	
	Commander-in-Chief of his Majesty's ships in the Medway.	
	The Lords of the Admiralty.	
	The Lords of the Treasury.	
	The Vice-Chancellor.	
	The Attorney and Solicitor Generals.	
Thames Police Boat.	Barge with Earl Grey and the Cabinet Ministers.	Sir Richard Barge, and the High Constable of Westminster.
	THE ROYAL BARGE.	
	With the KING and QUEEN, the Duke and Duchess of Cumberland, the Duchess of Cambridge, the Duchess of Gloucester, the Duke of Sussex, Prince George of Cumberland and Cambridge.	
	SECOND ROYAL BARGE.	
	With the Lord Chamberlain and the Lords and Ladies in Waiting: Principal Officers of their Majesties' Household.	
	THIRD ROYAL BARGE.	
	Her Majesty's Maids of Honour.	
	Officers in attendance on their Majesties.	
	State Navy Barge.	
	With	
Thames Police Boat.	Lord Amelius Beauclerk, Chief Naval Aid-de-Camp to his Majesty, accompanied by Admiral Sir Thomas M. Hardy, Sir Henry Blackwood, and other distinguished Naval Officers.	Thames Police Boat.
	The Deputy Comptroller of the Navy's Barge, commanded by Captain Fanshawe, R.N.	
	Navy Office Barge.	
	The Duke of Buccleuch's Barge.	
	Together with numerous Government State Barges and Men of War's Launches, Cutters, &c.	

On arriving in the pavilion on the bridge, an elegant cold collation was in readiness, of which the royal party partook; and his Majesty being presented with a splendid gold cup of wine, said—"I cannot but refer on this occasion to the great work which has been accomplished by the citizens of London. The city of London has been renowned for its magnificent improvements, and we are commemorating a most extraordinary instance of their skill and talent. I shall propose the source from whence this vast improvement sprung—The trade and commerce of the city of London."

\* The "Times."

\* Of the difficulties against which Wren had to contend, we fear but few of those who daily look upon his vast edifice, know any thing. In a future number we shall give an account of them, in a description of the cathedral.

The king then drank of what is called the loving cup, of which all the members of the royal family partook.

Several other toasts were then drank, and the royal party having departed, the ceremony terminated, and London bridge was, in the technical phrase, "opened."

Of the splendid structure thus magnificently opened, our artist has given a very striking and correct representation.

## AMUSEMENTS.

SCRIPTURE assures us, and all history very abundantly supplies us with illustrations of the fact, that the lot of man is to eat the bread of labour. Even in the most fertile and least civilized portions of the earth, some labour is absolutely indispensable to the comfortable and healthy existence of the great mass of the population. In less fertile and more civilized, as well as more luxurious portions of the earth, the necessity of labour on the part of the mass of the inhabitants is—though, to a cursory and merely superficial view of the subject the contrary would seem to be the case,—very greatly increased.

In such countries, though Nature furnishes less of supply, whether of the absolute necessities or of the mere conveniences and luxuries of life, she, *ipso facto*, causes a greater demand. The inhabitants of the more luxuriant and enervating climates are easily contented; the stubborn glebe and the piercing blast do not impel them to find means to subdue the one, or to exclude or mitigate the other; their wants are few, the provision of nature abundant; and as a necessary consequence, they lack equally the motive and the energy to make the Herculean exertions which a more sterile soil and a sterner climate at once suggest and require. The writers of history, even when they are most speculative and philosophical, have, we think, made by far too little account of this potent element of national wealth and national luxury. We continually hear complaints of the amount of labour necessary to the comfortable and healthful existence of the mass of the population of this, that, or the other civilized country, which is destitute of the fertility, though at the same time free from the tempests, the enervating heat, and the ravaging diseases of the countries within the tropics; but not a syllable do we hear from any of our loud-tongued and ingenious declaimers about the difference, in point of condition, between persons so labouring in such climates, and persons in such climates not labouring at all, or only submitting to the unfrequent and light labour which suffices the inhabitants of more genial and more prolific countries. No! any comparison upon this point would demolish too many one-sided theories, and render at once innocuous and ridiculous too many hollow though sounding, and silly though malignant, declarations!

The skill, the industry, and the wise and affectionate frugality of our progenitors, more or less remote, can without question exempt some of us from the absolute necessity of labouring daily for our daily bread; but the exceptions are, comparatively and rationally speaking, by far too few to militate against the general rule laid down to us in Holy Writ, and confirmed by all human experience, in every age of the world. But though the wise Author of our existence has made labour one of its conditions, it is not the sole one. Labour we must, with the exceptions already spoken of, or we must degenerate to the misery, the squalidness, and the precarious life of the savage. But we are fitted for enjoyment as well as for labour; and so wisely are we, and the earth

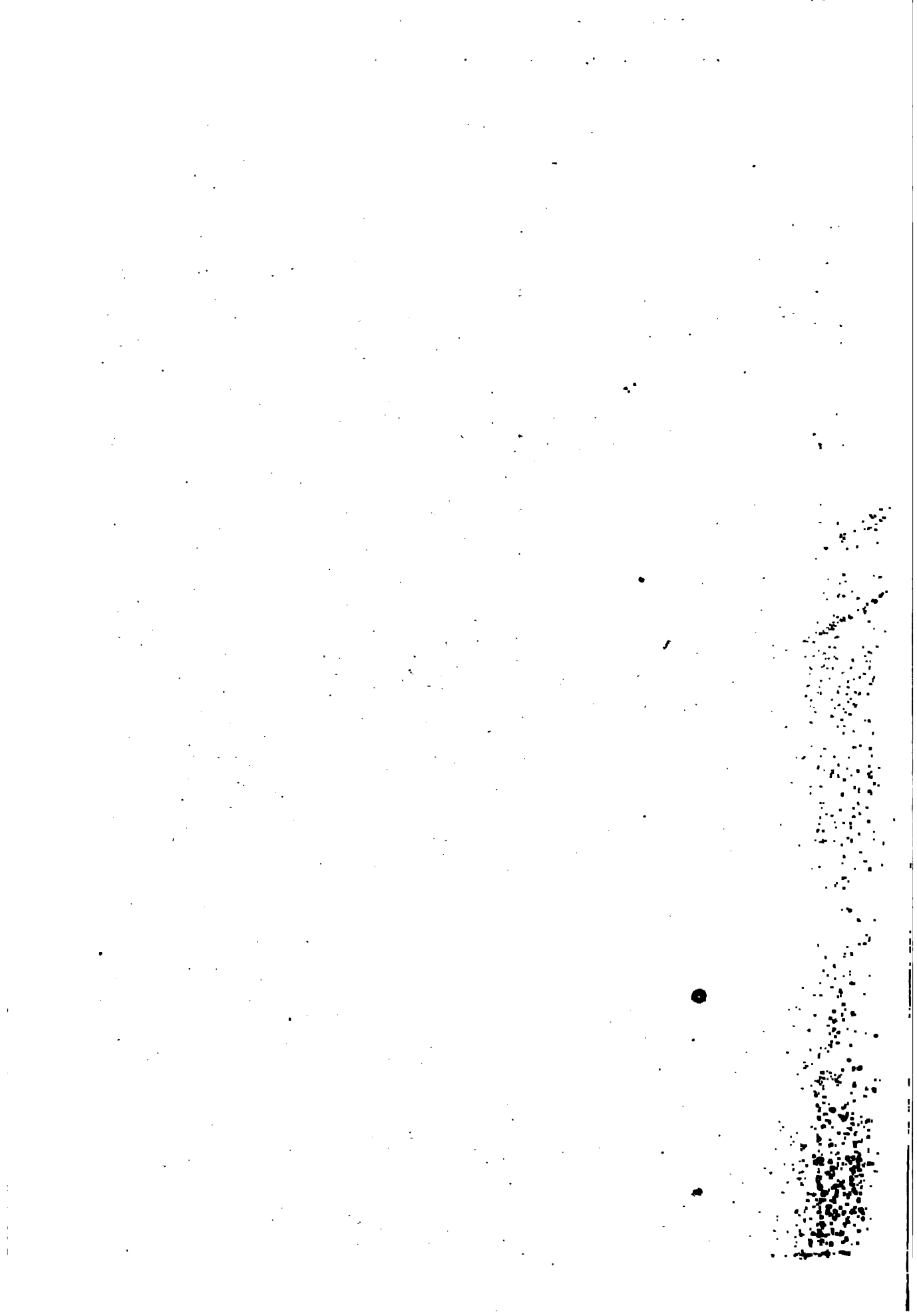
we inhabit, constituted, that moderate and moral enjoyment is so far from unfitting us for our necessary labour, that the former actually counterbalances the effects of the latter, and enables us, "like a giant refreshed," to turn again to its prosecution.

Unhappily, mankind have, for the most part, been as active in abusing their capabilities of enjoyment as they have been industrious and ingenious in improving their capabilities for labour. To use has not been enough,—men must abuse; to recreate was as nothing to them, unless recreation were carried to or beyond the verge of debauch and dissipation.

It is by no means the least precious result of an improved state of intellectual culture, that it step by step diminishes, and in the end utterly annihilates, the love of merely sensual, and, therefore, debasing modes of spending the portions of time not devoted to increasing the stock of the necessities or the luxuries of life. The most ignorant men are always those who are the most prone to expend their superfluous time and pecuniary means upon sensual pleasures; as an instance of which we need only allude to the absolute frenzy of avidity with which savages, when once initiated into the baneful and degrading custom, are uniformly found to use, or, more properly speaking, to abuse, spirituous and intoxicating liquors.

One of the best, and, to the philosopher and the philanthropist, one of the most hopeful and inspiring symptoms of the time present, is the increased and hourly increasing preference, among all ranks and conditions of our population, of the intellectual and moral, in the way of amusement, to the sensual, the silly, and the debasing. Drunkenness is, comparatively speaking, scarcely now known among the great majority of the even tolerably decent and tolerably educated of our population. But drunkenness, though, as a *fons criminis*—as a prolific parent of crime, undoubtedly the worst of the merely sensual and wholly unintellectual enjoyments—enjoyments! *proh pudor!*—was not *per se*, and within its own strict limits, the most revolting or the most corrupting of the many silly and criminal means by which our ancestors at once injured, disgraced, and deluded themselves. Only so far back as the reign of Queen Elizabeth we find the intellectual and humane sports of bull-baiting, bear-baiting, cock-fighting, badger-drawing, ranking very high among the amusements not merely of men, but also, incredible as it may seem, of women also! Where are now the authorized scenes and the retained and pampered professors of these brutal and brutalizing pursuits? A poor situation would be that of any brawny, brutal, and lazy fellow, who should now depend for his support upon his qualifications for the amiable and dignified post of court bear-ward! Court! say we? Why the very herd and dregs of the population would laugh such a creature to scorn, and bid him, in their rough but expressive phraseology, "take his choice between working and a full belly, or idling and an empty one."

Though we are the strenuous opponents of bad and debasing amusements, it makes (as we trust our readers have often had occasion to remark) no part of our philosophy to censure or dislike proper amusements. So far is such from being the case, that we hold it by no means an undignified or an unimportant part of the duty of a "GUIDE TO KNOWLEDGE" to distinguish between the bad and the good, in the way of amusement, and to accompany reprobation of the one by recommendation of the other. It is in this spirit, felt even more strongly and fervently than our narrow limits will allow of our manifesting and expressing it, that we have taken for the subject of our present article some of the more common and popular pastimes,



**MAP OF NORTHERN GERMANY.**

*With No. 256 of PINNOCK'S Guide to Knowledge.*

---

---

---



ringia and the Hartz mountains abound in timber; and the passion for hunting, which pervades all classes in this country, has preserved or created many extensive woods in the middle and south.

The German people, from the earliest times, have borne a high character for bravery, and the masculine qualities of the mind. They are in general frank and open, but inclined to be boastful and boisterous. They are indefatigable in their pursuits, and engage in them with a seriousness and sense of importance, which not unfrequently lead them to laborious trifling.

Germany grows wheat, barley, oats, and all kinds of corn; flax, rapeseed, and hops: but agriculture, as a science, is in a particularly backward state. Valuable tracts lie uncultivated, and throughout a number of extensive forests, wolves, wild-boars, lynxes, &c. still hold dominion. The mountains are rich in iron, copper, lead, tin, silver, cobalt, and bismuth. Bavaria, as well as the duchy of Saltzburgh, abound in salt-mines. The mines of Idria, in Carinola, yield annually 5000 cwt. of quicksilver. Fuller's-earth and porcelain clay form the basis of extensive manufactures near Dresden; the last renders that place celebrated for its china. Marble is found in various parts, and coal is wrought in Westphalia, Saxony, and other provinces.

(To be continued.)

### ASBESTOS.

THIS is, we think, one of the most curious and at the same time most unreasonably neglected substances of which we have ever had occasion to make mention. The name is derived from the Greek language, and it means indestructible; and both the mineral itself, for such in fact it is, and the singular property it possesses, were perfectly well known to the ancients.

There is more than one variety of this mineral. One of these, called *amianthus*, is easily separable into long, soft, and silk-like filaments, which, when woven into a kind of cloth, may be made actually red hot, without injury or diminution of its fabric!

The chief use to which the asbestos was applied by the ancients, was that of making with it a sort of envelope for dead bodies. In those times it was, as doubtless our readers remember, customary to burn the dead, and preserve their ashes in funeral urns. In the ordinary way of burning bodies, the actual ashes of the consumed body were necessarily very largely mixed with the ashes of the fuel used on the occasion. To remedy this, and thus to be quite certain that the ashes so carefully treasured up in costly vases were verily and indeed the unmixed remains of the beloved and departed ones, the wealthy were wont to envelope their dead in clothes of asbestos, and to submit them, thus enveloped, to the burning process; and thus the ashes were completely preserved from all foreign admixture. But it was not only, though chiefly, for this solemn purpose that asbestos was admired and made use of by the ancients; Pliny assures us that he had seen the cloths and napkins used at table composed of this article, and that, instead of cleansing them by washing, as is necessary in the cloths made of any other material, it was usual to take them, when dirtied, and throw them into a good fierce fire!—a convenient and facile sort of washerwoman'ship!

In Corsica the peculiar characteristic of this singular mineral is very cleverly and usefully taken advantage of. Pottery goods of the common sort are, if very strong, chargeable with the fault of being extremely heavy; if very light, extremely apt to be cracked, if filled with very hot liquors.

The Corsican potters, taking advantage of the non-combustible nature of asbestos, reduce filaments of it to the utmost attainable degree of fineness, and then knead it as equally as they can, with every portion of the clay they are about to manufacture into vessels. By this ingenious use of asbestos, the Corsicans are enabled to fabricate their pottery goods, at once very much lighter, and very much more capable of resisting strong degrees of heat, than they could by any other process at present known to us.

Might not this process be very advantageously adopted by our own Wedgwoods, Spodes, Chamberlains, &c? We really think that it might.

This singular mineral is fibrous in texture, and of a greenish white in colour. Most of the mountainous countries of the continent largely produce it; and it is also found in considerable quantities in the more elevated and rocky parts of Ireland and Scotland.

### PRINTERS AND PRINTING.

WE have often expressed our surprise at the neglect with which the details of the history of printing have been treated. All readers are, probably, well aware of their vast debt to the "divine art," and pretty nearly all writers have found time to eulogize that art; yet no one hitherto seems to have thought that a cheap, but full history of printing, together with the memoirs of all the more celebrated classical printers (for instance, Manutius and Stephens,) would be at once a boon to the public, and an appropriate monument of gratitude to the deceased benefactors of our race.

This very remarkable, and not a little discreditable hiatus in the literature of our nation, is now, we are happy to perceive, about to be filled up by the forthcoming work of a Mr. Timperley. We have not the slightest acquaintance with either that gentleman or either of his publishers, but we most cordially wish that the former may execute his task with care and spirit, and that, so executed, it may sell by thousands.

Judging from the prospectus which we have received, we anticipate that we shall not be disappointed, at all events, as to the former desideratum. And assuredly if we find the work to deserve well at the hands of the public, we shall, right cordially, do all that is within our power towards bringing about the latter one. The work, we perceive, is to be published in twelve monthly parts; and, besides a "Dictionary of Remarkable Persons and Occurrences connected with the Art of Typography," it is to include an "Abridged Printer's Grammar," with the new impositions, scales of prices, &c.; being thus rendered valuable to the printing trade. Judging from a few extracts we find in the prospectus, we anticipate that we shall have to eulogize the industry of the author's research, as well as his literary talent.

We subjoin a few of these extracts:

1724. "The following is a complete list of printers in the cities and towns of England:—London, 75; Bristol, 2; Bury St. Edmunds, 1; Canterbury, 2; Chichester, 1; Coventry, 1; Derby, 1; Doncaster, 1; Gloucester, 1; Gosport, 1; Ipswich, 1; Leicester, 1; Newcastle, 1; Northampton, 1; Norwich, 2; Nottingham, 2; Salisbury, 1; Shrewsbury, 2; Stamford, 1; Chester, 2; Winchester, 1; York, 2.—*Nichols' Lit. Anec.*

"Neither Manchester nor Liverpool are enumerated in the above list, both of which had printers at this time.

"1435. John Guttenberg, who is supposed to have been born

at Mayence, in the beginning of the fifteenth century, settled at Strasburg about the year 1424. In this year he entered into partnership with Andrew Drozhennis (or Dritzehen), John Riff, and Andrew Heelman, citizens of Strasburg, binding himself thereby to disclose some important secrets by which they should make their fortunes.

"1426. Conrad Saspach was the name of the turner who made the first printing press, under the direction of Guttenberg; and John Dunning declared before the magistrates of Strasburg, in 1439, that he had received 100 florins for work done at a printing-press three years before; this brings the epoch of the first attempt of printing in this year.

"1641. Printing introduced at Kilkenny and Waterford, Ireland, by Rinuccini, the pope's legate, for the purpose of disseminating those doctrines which he conceived to be essential to the interests of his master.

"At the breaking out of the rebellion in Ireland, in this year, there is evidence of a news-sheet being printed, called *Warranted Tidings from Ireland, &c.*

"1652, Nov. It is a remarkable fact, which history was either too idle to ascertain, or too much ashamed to relate, that the arms of Cromwell communicated to Scotland, with other benefits, the first newspaper which had ever illumined the gloom, or dispelled the fanaticism of the North. When Cromwell had established a citadel at Leith, he conveyed Christopher Higgins thither, who reprinted, what had already been published at London, a diurnal of some passages and affairs, for the information of the English soldiers.—*Chalmers' Life of Riddiman.*

"1712, Jan. 13. Swift, writing to a friend, says, 'I presented my printer and bookseller to Lord Rivers, to be stationers to the Ordnance, I believe it will be worth 300*l.* per annum between them; this is the third employment I have got for them.' And again, he writes,

"Jan. 16. 'My printer and bookseller want me to hook in another employment for them, because it was enjoyed before by a stationer, although it be to serve the Ordnance with oil, tallow, &c. and is worth 400*l.* per annum. I will try what I can do for them: they are resolved to ask several other employments of the same nature to other offices, and I will grease fat sows, and see whether it be possible to please them."

---

### AIR BALLOONING.

We flatter ourselves that we are about as tolerant of other people's blameless whims and oddities, as any gentleman who ever wielded grey-goose quill. If gentlemen indulge themselves in out-of-the-way walking-sticks, and incongruous *haud nominandums*, we hold that, in fact, we are nowise concerned in the matter; we interfere no jot or tittle with that which they brandish in their dexter hand, or with those wherein they encase their lower integuments. It is not our place to hint that the one has been obsolete every where but at Donnybrook for an honest century and a half; or that the other would exceedingly well suit for a pantomime, played in a barn, by an extremely poor band of Thespian strollers. We are not the men to disturb any worthy person's self-satisfaction and equanimity;—not we, indeed!

But if we are anxious exceedingly to leave every one undisturbed in his merely harmless whims and oddities, we are too sincerely zealous, in our desire to merit the almost unprecedented and yet continually increasing patronage which the public has bestowed upon our little work, to allow whims and oddities to pass us by unnoticed, which have a

tendency, whether in themselves or in the way of example, to be of injury to public morality, or public common sense. We willingly confess that we think it quite possible that acrostation may hereafter be made useful to the service of men of science; and, where science is concerned, we are by no means among those who think that any hazard is too great for a sincere friend of science to encounter. If we lament the death of the philosopher, who found both death and burial-place in the burning and howling abyss of Vesuvius, our regret is accompanied by no slight share of admiration of his zeal for science, and of envy of the high and honourable fame, which the cause and mode of his death have linked eternally with his name. But if it is right that dangers should fearlessly be encountered in a right cause, and from high and honourable motives, that is no reason why all manner of charlatanism and buffoonery should be tolerated by the public, merely because the charlatans or buffoons run some risk of sustaining some bodily injury in the course of their performance. When the French swindler pretended to drink poison, he was scarcely more contemptible and blameworthy than the well-dressed rabble who crowded to see him, in despite of their belief in the deadly reality of the impostor's poison, and of their knowledge, that at every exhibition, if the poisons had been real, they paid their paltry admission fee to see a fellow-creature, accountable as themselves to their Creator, voluntarily, greatly, and uselessly peril his life.

This ballooning, in like manner, is a public nuisance and a public disgrace. A parcel of men and women, knowing no more of science than of the whereabouts of His Tea-drinking Majesty, the cousin of the sun and moon, going two or three miles high, on condition of receiving sundry sterling shillings, must be very useful, very importantly useful, to the cause of science! Vanity, love of lucre, and an indisposition to labour, may induce foolhardy and utterly unscientific people to ascend in gaudy balloons; but we trust that the good sense of our population will speedily consign such doings to their deserved contempt, and that the justice of our government, which taxes the common-sense travelling by stage-coach or post-chaise, will insist upon taking tribute of all balloon exhibitors.

If men of science are to make any use of the balloon, let men of science be paid by government, and let balloons be constructed at the government expense; but to have any given part of our metropolis infested on any given day that may seem fit to unscientific and cash-hungry Mugginses or Wigginses, by all the acum and offcoursing of the various metropolitan depôts of ruffianism and vice, we think that common sense will vote the balloon a public nuisance, and that, too, of a sufficiently grave and dangerous character to require the interference of the government.

---

HOPE.—C. Marius was a man of obscure parentage and birth; and, having merited commendation in military affairs, he purposed by that way to advance himself to the state and republic. And first he sought for the place of the ædileship; but he soon perceived that his hope in that matter was altogether vain. He therefore petitioned for the minor ædileship upon the same day; but, though he was refused in that also, yet he laid not his hope aside; but was so far from despairing, that he gave out, that for all this he hoped to appear, one day, the chief and principal person in that great city. The same person being driven out of the city by Sylla, and his head set to sale for a great sum of money, when he, being now in his sixth consulship, was



compelled to wander up and down from place to place, in great hazards, and almost continual perils,—he at this time chiefly supported himself with the hope he had in a kind of oracle, by which he had been told he should be consul the seventh time. Nor did this hope of his prove in vain; for, by a strange turn of fortune in his affairs, he was again received into the city, and elected consul therein.

**FEAR.**—George Grochantzy, a Polander, who had enlisted as a soldier in the service of the king of Prussia, deserted during the war. A party was sent in pursuit of him; and, when he least expected it, they surprised him singing and dancing among a company of peasants, who were making merry. This event, so sudden and unforeseen, and so dreadful in anticipating the sentence of being shot, struck him in such a manner, that, giving a loud shriek, he became at once altogether stupid and insensible.

They carried him to Glocan, where he was brought before the council of war. He suffered himself to be led and disposed of at the will of those about him, without uttering a word, or giving the least sign that he knew what had happened or would happen to him. He remained immoveable as a statue wherever he was placed, and was wholly passive with respect to all that was done to him or about him. During all the time that he was in custody he

neither ate, drank, slept, nor performed the functions of nature. Some of his comrades were sent to see him; after that he was visited by some officers of his corps, and by some priests; but he still continued in the same state, without discovering the least signs of sensibility. Promises, entreaties, and threatenings, were equally ineffectual.

The physicians who were consulted upon his case were of opinion that he was in a state of hopeless idiotcy. It was at first suspected that those appearances were feigned; but these suspicions gave way when it was known that he had received no sustenance, and that the involuntary functions of nature were in a great measure suspended. After some time they knocked off his fetters, and left him at liberty to go whither he would. He received his liberty with the same insensibility that he had shewed upon other occasions: he remained fixed and immoveable; his eyes turned wildly about without taking cognizance of any object; and the muscles of his face were fallen and fixed, like those of a dead body. Being left to himself, he passed twenty days in this condition, without eating or drinking, and then died. He had been sometimes heard to fetch deep sighs; and once he rushed with great violence on a soldier who had a mug of liquor in his hand, forced the mug from him, drank the liquor with great eagerness, and let the mug drop to the ground.

## No. XVII.—SELF-INSTRUCTOR IN BIOGRAPHY.

DON RAFAEL DEL RIEGO.

WE are very far from feeling any undue admiration of the great mass of patriots of any time or of any nation. To us it does not appear to be by any means meritorious in men of mature age to bawl themselves hoarse, and their hearers pretty nearly deaf, upon subjects in which neither bawler nor auditor has, in reality, the shadow of a real interest; and if we were to write biographical sketches for a century to come, we should not gratify the contemptible and mischievous vanity of one of that class, by mentioning his name, or alluding to his sayings and doings.

If, on the one hand, no one can be more worthless than the brawler, who, to serve his own sinister purposes, simulates the patriotic ardour and disinterestedness which, in point of fact, he is wholly incapable of feeling; so, on the other hand, a real patriot cannot be too warmly or too frequently extolled. His virtues live after him; the very remembrance of his deeds, and the warm praise bestowed upon him by his posterity,—are not these among the most powerful means by which the youth of that posterity may be trained up to virtuous feeling, and to the courage to put, when requisite, that feeling into virtuous and vigorous action?

Among such patriots we rank the gallant and ill-fated Spaniard whose name is at the head of this article; and as our series of biographical sketches is drawing towards a close, we cannot refrain from saying a few words about him.

Brave, highly gifted by nature, and well educated, Riego was also an ardent lover of liberty, in the true sense of that but too frequently perverted and desecrated word. Scarcely above the middle height, and of a very spare build, Riego had, notwithstanding, a vast share of bodily strength and activity. For the latter quality he was especially remarkable. A Spanish gentleman who knew him very intimately, informs us, that whatever he took in hand was pushed forward with

restless and untiring zeal until all was accomplished. The most fatiguing day's march was quite commonly followed in his case by only two or three hours of sleep; the remainder of his night being given to business important to the troops he led, or to the cause of which he was so zealous and able a champion. It was by this unceasing and unwearied activity that Riego was enabled to build himself up an undying fame, though he was judicially murdered at the early age of thirty-seven,—an age at which the great mass of military men have scarcely begun to be heard of.

During the latter part of the year 1819, the patriots of Spain became thoroughly disgusted and indignant at the tyranny which afflicted and disgraced their unhappy country. Among the gallant band who determined to try to rescue their country from disgrace and suffering, was Raphaël del Riego. The measures taken by that ardent patriot and brave soldier were at the outset most successful. He made Calderon, the general-in-chief, a prisoner; and after somewhat less than twelve months' struggling, marched into Madrid, recognized by all Spain as at once conqueror and deliverer.

The entrance of Riego into Madrid in 1820 was at the time described to be one of the grandest and most inspiring spectacles ever witnessed there. The carriage in which he had sat was literally covered with the flowers thrown upon it by the beautiful women who crowded the windows, and even the roofs of the houses. Every tongue was loud in blessing and applauding him; he was the "immortal hero," the "blessed and blessing deliverer"—no praise was too high for the patriotic and successful Riego. This was in 1820.

In 1823 the French invaded Spain, and the indignant people looked once more to Riego in their hour of peril and of need. Ballasteros, by his vacillating conduct, gave the Spanish patriots but too much reason to fear that he was a traitor. Riego at length shared this fear, and determined to seize upon Ballasteros, and himself assume the command

of as many as might still be inclined to strike for the independence of Spain.

Ballasteros was either more wary or better guarded than Calderon had been in 1820, and Riego, unhappily for both himself and his country, was taken prisoner. Being conveyed to Madrid, he was speedily brought to trial as a traitor, and condemned to be hanged.

On the 7th of November, at about mid-day, Riego, pale and emaciated by his close imprisonment, but calm, firm, and almost contemptuously haughty in his demeanour, was brought from his dungeon and arrayed in the dress appropriated to such occasions. His hands and feet were then bound with cords, and he was laid on a matted hurdle, drawn by a donkey. Before him was carried an image of the crucifixion; a host of monks were beside and behind the hurdle, and a strong body of cavalry brought up the rear. Alas! what a melancholy contrast was there between this procession, and the triumphant entry of Spain's hero into Spain's capital, in 1820! Then what joyant acclamations! now how gloomy and terrible a silence! then to have denied his merits would have been scarcely safe to the life of him who should have done so; now not a single voice cried God bless him, not a single arm was lifted to strike a bold blow on his behalf. So much for the patriots of Spain in particular!—we had almost added so much for the gratitude and real courage of (so styled) patriots in general!

On arriving at the foot of the scaffold, which was already erected in the Plaza de Cavada, he was desired to make his confession to one of the attendant friars. This done, another friar commenced reciting the Belief; and while he was as yet engaged in doing so, Riego, round whose neck the rope was already fixed, was thrown suddenly from the ladder, and the hangman leaped upon his shoulders, and waved a handkerchief; the rabble who stood around shouting *Viva el Rey!* and one brute actually striking the already lifeless body with his fist.

The enmity to Riego at the Spanish court must have been very great; for Ferdinand took no farther notice of an application for mercy, than simply, "The law must take its course."

Donna Maria Teresa del Riego, the widow of the unfortunate hero, found shelter in England. It is some consolation, while reflecting on the sad fate which made this lady a widow, to be able to add, that the present Queen-Regent of Spain has very nobly reversed the attainder of Riego; thus restoring his widow and children to their legal honours, and also, we believe, to rather more considerable property!

#### DIPLOMATIC DEXTERITY OF THE HINDOOS.

EXCEEDINGLY mild in temper, the Hindoos are, at the same time, a tolerably fair illustration of the adage which saith, that "the deepest water runs the smoothest."

Of their propensity to falsehood we spoke in a former number; they are no less remarkable for their dexterity in managing the minds of those from whom they solicit any favour. A Hindoo waiting on you for such a purpose does not open his business at once as an Englishman would do: quite the contrary; he talks upon a great variety of subjects, watches our looks, and skilfully adapts his tone and his topics to the humour which your look indicates. No matter how gravely you may previously have fixed your mind upon some affair important to yourself; step by step he leads your thoughts into another channel, and jumps with infinite fluency and grace from topic to topic.

Just as he has risen to take his departure, and you are thinking what an admirable companion he is, all his glad and easy expression of tone and countenance is discarded, and the real business, whatever that be, upon which he has called, is brought upon the tapis. So common is this dexterous sort of management, that a European who has lived for some time in Hindostan can scarcely forbear, from smiling when he hears a Hindoo profess to have merely called in *en passant*. That is quite out of the question, if very carefully asserted; and the more frequently and the more positively it be asserted, the more considerable, in all probability, will be the favour solicited.

Falsehood, we need scarcely remark, will not be countenanced or recommended in the "GUIDE TO KNOWLEDGE." But while we censure and dislike the falsehood of the Hindoos, we may not unprofitably borrow a useful lesson from their practice. It is by no means uncommon for men of really good parts to be so careless as to whether they please or displease, that really, when we consider how great and general is the feeling of self-love, we may wonder how the generality of men ever succeed in any business they undertake to negotiate. All times, circumstances, and states of temper, are alike to such people, who sillily, or selfishly, go blundering right onward to their end; either not knowing, or not caring, that in making themselves presently disagreeable, they are going but a roundabout way towards securing the advantage at which they aim. It would be well to improve somewhat upon this; and, carefully avoiding the falsehood of the Hindoo, to imitate the Hindoo's anxious and constant desire to please, and his dexterous accommodation of his discourse to the mood in which he finds the person to whom he wishes to render himself agreeable.

#### "HALF-REASONING."

THE elephant is complimented by some naturalists with the title of "the half-reasoning animal." If charged with feeling considerable partiality to the elephant, we should quote dear old Mrs. Malaprop, and "own the soft impeachment." But, even in our partialities, we like to adhere to the great first principles of justice; and as certain persons are very fond of crying out for "justice to Ireland," we venture upon taking the liberty of crying out for "justice to all."

Even our sagacious friend, the elephant, must not seduce us into a departure from this course; and we beg leave,—without the slightest wish to derogate from the merits of our elephantine pet,—we must most decidedly object to his any longer having the exclusive enjoyment of this title. No, no! the title of "half-reasoning" is the just and infeasible possession of the genus, *homo*; variety, *author!* No one like one of that genus, and that variety, for a cool, thorough-going, resolute, and not-to-be-done-away-with adherence to all the moods and tenses of "half-reasoning!"

Just now our magniloquent friends, the newspapers, are giving vast circulation to a very fine specimen of half-reasoning. They are publishing an excellently written extract (excellent as to style,) from the "Oakleigh Sporting Code." In this passage of that book, we find a gentleman, obviously talented and humane, advocating the barbarities of what are called "field sports," upon the score that "botany" (and he might just as well, while about it, have put "breathing" into the same category,) inevitably destroys myriads of invisible insects! Prodigious!!!

## THE TIGER.\*

THE tiger always makes us think of a cat of large growth and bitter bad education. A cat springing upon her trembling and feeble prey, the beautiful though mischievous little mouse, seems a perfect miniature-representative of the vast and muscular tiger in the performance of such a feat as he is drawn in performing above; and the savage growlings with which she torments and kills her little prey, are different rather in volume than in character from those with which a hungry tiger would resent any interference with his catering or his dining. Civil, and purring, and fondling as we see pass just now, she is much mistaken if she supposes that we give her full credit for being quite so mild by nature as she at present appears to be. She has never led a wild life; we have had her from her very kittenhood, and she has been so plentifully fed, that, except when she makes a sort of amateur onslaught upon the mice or the sparrows, she has had little practice in the fiercer and less amiable of her natural qualities. But we have seen various indications

of considerable ill temper about even this diminutive and seemingly demure first-cousin to the tiger. Firstly, there are onslaughts upon the mice and the little birds in the garden; for the reader who turns to another article in this number will easily conceive that we keep none "in cages;" and then we have not forgotten our lacerated hand when we only pretended to interfere as to the time and place of her ladyship dining; to say nothing of the fierce attitude and envenomed aspect with which she opposes herself to the *entré* of even the best-regulated dog, even though it be only a poor, harmless, and timid little Blenheim. Yes, the tiger is a cat of large growth and bad education; and if our domestic cat is not fierce and destructive, and detested, like her more extensive relation, she owes her moral superiority far less to herself than she supposes: good education and good example are not without their beneficial effect, even upon cats, and would not be even upon tigers.

## No. XII.—SELF-INSTRUCTOR IN ASTRONOMY

## ROTATORY MOTION OF PLANETS.

things to defy, while they tempt, our curious inquiry. As lately as the sixteenth century, the great Tycho Brahe, in his planetary system, supposed the earth to be at rest, although he considered the sun as the great centre around which all the other planets revolve. We have long since learned to correct this error, and to consider the earth in double motion—having a motion in an orbit around the sun, and a rotatory motion upon an imaginary line passing through its centre, and called its axis, of which the (imaginary) points are called the poles.\*

If our knowing a portion of truth that was concealed from the illustrious Tycho Brahe incline us to feel vain in our own conceit,—and we fear that in the case of those who

## DIURNAL MOTION.

GREAT as are the advances which have been made in the sublime science of astronomy, we have even yet very many  
No. 257.

\* It is only of the rotatory motion that we are at present to speak.

know only a little of any science, this sort of feeling is but too often predominant,—that vain pride will not derive much support from what we are able to reply, if asked, *why* the earth thus revolves around the imaginary line which we call its axis. Let us not then be presumptuous enough to censure the illustrious Brahe for not discovering, with insufficient data, what seems so wonderfully plain to us, now that the labours of others have demonstrated it to us; when we, having the result so plainly set before us, are fain to confess that we can only guess at the process by which that result is produced. Circumstanced as the earth is with respect to the solar system, this rotatory motion is necessary to enable every portion of our globe to pass in its turn through and out of the solar beams; and it is to this motion, therefore, that we owe it that one-half of our globe is not perpetually enlightened by the sun, and that the other half is not plunged eternally into the gloom of night.

All this is quite obvious now that we know that our globe has a diurnal rotatory motion; but still the question remains to be solved, *why* does the earth turn round upon its axis?

To this question very various and contradictory answers have been given; but by far the most reasonable is that given by Mr. Walker of Edinburgh, in his valuable little work entitled "Familiar Philosophy." The diagram which illustrates this article places Mr. Walker's opinion upon the subject so fully before the reader, that only a very few words of explanation need be appended to it.

*S* in the diagram represents the sun, *P* the planet, our earth; the lines which proceed from *S* strike more forcibly, and in greater number, on that illuminated portion of *P* which is marked *b*, than on that which is marked *c*. So far all is clear; but have the rays of light, which are supposed to fall upon the earth, momentum? If so, ponderable matter, passing in tangents from the periphery of the sun, and falling in greater quantity and force upon one than upon the other side of the meridian of the earth, must of necessity cause the rotatory motion of the earth upon its axis.

We have said that this theory appears to us to be by far the most reasonable of all that have been broached upon the subject; but, after all that can be said in its favour, it is merely hypothetical, and the existence of mere hypothesis upon this subject is only one of the numerous rebukes which the sublime science of astronomy conveys to the pride of intellect,—one of those startling sentences written by the omnipotent hand, in which we are commanded to strive after knowledge very zealously, indeed, but very humbly, also.

### FUNERAL CEREMONIES OF THE TURKS.

At the death of a Turk, the women of his family, or, in some cases, women hired for the purpose, like the Keeners of Ireland, commence wild and piercing shrieks, which are renewed at intervals, from the moment of death to that of interment. The body, being washed and wrapped in a linen robe, is laid in a coffin, at the head of which is a turban. On the pall are laid the richest garments of the deceased, who, thus arrayed, is carried upon men's shoulders to the grave, several Sheiks carrying banners, forming the van of the procession; the male friends of the deceased following the coffin, and occasionally chanting verses from the Koran; the rear being brought up by the women, who from time to time repeat the loud and dismal cries to which we have previously alluded.

The first halting-place of the procession is the Mosque, in

the court of which the coffin is set down while the Imaum performs the service appointed for the occasion. This done, the coffin is again raised to the shoulders of the bearers, and carried to the burial-ground, which is in the vicinity of the town. The graves are uniformly dug due east and west; and one of them being opened, the corpse is laid in it, reclining on the right side, so that the face may look towards Mecca, the holy city of the Turks. Large stones are now laid on the body, and the Imaum having exhorted those present to bear in mind that they will one day be even as their deceased friend, throws a handful of earth into the grave, and his example is immediately followed by all present. The grave is then filled up, and a stone fixed at each end, bearing the name of the buried man, together with verses from the Koran, or a turban.

We have compared the lamentations of the Turkish women to the keening of the Irish. There is another striking resemblance in the way in which the survivors, while decorating the graves with flowers, which they do every Monday and Thursday, expostulate with the deceased for leaving them; and ask him why did he die.

The burial-grounds of Turkey are exceedingly picturesque; for in addition to the profusion of flowers which bloom upon the numerous graves, many cypresses of noble size are growing on every side. The cypress is not selected merely for its beauty, though its dark foliage has a very peculiar picturesqueness, but chiefly for a powerful balsamic odour which it emits, and which overpowers the bad odour which the dead bodies, buried at a very insufficient depth, and festering in the hot climate of that country, give forth to a most pernicious extent. Though it is wise of the Turks to overpower a bad by a good odour, they lie under a most fatal mistake in supposing, that because the bad exhalations are overpowered as to odour, they are therefore overpowered altogether. This is far from being the case; and though a bad style of domestic architecture very probably does something towards producing that awful ravager the Plague, we are convinced that that mysterious disease is greatly aggravated, if not chiefly caused, by their persistence in the absurd practice of burying their dead at so insufficient a depth, in so very sultry a climate.

### BIRDS IN CAGES.

We are very sensible to the value of simple pleasures as conservators of the morals. A garden, however small, nay, even a few pots of the commoner flowering shrubs, have more influence than many would imagine in detaching the possessor from thoughts of more expensive, and, at the same time, less innocent enjoyments. Having something to do, the mere periodicity of the necessity for care and attention upon a particular point, has a mighty influence in producing a healthful state of mind. And in the case of attending upon shrubs and flowers, what beautiful creatures they are which claim our care! How well calculated to delight the eye, and to soothe the mind, are those beautiful and infinitely varied forms and hues! It might almost seem impossible to feel otherwise than delighted and benevolent while gazing upon them. To the beauty of flowers, we would add as a pleasure having great effect upon the mind, in soothing and humanizing it, the singing of birds. Many a delighted hour have we passed in strolling through bosky lanes, listening to the glad songs of the small birds in the thick hedge upon our either hand; and at the same time counting over some small matter for our next "Guide!" That, indeed, we do even as we elbow our way through the thickest crowd in the busy streets of London.

But we do not do so as pleasantly any where as in a rural walk, having the small birds and the rustling leaves for our sole company. And this, by the way, brings us back to our proper subject-matter, to wit, "birds in cages." The very words make us quite sad, and almost angry. How can so many of our compatriots bear to see such beautiful creatures pining away their lives in the nasty little dens whose wired interstices almost tempt the poor prisoners to dash themselves to atoms, in vain attempts to force their way to that delicious freedom, which they can see, only to know that it is lost and unattainable?

Want of thought, as usual! Oh that sad want of thought! making thousands of kind people cruel; and of those thousands the majority—who could anticipate it?—of the gentler and more pitying sex! Little do kind-hearted girls and boys suppose that their poor little pets are really as unfitted by their nature to be pent up in narrow limits as little girls and boys are to live under water;—that perpetual interdiction of the use of our legs would be no greater cruelty to us than prevention from using their wings is to our feathered prisoners. Their proper exercise is only to be taken on the wing; their slender little legs are not adapted for the long transits they have to make: the wings, the bones, and the peculiar air-passages of birds, demonstrate this. "Birds in cages!" What words are these to be spoken among the least cruel and most liberty-loving people on the face of the earth!

When very good-hearted people find that they have erred, they are but too often impelled to endeavour to atone their error by rushing to the very opposite extreme. Acting upon impulse, and not from deliberate reasoning, their best as well as their most censurable actions are thus frequently the work of mere accident. We hope that very few, if any, of our readers keep "birds in cages;" if any do so we have not the least doubt that their first impulse on reading this article will be to set their feathered prisoners at liberty. Let them pause, however! Here we have a new instance that it is not given to man to err against the dictates of reason with the possibility of afterwards making full amends.

It is not because the bird was wrongly encaged that it would now be rightly set at liberty. Its imprisonment has unfitted it for free flight; it would perish from inability to accommodate itself to another change in its mode of existence, after having been so long a prisoner. Imagine, young reader, that you, from your earliest years, have been kept confined in a room, and supplied plentifully with all absolute necessities, but having no communication with human beings; want of exercise and want of knowledge would by this time have utterly unfitted you for any thing in the shape of getting your own subsistence; and were you to be now suddenly sent forth into the world, its strangeness would be such, that after wandering until worn out with fatigue and hunger, you would lie down by the road side, possibly to perish. Just such a situation you would now ensure to your poor bird, if you were to send it forth from its cage; only that you would probably be rescued from your peril by civilized man, while the freed bird would very speedily be put to death by birds,—a curious instinct invariably making those which have always been free attack the perplexed and timid poor creatures which have once been confined. Having once been thoughtless enough to buy a bird, you must now, therefore, give up all thought of restoring its liberty; but, pray, never buy another.

A lively periodical writer once spoke of butchers as being a necessarily cruel set of men. We confess that reasoning would not lead us to this conclusion, even if observation had not already led us to the very opposite one. We have generally

noticed them as being a remarkably hilarious and good-natured set of men; stout, rosy, and particularly good-natured to children, patting some on the head, and making others happy with unexpected pence. But bird-catchers *must* be cruel. Their trade is a cheating, as well as a cruel one; and we never see one of the lurking and lazy fellows crouching in the fields, without wishing every bird a hundred miles off; or gaze upon his features as he displays his poor little victims for sale in the streets, without clearly discerning that in his countenance which never was seen but as an indication of existing cruelty as well as alyness.

We have said thus much upon the trade of bird-catching, lest any reader should think that some consideration is due to them as well as to the birds. True enough, in putting an end to their trade, we deprive them of considerable profit; but we do the very same thing in abating any other nuisance in the way of trade;—as, for instance, when we apprehend a highwayman! It is necessary that all should live; but there are other ways for strong hulking fellows to earn abundant bread without catching birds, or crying "Stand!" to true men.

---

### BALANCE OF THE VIRTUES.

MORALS, the most important as well as the most difficult of all the sciences, is that to which there appears to us to be not only the least formal attention paid on the part of the generality, but, in fact, the least appreciated even by philosophers and statesmen. It is dealt with too generally; analysis and comparison are not sufficiently resorted to, even by those who profess to teach it. It is to be hoped that this evil will be remedied ere long; for the more we diffuse general knowledge, the most urgently necessary does it become that we should provide the fullest possible amount of that especial knowledge, which is to direct to the right use of the remainder.

To leave a youth merely to his own reading and his own judgment in morals, is a procedure to the full as perilous as it is absurd. About the possibility of a youth so left to chance on his own disposition becoming a perfectly moral man, we say nothing; as to the probability of such a result we need merely say, that see it who can, we cannot. Not only is he thus left needlessly and cruelly exposed to the chance of being led unaware into the practice of some of the more delusive vices, but even in his virtues he is pretty sure to go to injurious extremes. A youth left merely to himself to form his moral code will generally select some one virtue as eclipsing, if not excluding all the others. The consequence of this error is as inevitable as it is injurious; in exceedingly cultivating this one virtue, he neglects the opposite virtue, even if he do not go to the extreme vice. For instance; youth, with their unsophisticated minds and generous hearts, with their imaginations and susceptibility in full and vivid glow, never fail to be great lovers of biography, which combines the truth of history, and the interest of romance. How much of his future course for good or evil may not depend upon the manner in which a youth reads biography! Well and carefully should the parent or tutor guard against unreasoning or ill-reasoning on the part of his pupil. He must be constantly made to observe, that courage is only a tiger's quality, if unaccompanied by humanity and a most rigid love of justice; and that, on the other hand, humanity must be healthy and *reasoned*, or it degenerates into a maudlin effeminacy, alike worthless and despised.

It cannot be too frequently pointed out, or too strongly

insisted upon, that the very virtues may be so perversely used as to have the same effect as the vices. A very weak-minded person, possessed of "an excellent heart," is the very likeliest person we know of to do injury to his society; humanity is almost always the favourite virtue of such a person, and it is astonishing how much cruelty he contrives to perpetrate in the kindest manner imaginable! Does a sturdy vagrant, with a large appetite, but with right little inclination to eat viands of his own earning, solicit our man of humanity for alms,—“What! let a fellow-creature want the means of purchasing food! Horrible!” he exclaims; all his humanity is up in arms on the occasion, and astonishing the mendicant with a halfcrown piece, instead of the “only one halfpenny, your honour,” which was solicited, he walks complacently homeward, firmly impressed with a conviction of his own usefulness;—and he has been useful, indeed, to the cause of vice! His spurious humanity has overlooked the fact, that the sturdy beggar had no right to a monopoly of his consideration; society at large has a claim also; and in doing his part towards encouraging a sturdy and lazy vagrant to impose upon the public, he has done his part towards inflicting upon the public all the imposition, and vice, and squalidness, which that vagrant, and those whom his precept or example may render vagrants, shall henceforth inflict. A tolerably fair morning's work in the way of humanity! Again; our gentleman of spurious humanity is robbed, but his excellent heart will by no means allow him to prosecute the robber. Oh no! he lives in and by society; he expects to partake of all the conveniences and all the protection society can afford, but he has no notion of reciprocity, of convenience and protection; or if he has any such notion, his is “Irish reciprocity—all on one side!” His humanity is so excessive, that he deems it right and needful to let loose the thief upon society unpunished, and, of course, made bolder by his impunity; and very likely, when the humane non-prosecutor retires to rest for the night, he blesses his stars that he is not one of the hard-hearted; he, kind creature, has not consigned a fellow-creature to a wretched cell that night. He is perfectly right—he has not done so; but now let him look with a stedfast gaze through the long vista of years;—*there*, writhing in the agonies of an ignominious, untimely, and unpitied death, *there* is the victim of humanity! Unpunished for his first offence, what more likely than the further development of the young thief's evil propensities! Crime follows crime; the youth has become a man; the thief has hardened by degrees into the desperado; and is now paying the penalty of a foul murder, in the commission of which he deprived a large family of their sole protector and support, and society of a member who at once adorned and served it. And all this misery, all this injury, we can fairly attribute to nothing else than the mistaken humanity which withheld punishment from the youth when detected in the first crime;—a truly comfortable reflection for a tender heart!

There cannot, we reiterate, be too much care on the part of parents and tutors, to instil just rules of morality into the minds of their young pupils. Many a youth has embraced a profession for which he has been both mentally and physically unfit, through the false excitement caused by his biographical mis-reading. Well selected, and read under the careful inspection of a competent mind, biography is invaluable as a mean by which to form a young mind; but where biography is loosely written, and loosely read, we scarcely know any thing so dangerous. The indiscriminating praise which biographers lavish upon this or that virtue is very apt to cause, as we have intimated above, too exclusive attention to it: and thus one youth may be worked by degrees into a

ferocious temper and a love of tyrannizing; while another will be imbued with a pseudo-humanity and silly effeminacy, which cannot fail to render him in after life unhappy as well as ridiculous.

### UNFOUNDED COMPLAINTS.

SOME one somewhere has called Englishmen a nation of grumblers; and we are sorry to be obliged to confess that there is only too much justice in the imputation. What makes the matter worse, it not uncommonly happens that the loudest and deepest grumbling proceeds from precisely the people who have the least real or important cause for complaint.

It is common enough, in private life, to speak of this grumbling propensity and practice, as being merely “odd;” but looking at matters in a more serious light, we, as public writers, cannot help calling it by a somewhat stronger epithet, to wit, bad. It is not merely foolish and ridiculous to make complaint when we have no cause; it is, in fact, exceedingly ungrateful and impious.

We know, on authority not to be lightly referred to, and not to be referred to but to be most implicitly and reverently credited and acted upon, that to whom much is given, from him much also shall be expected. Can this ignorant habit of complaining yield any portion of even the poor payment that our best efforts could make, of that vast debt which is thus announced as being in existence against us? Surely not. The agonies of bodily or mental disease, the worst ills of fortune, even down to absolute destitution of both food and shelter, privations of sight or speech, or the use of the limbs; wens that emaciate the whole frame, cancers that make hideous and revolting the human face divine; accidents by flood and field,—all of which to our knowledge exist among our fellow-creatures;—is it a light thing that should make us, being free from these ills, turn upward our rebellious eyes, and call Heaven to witness that our lot is hard? Because our worldly affairs do not prosper so rapidly as we choose, and by the exact process by which we choose to say that they ought to prosper, does it follow that we are to lose sight of the fact, that there are tens of thousands who, though fully as deserving as ourselves, have never from infancy to age had a fifth of our prosperity, unsatisfactory as it is to us, though toiling far harder and more constantly than we have? All people of sense and reflection will in terms deny that we should thus lightly and ungratefully show ourselves unworthy of what share of prosperity we do possess; but all who complain without cause, or upon light occasion, practically justify such conduct, and say that it is very good.

Nor is it only in the way of ingratitude to Providence that this most unreasonable sort of complaining is censurable; it is, at the same time, unjust as regards our fellow-men, who are less fortunately situated than ourselves. Comparing their situation with ours, their grievous miseries with the petty mishaps about which we, whether sincerely or, as very commonly is the case, in mere affectation, make such piteous moans, how indignant must they not feel, at what they cannot but consider in the light of a most shameful folly, or of a most wanton and gross insult offered by us to their suffering condition! How must a mother feel on returning from the funeral of her only child—her beautiful, her beloved—to hear some fool of fashion bewailing with noisy tones and violent gesticulations the loss of a spaniel puppy?

The poor trader, who by his best exertions can barely keep body and soul together, cannot but feel insulted when he hears a rich man, well known to be worth his plun—and





**MAP OF PERSIA.**

*With No. 257 of PINNOCK'S Guide to Knowledge.*

even among such we may hear very loud and dolorous catalogues of grievances, provided that we have but time and patience to listen to them—bemoaning with bitterness on occasion of the return, dishonoured, of a bill of exchange, for the tremendous sum of twenty-five pounds, two shillings and two-pence!

Away with such at once wicked and idle discontent!—Life

has abundance of ills, most of which men themselves call into existence; but even where the ills are real, and such as we cannot avert, men of sense will ever find their ills diminished, by the exertion of a hopeful and cheery spirit; and by a constant habit of looking forward to another world, "where the wicked cease from troubling, and the weary are at rest."

## P E R S I A.

PERSIA is situated in Asia, between 25° and 40° north latitude, and 44° and 64° east longitude. It is bounded on the north by Russia, the Caspian Sea, and Independent Tartary; on the west by Turkey; on the south by the Persian Gulf; and on the east by Beloochistan and Afghanistan.

Persia comprises about 390,000 square miles, with a population of about 6,500,000. The centre of the country is an elevated plain, containing several deserts of sand. The northern provinces, in which rises the chain of the Ararat, and the western parts of the country, are mountainous. To the east of the Tigris, and nearly parallel with it, is a gigantic ridge, called by the ancients *Zagros*. The country on the Caspian is surrounded by a semicircular barrier of mountains. Along the Persian Gulf is a narrow slip of low land, which is uninhabitable in summer, on account of the heat; but in the elevated, and northern and western regions, the climate becomes more temperate, and in winter cold. Earthquakes are not uncommon: in 1824, a shock, which continued six days, destroyed the city of Shiraz, which, with its neighbour Kazroun, contained 50,000 inhabitants: mountains disappeared without leaving a trace behind.

It is remarkable that so extensive a country has no considerable river; there are but a few small ones, that lose themselves in the sand, or are consumed in canals that serve for irrigation. There are, however, several small lakes, among which are Erivan, and Batighan, or Salt lake. All the water is impregnated with salt; and wherever it has stood in winter, the soil is found to have become salt.

The modern Persians are superior to the Ottomans in civilization, and manifest a strong passion for the arts and sciences; they are distinguished for their skill in dyeing, and in silk and woollen manufactures. They work in gold and silver to great perfection, and make excellent sword blades, and a great number of articles of copper ware. The commerce, which is considerable, is chiefly carried on by means of caravans to India, Turkey, and Arabia. The chief departments of education are the study of the Koran, divination, a sort of ethics, astrology, medicine, and poetry.

The government of Persia is an absolute despotism; its supreme head is the *Shah*, who wields unlimited power. The twelve provinces into which the kingdom is divided are governed by *Khans*. The main body of the military force is formed by the tribes called *Namodic*, who enjoy a sort of independence under their chiefs. Abbas Mirza, the heir-apparent, has endeavoured to form troops with the European discipline. The largest town is Ispahan; the capital Teheron, which contains 50,000 inhabitants in winter, and 10,000 in summer.

The history of Persia first emerges from obscurity with Cyrus, who overthrew an army of the Lydians, consisting of 420,000 men, at the battle of Thymbra, and afterwards subdued Babylon, and restored the Jews to their own land. He was succeeded by his son Cambyzes, who accomplished

the conquest of Egypt; and at his death the throne was usurped by a magician named Samedis, but a conspiracy soon deprived him of his power, and the succession was left to chance; for six of the principal conspirators repaired on horseback to a particular spot, having previously settled that the throne should be given to him whose horse first neighed: Darius obtained the throne; an elevation he owed to his groom, who, by a trick, caused his master's horse to be the first to neigh, which happened, B.C. 522. Under Darius, the building of the temple of Jerusalem went on successfully, and the Jewish state was entirely restored. In the year 517 B.C. this prince besieged and captured Babylon, and then commenced expeditions against Scythia and Greece, but failed to succeed in either.

After a reign of thirty-six years Darius died, leaving the throne to his son Xerxes, who ascended the Persian throne 485 years B.C.; but, after a series of oppressive and tyrannical acts, he was murdered in his bed, in the twenty-first year of his reign. His successor was named Longimanus, on account of the length of his arms, but in Scripture is called Ahasuerus; he married Esther, and during the whole of his reign showed the greatest kindness to the Jewish nation. Longimanus was followed by Xerxes II. the only son he had by his queen. This prince was murdered by a son of one of his father's concubines, having only reigned forty-five days. Under Ochus, who ascended the throne under the name of Darius II., the Persian empire materially declined, and was obliged to acknowledge independent kings in Egypt.

This prince was succeeded by Artaxerxes II., Ochus, Arses, and Darius Codomanus, which last fell an easy prey to Alexander the Great of Macedon, (called by the Persians Secunder Romee,) and he became monarch of Persia during the life of our Saviour upon earth. The desire for conquest was the leading characteristic of this king. On his return from a successful war in India, Alexander was one day seized with a bleeding at the nose, when one of his officers, unlacing his coat of mail, spread it on the ground for a seat, and held a golden shield over his head, to defend him from the sun. When Alexander saw himself in this situation, he remembered the prediction of the astrologers, who foretold, that when his death approached he should place his throne on a spot where the ground was of iron, and the sky of gold. The monarch exclaimed, "I no longer belong to the living! Alas! that the work of my youth should be finished; that the plant of the spring should be cut down, like the ripened tree of autumn!" He died at the city of Tour; or, as some say at Babylon, in the thirty-sixth year of his age.

From A. D. 229 the history of the empire assumes a more certain form than that of earlier periods, being relieved of the hyperbole of its historians; but no event of much interest took place until the persecution of the Christians by the Persian magi in the fifth century, under the emperor

Baharam; but these animosities were ameliorated by the generosity of a Christian bishop. In the beginning of the war, seven thousand Persian prisoners, who had been brought to the city of Amida, fell into extreme distress; when Acacius, bishop of that place, assembled his clergy, and observing that the Almighty preferred mercy to sacrifice, proposed that the plate of their church should be sold for the relief of these captives; and the Persians were liberally treated, and at last dismissed to their native country.

In the year 1392 Timour the Tartar extended his conquests to Persia, and spread desolation and ruin during his progress. The siege and capture of Ispahan was marked by the most fearful atrocities, and seventy thousand heads of the besieged were raised in pyramids as monuments of savage revenge! Persia now became a province of the empire of Tartary, and continued to be ruled by the descendants of Timour until the invasion of a tribe of Turkomans, under Uzun Hussun, who became sole master of the country in 1468.

During the reign of Queen Elizabeth, the English government accredited a merchant named Jenkinson to visit the court of Tamasp, then monarch of Persia, for the purpose of extending British commerce; but the bigoted Persian told our countryman that he had no need of the aid of infidels, and bade him depart.

After ten years of contention for the empire, Abbas, grandson of Tamasp, was raised to the throne by the chiefs of Khorassan, and in 1605 obtained a most important victory over the Turks.

The invasion of Mahmoud, which happened in 1717, made every part of Persia into which he penetrated a scene of cruelty and rapine. The ill-fated city of Ispahan was again besieged; and, in the words of an eye-witness, during this siege, "the flesh of horses and camels was so dear, that none but the king, (Hassein,) some of the nobles, and the wealthiest citizens, could afford to purchase it." The conqueror ascended the throne; but, after a reign of three years, died under the most excruciating tortures of mind and body, in the prime of life.

In 1732 Nadir Shah dethroned the reigning emperor, Tamasp, and was appointed regent, but soon after acceded to the throne. While passing through a wood in an expedition against the Lesghes, this prince was wounded in the hand by a ball from a concealed assassin, which killed his horse. His suspicions fell upon his eldest son, Reza Kooli, whose eyes he instantly caused to be put out; but afterwards finding the youth innocent, sacrificed fifty noblemen, who had poisoned his mind with the suspicions that prompted him to the unnatural cruelty to his son. In 1747, Nadir Shah was assassinated by some of his chief officers.

After another ten years of contention for the supreme power, Kurreem Khan Zund was left without a competitor. To him succeeded several princes; the last of whom, Futteh Ali Shah, came to the throne in 1798, and is the present emperor of Persia. "He is," says Mr. Morier, who saw him in 1809, "a man of pleasing manners, and an agreeable countenance." Owing to the comparative mildness and justice of his rule, the inhabitants of Persia have enjoyed a larger share of happiness and prosperity than the people of that nation have ever known. At the present moment, a few members of the Persian court are exciting some curiosity here, by a visit to our capital.

The Persians are in general a fine race of men. They shave the head, except a small tuft upon the crown, and a

lock behind each ear; but the beard is sacred, and cultivated with great care. The young men long for its appearance, and grease their chins to hasten its growth.

The Persian character is sullied by the debasing vices of falsehood and duplicity, for which they are so notorious, that when all their oaths and asseverations fail to convince a stranger of their veracity, they not unfrequently exclaim, "Believe me; for, though a Persian, I speak truth." The Persians are subject to extraordinary ebullitions of passion, but are of such a gay and sanguine temperament, that the most violent quarrels are often succeeded by immoderate bursts of mirth. An instance of this, and the freedom of speech allowed to the lower orders, is given by Sir John Malcolm, in a dialogue which passed between the governor of Ispahan, and a seller of vegetables in that city, who was remonstrating against the payment of a tax imposed upon him: "You must pay it, or leave the city," said the governor. "I cannot pay it; and to what other place am I to go!" "You may either proceed to Shiraz or Kasehan, if you like those towns better than this." Your brother is in power at one of these cities, and your nephew at the other; what relief can I expect from either?" "You may proceed to court and complain to the king, if you think I have committed injustices." "Your brother, the hagee, is prime minister." "Go to hell!" exclaimed the enraged ruler, "and do not trouble me any more." "The holy man, your deceased father, is there," persisted the undaunted citizen. The crowd could not suppress their smiles at the boldness of their countryman; and the governor, who shared the general feeling, bade the fellow retire, and he would attend to his case.

## EDUCATION SERVICEABLE TO ALL.

MANY well meaning, but not quite so well judging people are very fond of expressing themselves to the effect that what they choose to call a plain education is abundantly sufficient for the multitude. There must, say such reasoners, be labourers; all cannot live by labour purely intellectual. So far we find no fault with the statement of the case; but miserably illogical and very mischievous is the inference perversely drawn from that statement. Could we for a moment suppose that the diffusion of useful knowledge merely conferred a selfishly-enjoyed enlightenment and pleasure upon individuals, we should in future labour in our vocation with a grievously diminished satisfaction; did we perceive the remotest possibility of the diffusion of useful knowledge causing a diminution among the mass of our compatriots, of the will and the power to devote their energies and their talents to industrious and, so to speak, wealth-producing pursuits, without a due attention to which society must speedily and surely degenerate into barbarism, we should at once lay down our pen, never to resume it, and commence feeling a contrition for our past use of it, which would only terminate in our

"—first dark day of nothingness,  
The last of danger and distress."

For in the first case we should be at once shut out from the greater portion of the satisfaction, glowing and unmixed, which we now experience, of aiding, albeit very humbly, in wielding the gigantic and ubiquitous power of pen and press; and in the second case we should feel that our zeal had been a crime, our study a folly, our belief and hope of our usefulness a day-dream, a very "midsummer madness." But the error of those who conclude, that because all are not

ordained to spend their lives in merely intellectual labour, it is therefore useless or dangerous to give something more than a plain education to the many—is too transparent to impose upon us. Without ever even dreaming of such an application of his knowledge as that of writing for the press, every one may, to a greater or less extent, benefit not only himself, but society also, by storing his mind with the higher kinds of information.

There is, says one of the ablest, nay, we should not fear to assert, the very ablest of the great writers of our time and country,\* a class of men who are extremely fond of the word practical. No theory for them! If they listen to a public speaker, who desires their approval, let him carefully eschew abstract ideas. Principles, indeed! Give them facts; plenty of facts;—no matter whether the said facts bear upon the question or not!—"Rums is riz and tallows is fell; two steam-boats ply between London and Richmond; George III. died in the year of grace one thousand eight hundred and twenty; the character of Paul Pry was first played by Mr. Liston, and therefore, Mr. Chairman, church-rates ought to be abolished forthwith!" That's the sort of thing for your thorough-going lover of facts! practical knowledge for him, even though he can make no use of it!

Carrying on the same perverted course of reasoning, they would have all the working population to be mere and very machines. A sailor conversant with mathematics and astronomy, they by no means consider an eligible person to close-reef topsails, and make all snug aloft before a gale of wind; the maker of pianofortes who is not quite innocent of acoustics, must needs turn out an instrument which, like Byron's contralto singer, has "neither time nor tone;" and if we were to assure them that we have known a gun-maker, not merely a tolerable metallurgist, but also a tolerable chemist, and much more than a tolerable logician, we have not the slightest doubt that they would decline to use any gun made in —: but no; we must not say more, than that his shop is somewhat less than a league from St. James's Palace.

It really is very vexatious to find such errors living on, year after year, handed down as the heir-looms of prejudice from one blundering generation to the other! but, what would you have? How are you to get the whip hand of these prejudices? How throw the broad and gleaming light of truth into this cavern of Cimmerian darkness? Ah! we have it! The serpent's flesh is said to be the antidote to the serpent's poison; let us then convert prejudice into the antidote of prejudice.

Persons of the class to which we have alluded are fond of facts; be it so! Then we trust that they will take facts of one tendency, as fair and efficient antagonists of facts of another tendency. If it has sometimes been found that the power of writing has been perverted to the base and dangerous pursuit of the forger, we do not find that philosophy and logic have had any share in the matter; and if the mere power of reading has now and then been perverted so far, that sedition as to politics, blasphemy as to religion, and obscenity or puerilities as to general morality, have been the favourite reading of a few miserable sciolists, we do not quite clearly perceive that the world would have been much the worse if these sciolists, while being taught to read, had also been taught to reason!

Doctors proverbially differ; and our antagonists will perhaps assure us, that our bland reasoning is altogether peccant; they will weigh it in the balance, and it will be found wanting. "Lo ye!" they will exclaim, "we demand

facts, and this perverse private gentleman persists in his pestiferous nonsense, of thinking and reasoning. Tell us the price-current by way of question and answer; name the last winner of the great St. Leger; give us the difference between the specific gravity of gold-beater's leaf and Daniel Lambert; and we shall patronize your publication; but none of your nonsense about reasoning, and thinking, and drawing conclusions. Demosthenes was a decent body enough; 'Action, action, action,' was his triune recipe for making an orator. Clever man that, Sir! and we follow in his wake; we also are clever;" (hem!) "and we say 'Facts, facts, facts!'"

Worthiest of all worthy persons, sage lovers of nothing so much as of fact, it is in truth only for the purpose of pointing your attention to facts, that we have devoted thus much of our space to your certainly well-meant, but quite as certainly mischievous crudities.

A morning paper at this instant lies before us, on 'the table of our hospitable and intelligent friend, R. M., in which we see divers and sundry extracts from the report of the select committee appointed to inquire into the condition and prospects of our arts and manufactures. Read, we do implore you to "read, mark, learn, and inwardly digest," the very precious, because very graphic and conclusive evidence, there given to show that the comforts, the elegancies, the luxuries, of domestic life are not injured or diminished, but profited and increased, in proportion as knowledge is more largely diffused among the labouring, the bodily-labouring, population. Above all, read carefully the evidence of Mr. Crabb, a paper-hanger, John Martin, the giant of pictorial genius, and J. B. Papworth, Esq.; read these evidences, and, while blushing for the error of the past, be more hopeful of your humble compatriots for the future, and take our word for it, that, in being more hopeful and more trustful of them, you will also be more just to them, more just to your own hearts, and infinitely more just and more useful to that society to which nature, we well know, has made you very affectionate, however imperfect education may have misled you.

## NORTHERN GERMANY.

(Concluded from p. 357.)

THE only events of consequence in the history of Germany, before the christian era, are the invasion of Italy by the Cimbric and Teutonic, and the defeat of the borderers of the Rhine, by Julius Cæsar, A.M. 3950. Charlemagne was the first who united the scattered provinces of Germany into one empire.

The emperors of the house of Saxony reigned from A.D. 911 to A.D. 1024, during whose sway the limits of Germany were considerably extended. The emperors of the house of Franconia governed Germany from A.D. 1027 to 1137, and under the second of that line, Henry III., the empire had its greatest extent, comprehending Germany, Italy, Burgundy, and Lorraine. Poland and other Slavonian districts were tributary to it, and Denmark and Hungary acknowledged themselves its vassals. Soon after reaching this point of grandeur and extent, the empire began to decline. The feudal system, which often caused the standards of chiefs, but vassals of the state, to be raised against the sovereign, together with the excessive influence and great power of the clergy, considerably curtailed the dominion of the imperial rulers.

The emperors of the house of Swabia succeeded those of

Franconia, and held the empire from 1128 to 1254. This dynasty was disturbed by continued disputes between its princes and the successive popes, in consequence of the claims of the latter to supreme dominion of every part of the christian world, both spiritual and temporal. These events gave rise to the celebrated feuds between the Guelphs, who were attached to the popes, and the Ghibbelines, who took a part with the emperors. These two factions kept Germany and Italy in perpetual agitation during three centuries, and caused the imperial authority to be on the continual decline.

The next period, between 1254 and 1272, is called, by the German historians, the Great Interregnum; for during that lapse, no less than six German princes claimed the supreme authority, which was at length determined by the election of Rodolph, count of Hapsburgh, in 1273; from which period, to 1438, the house of Hapsburgh maintained its ascendancy in a succession of nine princes, who were followed by Frederick III., 1440, Maximilian I., 1493, and Charles V., 1519.

We now come to the celebrated thirty years' war, the principal event in German history during the seventeenth century; which began in 1618, and ended in 1648, and was principally owing to the religious disputes of the previous century. At the diet of Augsburg, in 1530, the Protestant princes of Germany delivered in their confession of faith, and formed a league against the emperor; but at the peace of Passau, the free exercise of the Lutheran religion was generally permitted. In consequence of the disputes regarding the succession of Cleves and Juliers, the Protestant princes formed a confederacy, called the Evangelical Union, which the Catholics opposed, combining under the title of the Catholic League; and from the time the war broke out to its close Germany was a scene of devastation. These hostilities were followed by two other wars; the first, from 1700 to 1713, for the succession of Spain to the emperor; and the other for that of Poland, which began in 1740, and ended in 1748.

After the "seven years' war," from 1757 to 1763, between the king of Prussia and the diet of the empire, no event affecting the Germanic empire took place, until the French Revolution. By it, all the German states on the left of the Rhine were overwhelmed, the power of Austria was reduced, and Bavaria, Wirtemberg, and Saxony, raised to the rank of kingdoms. Some time after was formed the "Confederation of the Rhine," under the protection of Napoleon Buonaparte; the consequence was, that by a solemn act, passed at Vienna, on the 6th of August, 1806, the emperor of Germany abdicated the imperial government of the empire, renouncing the title of Emperor of Germany, and assuming that of Emperor of Austria.

The confederation of the Rhine was dissolved at the overthrow of Napoleon, when the emperor of Austria was solicited to resume the title, and exercise the privileges of emperor of Germany; this, however, he declined. The internal regulation of the Germanic empire, and consequently every thing that concerns the constitution of the smaller states, and their mutual relations to one another, has been left by the Congress of Vienna to a diet of the German princes alone, as explained in a former part of this article.

#### THE CAVERNS OF ADELSBERG.

ADELSBERG, a village situated about ten miles to the north-east of Trieste, though rarely visited, and still more rarely spoken of by English travellers, is possessed of a natural curiosity, which, if generally made known, would, we doubt

not, very speedily cause it to be visited by its annual thousands, and gradually transformed from a mere and very poor village to a large and prosperous town.

The curiosity in question is one of the finest stalactite caverns in the world. The village is seated at the foot of a rock, at the western end of which are two apertures, one of which has a very regular arch shape. Into this the river Poick, after passing along the valley, is suddenly precipitated with considerable violence and noise. The larger and higher aperture forms a regular and spacious gallery, some distance within the rock, the partition of stone which separates it from the lower cavern forming a natural bridge over the encaved river, whose dark and noisy course can be traced for a considerable distance.

At a certain point of the exploration the river's rush ceases to be heard, and the darkness becomes so deep that the guides are obliged, ere they proceed farther, to light their flambeaux; this being done, the exploring party once more move onward, and in a short time the rushing roar of the river is again heard, growing more and more loud at every step that is taken; the passage gradually becomes wider, and at length expands into a vast cavern—so vast that the flambeaux of the guides do not suffice to enlighten it to its extremity. The cavern is divided into two portions by a ledge of rock, and the right hand portion descends sheer and precipitous. Leaning over this side, the visitor, by the aid of the bundles of straw which the guides light and throw down, can see the river gliding darkly and heavily below. The left division of the cavern can be descended by means of a flight of steps, which the guides have cut in the side of the rock. At the foot of these steps, the visitor finds himself on a rocky floor, which art has deprived of some of its former roughness; and looking forward, he can see, reflecting back the lurid gleam of the torches, the river once again flowing right across the cavern with a gentle and almost noiseless motion. It suddenly falls into the bowels of the mountains, and we believe it has never yet been rightly ascertained where it again becomes super-terrestrial, or indeed, whether it ever does so at all.

Over the stream, in this cavern, a wooden bridge was thrown, a little way beyond which is one side of the cavern. Here, until about fourteen years ago, it was supposed that the wonders of the cavern were at length at an end; for the wall rose dark, frowning, and unbroken, as far as the vision of the visitors could explore. A mere chance led to further discoveries. Some young men, residents in the neighbourhood, having arrived at this seeming *ne plus ultra*, one of them determined to endeavour to scale the rocky wall, merely for the sake of seeing how high his skill in climbing would enable him to go. Aided by the rugged and jagged nature of the wall, up which he climbed, he arrived at the height of fifty feet, where, to his great astonishment, he discovered that there was a large chasm in the wall, forming, as it appeared, the entrance to another cavern. The necessary measures were taken to facilitate ascent, and an exploring party, well provided with lights, went up.

Immediately on passing through the newly-discovered chasm, the visitors found themselves in a spacious rough grotto, whence, branching off to right and left, proceed two suites of stalactite caverns and passages of a splendour and beauty which absolutely defy all attempts at any thing like adequate description. Columns and arches of the most various size and form glitter all around, flashing back the rays from the flambeaux. The walls, like the pillars, &c., are coated with glittering stalagmite; a circumstance of which few of the travellers who have visited there have failed to avail themselves, in the way of chronicling their visit in black-

lead pencil. The right hand division, or suite of caverns, is not so regularly brilliant as that on the left, but it is of amazing extent, running above five miles into the earth, and then terminating in a dark and still lake.

At about the middle of the right hand suite of caverns, there is one apartment of an oval form, and upwards of sixty feet in length, and forty in width. In this cavern, the peasantry of the neighbourhood assemble once a year, to celebrate the day of their patron saint. On this day, the scene must be indescribably grand; the numerous lights being

reflected in every colour, and with an almost intolerable brilliancy, by the stalagmites; and the whole enlivened by music, and the glad tones of the human voice, resounding through the vast hall.

We are much surprised that the stupendous caverns of Adelsberg have not excited more curiosity among our very many highly-gifted travellers; and we should be gratified more than a little if our brief and unpretending account should have the effect of causing more notice to be taken of them.

§ 1

#### THE BELL ROCK LIGHTHOUSE.

! One of the most nobly rational displays which a nation can make of its wealth and science, is to be found in its erection of such importantly useful buildings as lighthouses. In executing works of such vast expense and difficulty, no imputation of national selfishness can be incurred; for the ruddy light throws its warning beams across the turbulent and storm-lashed waters, in friendly and saving warning to foreign as well as English ships—to the shipping, not merely

of friends, but also of foes. It was doubtless his knowledge that this is the case, which induced Napoleon Buonaparte to reject with magnanimous indignation the basely malicious proposal of some desperate adventurer to destroy the lighthouses of England.

One of the most remarkable and useful of our lighthouses is that termed the Bell Rock, or Inch-cape Rock Lighthouse.

Mr. Stevenson, to whose skill and care the task of erecting this building was committed, very wisely followed closely in the footsteps of Mr. Smeaton, whose celebrated Eddystone Lighthouse, described in a former number of the "Guide," has sustained so many and such terrible assaults of the tempest. Between the two structures there is, consequently, as our readers will perceive, a very close external resemblance.

If the violence is great to which this lighthouse is frequently exposed, and always liable at the least, proportionally great is the strength of its construction, the stones of which it consists weighing in some cases as much as two tons, and all, from the foundation, being solidly built up to the height of about five and thirty feet,—at that height the rooms commence: they are six in number, and all, save the top one, solidly paved with stone. The top room, which is the light-room, consists, in every part, of iron; in the fifth there is a collection of books; the fourth contains the beds of the light-keepers; the third is the kitchen; in the second the oil, &c. necessary for the lights, is stowed; and in the first, or lowest room, are deposited the requisite stores of fuel and fresh water. By the same machinery which causes the lights to revolve, the keepers can put in motion two huge bells, weighing upwards of half a ton each. These are set in motion whenever the weather is so foggy as to make any difficulty be experienced in seeing the lights from a distance.

In this admirably constructed lighthouse there are two men constantly resident; and in a high tower at Arbroath there is a third man, whose duty it is to watch for and reply to any signals which may be made at the lighthouse.

The expense of this building must have been vast; but we cannot, at the present moment, lay our hands upon any statement of its amount. The lights at the Bell Rock were first exhibited in the month of February, 1811.

### "HONOUR."

WHAT a treasure-house of valuable knowledge and sound reasoning would the "Colossus of literature," Dr. Samuel Johnson, have left to the world, if, instead of the very valuable authorities he has appended to each of his words, he had made the still more valuable addition of a brief essay of some five or six sentences, on the *real meaning* and the true moral value of each of the substantives and adjectives!

Tell a gentleman who has received a good scholastic education, that, in point of fact, he knows *scarcely* any thing of the real meaning of an overwhelming majority of the most important words of his vernacular language, and if he be a gentleman whom nature has made, and whom an imperfect moral education has allowed to remain, a gentleman somewhat addicted to being "choleric and sudden," he will show striking symptoms of a strong tendency to going into a good loud and towering passion; tell the same news to a gentleman of milder mood, and, our word for it, he will smile very good-humouredly, but also very pityingly. And yet the incipient rage of the one, and the self-complacent and confirmed pity of the other, will be as entirely unjustified by the very and real circumstances of the case, as ever rage

or pity has been, is, or will be. Scholastic teaching we have no lack of; of moral teaching, as regards the rigid interpretation of our words, we are, unfortunately, as yet, most lamentably in want.

Once and again we have affirmed that we hope well of our common nature, and that we are always not merely willing, but also, in truth, almost painfully anxious, to put the very handsomest and most charitable construction upon even the most questionable and least amiable of its worse manifestations. We are desirous to judge as leniently as possible of the motive, even when we feel compelled the most strongly and the most unconditionally to condemn the act; to believe well and hope heartily of the common nature, even when we feel bound, as writers of integrity, and of no small moral responsibility, to condemn individual exceptions to our great and general rule of human goodness. We should greatly apostatize from our settled and pleasing convictions upon this point were we to attribute the only too common misinterpretations of the more important words of our language to a deliberate love of wrong, or to a premeditated and malignant desire to justify lapses from the right. We could not assert any thing of the sort without, to speak in plain terms, being guilty of bold and wanton falsehood; and we could not insinuate any thing of the sort without being guilty of what we sincerely deem to be scarcely, if at all, better than falsehood, *videlicet*, equivocation. We deem, and in our humble way we endeavour, to "guide" others to the same humane, and, in the end, consolatory and upholding belief, that for every one man who errs against sound morality from design, there are a thousand who so err from want of reflection,—from want of that education which even mere experience of the world would give every man, if we could only induce every man to make due use of the faculties which God has so mercifully, and at the same time so plentifully endowed him withal, not merely for knowing good from evil, but also for "choosing the good, and refusing the evil."

If this is true, as we very sincerely believe it to be in other cases of obliquity, it is still more especially and more obviously the case as regards the false and very mischievous misinterpretation of words, to which, in this paper, we endeavour to direct the earnest—which must also be the profitable—attention of our readers.

Several of the sophistical and mischievous phrases and words to which we have from time to time pointed the attention of the readers of this little publication, are such as we are quite sure no one, not absolutely brutalised by his long career of viciousness of deed and falsehood of speech, would wilfully and deliberately use in their present most perverted and extensively mischievous acceptance. It is only upon the supposition of a most lamentable want of moral and reflecting cultivation, that we can account for this perverted use of certain words and phrases, with any thing like a due attention to that diffusive charity of judgment, without which no man can do full justice to either his own feelings, or to that charity to our common nature, of which the men who are themselves the most perfect that the inherent, and, save by religion, the incurable, imperfection of our nature will allow any one to be, are evermore the most abundantly in possession, and the most liberal in manifesting.

To ignorance, the errors to which we allude are attributable; to the diffusion of knowledge, then, and not to mere and stern censure, must we look hopefully and gladly for their correction.

Few words, even such as "hospitality" and "glory," have been more injuriously perverted from their real use and signification than that which stands at the head of this brief



article; scarcely one has ever been misinterpreted with less of *malice prepense* upon the part of the misinterpreters. Let us only consider the matter a little, and even the mode and extent of the misinterpretation will enable us the more completely to see that this is the case. Let us, for the best instance that we can select, take the case of "honour," as that word is but too commonly taken into acceptance among the higher classes in this country.

It is too well known to require any thing beyond the most cursory mention, that gambling debts are very wisely and rigidly excluded from the protection afforded by the law to all interests which are compatible with morality, and the welfare of society. Notwithstanding that this is the case, it unfortunately happens that either a base avarice, or a miserably morbid craving after excitement, induces many men to expend in gambling not merely their present, but even their prospective income. However large a man's income may be, he cannot fail to be virtually a poor man if he exceed that income; and as gaming is of all the vices the most speedily and completely the purse-drainer, it quite commonly happens that a gentleman in the annual receipt of thousands of pounds is temporarily so destitute of cash as to be under the necessity of owing the tens or the hundreds which his infatuation has caused him to lose to a brother gamester. It is very clear that the winner has in this case no other security for touching the *argent comptant*, than that which is afforded by the determination of the loser to adhere to his word.

Now, at first sight, it most certainly does appear that, under such circumstances, the practice of the gaming world is a reasonable one; but leaving wholly out of view the sheer and shameful idiocy of a penniless man risking his future means of subsistence upon the die or the card; suppressing for awhile the contempt and indignation which such a heartless wickedness as this implies in the case of a man who has dependants; and such brainless impropriety as it implies even in the case of one who has no dependants,—let us just calmly inquire why people who game assume that it is more dishonourable to cheat a gamester than it is to cheat a tradesman? Is not the latter promised payment as well as the former? Oh! but the tradesman having given valuable consideration for the sum he demands, has his legal remedy! Not a doubt of that; but is it not very frequently the case that he is unable to seek that remedy on account of the rank and influence of his debtor; and does not that debtor very frequently pay huge sums, lost at gaming, and facetiously termed debts of "honour," while keeping honest and industrious tradesmen waiting year after year for the sums they fairly demand, and, not unfrequently, are deeply in want of? And yet men who thus act are received in society, talk about their "honour," ay, and deem themselves entitled to shoot at any gentleman who shall presume to "hint a doubt, or hesitate dislike."

Honour, indeed! out upon such honour!

### ROOKERIES AND ROOKS.

AMONG the innumerable variety of rural sounds, we confess that, to us, the infinite loquacity of a rookery is by no means one of the least pleasing. Numerous proofs might be given, both from poems and from prose works, that men of the highest taste, and of the most masculine cast of intellect, find, in the sounds of the rookery, a powerful adjunct to the delight which such minds never fail to receive from sojourning in the midst of rural scenery. We regret to say, however, that though the sounds created by these "*volucrine Bruces* of the air" are exceedingly delightful, one *Bruce*

have a way of considerably destroying the hopes and the property of that most useful and industrious race of men, the farmers. There are no two birds of which men are in the habit of making pets, which are more extensively destructive than rooks and pigeons; and though we are quite sure that they will never, among our common sense-loving compatriots, be kept to the injurious extent to which they were kept in the case to which we are about to allude, yet, as a new proof of the power of circumstances seemingly trivial to produce results tremendously and horribly great, we could not resist our impulse to say a few words on the apparently trivial theme of rooks and rookeries.

We in England can form no idea of the extent to which rookeries and dove-cotes were kept in France before the first revolution. The innumerable chateaux and abbeys, and even the smaller land proprietors' mansions, had a rookery and a dove-cote, as perfectly indispensable appendages; the natural and necessary consequence, although it was overlooked at the time, was, that both kinds of birds increased to such numbers that the farmer no sooner sowed his seeds than they were torn up and devoured by the myriads of winged marauders which were constantly abroad. Partly from the plunder itself, and partly from the fear of similar plunder, deterring the farmer from risking his seeds, an absolute scarcity of bread ensued; and so absolute and painful was that scarcity, that there is every reason to believe it, rather than misgovernment, gave the demagogues of the day the chief part of that power which enabled them to butcher their sovereign and his consort, and plunge all France into the horrors of anarchy and bloodshed!

When the mob rose, their vengeance was wreaked equally upon "aristocrats" and rooks; and while some of the rabble were busily engaged in ransacking the chateau of an "aristocrat," and hanging up the aristocrat himself, others of them were just as eagerly and self-complacently busied in shooting the rooks and pigeons, hewing down the trees of the rookery, and making bonfires of the dove-cote.

Though, as we have said above, we have no fear that rooks and pigeons will ever be allowed to multiply to such an injurious extent in this country, yet in particular districts we have known them to do tremendous damage. We remember that in a single field, of not more than twenty acres, the men who were busy sowing peas were annoyed by an assemblage of rooks, which they computed to number not fewer than a thousand! Now as rooks are very fond of peas, and have a great appetite as well as a great facility in feeding, the damage done to the farmer in a single day must have been very great, even as to the mere seed-peas, to say nothing about his loss upon the future harvest.

In one neighbourhood with which we are well acquainted, it happened, unfortunately for the farmers, that within a very limited circle there were three rookeries; and it was computed that the loss annually inflicted by the birds could not be made good for one shilling less than two thousand pounds.

The best way to keep these troublesome intruders at a respectful distance, is said to be this:—having shot some rooks, they must be cut open and salted. Thus preserved, they are, when wanted, to be fastened in the fields which need protection, the wings outspread to the utmost extent, and the beak kept open by a small stick or stone. The appearance of extreme torture which is thus given to these rooks, is said to be invariably effectual in protecting fields, even in the neighbourhood of the most extensive preserves: at all events it is well worthy to be made known just now, as it may do infinite good, and certainly cannot do any harm.

## TURKEY IN ASIA.

For a general account of Turkey, its whole extent, population, history, and other particulars, we must refer our readers to the article on that subject in former numbers. The present possessions of Turkey in Asia have, since the taking of Constantinople, been considerably circumscribed.

Turkey in Asia is bounded to the eastward by a varying line among the mountains of Armenia and Kurdistan, and the river courses of the Euphrates and the Tigris. This tract has often afforded the debateable ground between Turkey and Persia, in which the rulers of each, according as fortune favoured them, pushed forward their own frontier, and drove back that of the other. At present it has become nearly independent. Bagdad and Bassora scarcely own the

supremacy of the Porte : Asiatic Turkey is therefore reduced to Asia Minor and Syria, including Palestine. Many of the different provinces are governed by pachas, consisting of,

The pachalics of Anadhouly, with 17 towns.

„	Seistan	7	—
„	Tarabozam	3	—
„	Konieh	7	—
„	Merasche	5	—
„	Adana	2	—

Besides these are the Mousselimlik of Cyprus with three towns, several pachalics in Armenia, Mesopotamia, and Irac Araby; and in Syria and Palestine, Aleppo, Tripoli, Saïde or Acre, and Damascus.

## No. XVIII.—SELF-INSTRUCTOR IN BIOGRAPHY.

MRS. ELIZABETH CARTER.

If any thing were wanting to dispel the illusive notion, that genius and learning are incompatible with the strictest and ablest performance of the ordinary duties of life, the life of this learned lady would suffice for that purpose.

Dr. Johnson said of her, that she could “translate Epictetus, and make apple puddings,”—a forcible though sufficing description of her mingled learning and domesticity. Of this union we have another proof in a *naïve* letter of her own; it was written immediately after she had finished her translation of Epictetus, and, as it is short, we may as well insert it here, previous to entering upon the particulars of her life.

Being much importuned by her friends to prefix the life of Epictetus to her translation, she thus writes on the subject to Miss Talbot :—

“Whoever that somebody or other is who is to write the life of Epictetus, seeing I have a dozen shirts to make, I do opine, dear Miss Talbot, that it cannot be I. However, seriously, I did think of the thing; but there are so very few particulars to be met with on this subject, and those few are so universally known, that it seemed to be quite unnecessary.”

The passage we have underlined in the above letter appears to us to be decisive as to the admirable manner in which she combined attention to her domestic duties, with an absolutely masculine enthusiasm of desire to possess learning.

Mrs. Carter was born at Deal, in Kent, on the 16th of December, in the year 1717. Her father, the Rev. Dr. Carter, was himself very learned; and, fortunately for his celebrated daughter, he was wholly free from the absurd prejudice which was at that time so general among even the most intelligent portion of society, on the subject of female education; he gave to his daughters, as well as his sons, the full benefit of his classical acquirements and trained taste.

At about ten years of age she had the misfortune to lose her mother, who is said to have died in consequence of the vexation caused by the loss of a very large fortune through the bursting of the South Sea Bubble. Great affliction as was the loss of such a parent, the permanent loss was rendered far less than it usually would be in consequence of the untiring and wise affection of the surviving parent.

During the very early youth of our subject, she showed scarcely the average amount of intellectual ability. Her progress was painfully slow; but, as is not unfrequently the case with those who thus laboriously acquire their knowledge, what she once conquered she never subsequently lost

possession of. More than once her father thought of ceasing to endeavour to teach her the classics; but though quite conscious of her own want of quickness of study, she possessed a great fund of resolution, and was resolved to overcome all difficulties: another new proof of the power of perseverance! Though thus slow in her first efforts, her perseverance was so great, that she learned French, German, Latin, Greek, Hebrew, Italian, Spanish, Portuguese, and, finally, Arabic; which latter language, difficult as it is, she taught herself to read without the aid of a dictionary; and had so familiar an acquaintance with its phraseology, as actually to be able to make a dictionary of it!

To the sciences as well as to the languages she turned the attention of her acute, resolute, and industrious mind. Astronomy she made very considerable progress in; and music, in its general principles, she so well understood, that she has actually left, in MS., a considerable quantity of music for the spinet and the German flute, upon both of which instruments she was an accomplished and versatile player.

All these accomplishments and valuable learning were, as we have already said, acquired without the neglect of any portion of her feminine domestic duties. What will seem even more astonishing, they were also acquired without the deprivation of any of the innocent amusements proper to her age and to her sex. Of dancing she was very fond; and music, as we have already shown, had its fair share of her attention.

It may be demanded, How could so much and such multifarious knowledge be acquired? We reply, that it was acquired simply by persevering in a systematic and industrious employment of time. Until far advanced in life she rose every morning between four and five o'clock, although, from some passages in her father's letters to her, it is clear that she rarely retired to rest earlier than twelve. How many a slothful young man ought this fact to put to shame!

Her first essays in literature were occasional poems in the Gentleman's Magazine, and some translations from the Italian and French. From the former of those languages she translated Algarotti's “*Newtonianismo per la Dama*,” which, as putting the Newtonian philosophy within the reach of very many ladies, who would otherwise have remained quite ignorant of it, was a very useful labour.

Her connexion, as a contributor, with the Gentleman's Magazine, was of very considerable service to her, in causing her to have an interest among the dispensers of fame. At that period they had a potent influence, of which, at the present

**MAP OF TURKEY IN ASIA.**

*With No. 258 of PINNOCK'S Guide to Knowledge.*



time, we are actually not qualified to form any judgment. Cave's one magazine would have right little power now in either making or marring a reputation; but the case was different in the middle of the last century.

Writing in the *Gentleman's Magazine*, and being praised in every direction by her highly-gifted fellow-contributors, as well as by the highly influential Cave himself, she became spoken of in the fashionable and literary circles as a sort of feminine prodigy. This naturally led her into society of the best description; and at twenty-six years of age Elizabeth Carter, though the chief part of her life had been passed, in a retired country parsonage, was "presentable," aye, and gladly welcome too, in the best metropolitan circles, whenever she thought fit to seek recreation or improvement there.

If this intimacy with the learned and the polite was of service to her mind and manners, of no less service was it to her reputation; and when it was announced that she, still a very young woman, was about to publish a translation of *Epictetus* from the Greek, with an introduction and notes, there were abundance of *claquers* of high rank and great literary and social influence to prepare the way for an extensive sale and favourable reception.

Let it not be supposed that we make these remarks in any thing like a spirit of derogation from the vast and varied talents of the lady. Those talents, the industry with which they were exerted, and the sound morality by which they were directed, have no warmer admirer than ourselves; but we are anxious to avoid the too common fault of biographers, that, viz. of attributing the achievement of reputation wholly

and solely to the desert and the exertion, which, in point of fact, are only a part of the elements of success.

Of the work, we shall give some account in a future number. At present, it must suffice for us to say that its success was splendid. It procured the talented authoress the warm and liberal friendship of some of the most distinguished of her contemporaries; and that friendship, in her latter and feeble years, was manifested by more than one of her friends in a manner truly liberal and spirited. Among these fine-spirited friends was Mr. Pulteney, who generously allowed her at first a hundred pounds a-year, and subsequently, in consequence of the very great increase in the price of all sorts of provisions, a hundred and fifty.

Cheerful, temperate, and active, she enjoyed health to a much later period than is usual; and at the advanced age of eighty-nine, she yielded up her life without pain, struggle, or groan.

With considerable personal beauty, numerous accomplishments, and extremely fascinating manners and good temper, this lady had several offers of marriage. On one occasion she seems to have nearly resolved upon accepting an offer; but so high was her sense of what is due to morality, that she unhesitatingly declined this really advantageous match on learning that her suitor had published some not very creditable verses.

This truly estimable woman died, unmarried, on the 19th of February 1806, leaving behind her a reputation for learning and ability such as few women, and, in fact, not very many men, achieve.

## NO. I.—SELF-INSTRUCTOR IN MINERALOGY.

As this is both a useful and a pleasing science, we shall comply with the request of numerous correspondents, in briefly sketching it; but as we have very many more important subjects already in hand, we can sketch it only briefly.

Mineralogy is the art of distinguishing the varieties of mineral substances. There are too great systems of this science, the Wernerian and the Linnæan. The former, which is by far the more generally adopted of the two, takes its name from its author, Werner, an eminent professor of mineralogy at Freiberg, in Saxony.

In very early ages, minerals naturally attracted the attention of writers. Pliny the elder, the first writer upon the subject, to whom it is necessary to refer, treats largely of minerals in his great production on natural history; and it was owing to his intense desire to know still more of nature that he owed his death, when, in the year 791, the first eruption of Mount Vesuvius, this distinguished philosopher ascended the mountain so far, that he was suffocated by the vapour and intense heat.

Pliny, as well as his predecessors Dioscorides and Theophrastus, merely described the minerals with which they were acquainted; and we are not aware that any attempt was made to classify them, until early in the eleventh century, when Avicenna, an Arabian philosopher and physician, arranged them in four classes,—viz. Stony bodies, saline bodies, inflammable bodies, and metallic bodies; and as Euclid's mathematics have passed from age to age unaltered, so the mineralogical arrangement of Avicenna has been substantially adopted by most succeeding writers, and has become permanently established. So much for the advantage of being guided by truth and nature, instead of merely parroting the oft-repeated notions of others!

Some German writers in the sixteenth century capriciously departed from the system of Avicenna; and we are sorry to add, that their example was followed by Linnæus in the eighteenth century; and this is the cause why he is less esteemed as a mineralogical writer, than his able rival, Werner.

Cronstedt, a very skilful Swedish mineralogist, published, in 1758, a "System of Mineralogy," in which he, with admirable good sense, re-adopted the arrangement of Avicenna. Cronstedt's work was subsequently illustrated with copious notes and additions by Werner; and the result, the Wernerian system, is now the standard of the science. It was first introduced into this country by Mr. Kirwan, whose able treatise ought to be in the hands of every one who has any desire to go a step beyond the mere elements of the science. So much for the history of the science.—We now proceed to the particulars of it:—

In mineralogy, as in botany, there are divisions and subdivisions, and, before our readers go farther into the present article, it may not be amiss for them to turn to the article Botany, in No. 253 of the *Guide*, and note again what we there said in the way of comparisons calculated to fix in the mind the differential relation between the larger and the smaller divisions.

The classes of mineralogy are:—

First—Earths and stones.

Second—Salts.

Third—Combustibles.

Fourth—Metals.

The classes of mineralogy, like those of botany, include subjects which, *prima facie*, would seem to be wholly without similarity. Remembering what we said upon this point, when speaking of the necessity of a careful observation of

pistils and stamens, our readers will not, we are sure, require that we should more than allude to the importance, before they attempt to go any farther with mineralogy, of committing to memory the characteristics that distinguish the four great classes :—

THE FIRST CLASS includes the earths and stones, which have neither taste nor odour, and which, at the same time, are light and brittle. The most seemingly opposite mineral substances resemble each other in these circumstances, and consequently come into this class ; as, for instances, mill-stone and crystal ; chalk and alabaster ; sand and emeralds ; flint and amethysts.

THE SECOND CLASS includes the saline minerals, which, being heavier and softer than earthy minerals, are partly transparent, and have a pungent taste ; as instances, we may name—salt, soda, alum, and nitre.

THE THIRD CLASS includes the inflammable minerals, which are light, brittle, and opaque ; among these are the seemingly very much opposed minerals,—diamonds and coals, mineral charcoal and amber.

THE FOURTH CLASS includes the metallic minerals, which are opaque, heavy, and ductile ; as, for instances, gold, silver, and lead.

Ere we again meet our readers, they will easily and completely have fixed in their memories the distinguishing conditions of the four classes ; and we will then proceed to speak of the genera, species, sub-species, and varieties.

#### WHAT IS TRUTH ?

PILATE, we read in the New Testament, asked this question, but did not stay to hear it answered ; and we fear it is but too common, in modern times, to neglect even to make the enquiry.

Every one knows the brief and vulgar synonym, that one who says the thing that is not, is so offensive to a well-bred man, that the application of it has caused duels innumerable, and cost society very many valuable lives. Now in nineteen cases out of twenty, we dare affirm that this term was unjustly used ;—for so accustomed are the majority of people to the use of words in a sense which does not properly belong to them, that they at last actually lose sight of the real meaning.

Of this vicious abuse of language the word *lie* is a striking illustration ; for a man may say that which is diametrically opposed to the truth, and yet be quite guiltless of falsehood, in the invidious sense of that word. But the gross and insulting imputation of falsehood is frequently founded upon a mere mis-statement of fact. Let us look at an imaginary case, strictly concordant in spirit and bearing with real cases which have frequently occurred.

At a party of gentlemen, A, in the course of conversation, asserts that he saw the king walking in Pall Mall on the previous day. Now, in fact, whether A was right or wrong would be too entirely a matter of indifference to be worthy of any thing like warm feeling on any side ; and yet, from so simple and unimportant a matter as this, a little hot-headed obstinacy, and more than a little thick-headed want of logic, will contrive to extract all the materials for a duel, exposing life and limb on both sides. Behold the process.

B, on hearing A's statement, remarks that that cannot possibly be the case, as he left the king in Brighton that very morning, and knew that he had not been absent thence for upwards of a week. Contradiction to point blank irritates A, who repeats his statement in still louder tones, and more

vehement terms. Assertion and contradiction wax warmer and warmer ; and at length the lie direct is given, and a duel becomes inevitable. The death of one party and the life-long remorse of another, are thus put *en train*, simply because two gentlemen are silly enough to overlook, firstly, that A might have been deceived, and secondly, that being deceived, he is chargeable, not with falsehood, but with error. It may, at a first glance, appear that this is a distinction without a difference ; and that such a distinction is likely to be productive of some very bad moral consequences. We can easily show that this is not the case.

Error differs from falsehood in this—that the former may coexist with the most entire sincerity of belief in that which is erroneously asserted ; whereas falsehood has the intent to deceive, as a chief element of its existence. If it could be shown that A had not on the day in question been in Pall Mall himself, his assertion might fairly enough be considered a wilful departure from the truth ; but there being no proof to that effect, it is at once uncharitable and illogical to assume that he tells a wilful falsehood, when there is so much probability that he, in fact, merely makes a mistake, originating in the fact of some private gentleman bearing a strong personal likeness to his Majesty. For want of the good sense and justice to view the matter in this light, behold, what misery may be in store for the twain !

But, to revert to the question which heads this article, we confess that we have never yet met with a definition of truth that was perfectly satisfactory. Some definitions appear to us to be too verbose to deserve that title ; and others too laconic to convey a clear meaning.

Having said this, it is with very real humility that we offer a new one ; viz. TRUTH is the agreement between ASSERTION and ENTITY.

#### TURKISH MOURNING.

IN the brief account of the funeral ceremonies of the Turks, we spoke of the visits of survivors to the tombs of their deceased friends on Mondays and Thursdays. In addition to strewing the grave with flowers on those days for the whole of the year after the interment, they also go to the grave to offer up prayers on the third, on the seventh, and on the fortieth day after burial ; and for seven years after the nearest relations of the deceased annually repair to the tomb to pray, and, at the same time, to distribute food and other articles among the poor.

The Turkish men make no alteration in their dress to indicate their mourning. The women, however, lay aside the outer garments and head-dresses of the gaudy and conspicuous colours, to which, at other times, they are so partial. Jewels, also, and all other ornaments, are wholly laid aside ; and this, and the wearing of white or of very dark colours, continue, in the case of widows, for a year ; in the case of those who have lost a parent, for six months ; and in other cases for longer or shorter periods of time, according to the greater or less proximity of relationship to the person deceased.

For forty days after the funeral of her deceased husband, a widow, according to the Turkish etiquette, must strictly confine herself to her house, and make every possible demonstration of the liveliest and most unconsolable grief. This rule is not merely complied with, but, in the great majority of cases, even over-strained ; and the extreme of mourning is kept up for a much longer period than is necessary to the conciliation of public opinion.

## CHESS.

In a late number of the "GUIDE TO KNOWLEDGE" we gave our opinion of some of the more common ways of amusing leisure hours; and we trust that we there said sufficient to guard our readers against falling into the very common, and, at the same time, very fatal habit, of "doing as others do," in the matter of amusement. To the theatre, in the most favourable view of it, we would only very rarely allow any one, in whose welfare we are interested, to go. Cards, under no imaginable circumstance, would we ever allow such a person to touch. We detest cards, not merely on account of their being the implements of that heartless and debasing practice, "gambling," but also for their indue and petty silliness. The greatest fool in every thing else may arrive at a very considerable share of the petty and unenviable repute which attaches to a staunch and successful gamster,—a character, the perfection of which is rarely met with, save in connexion with certain other qualities, which perfectly entitle their possessors to a secure lodging, and a long voyage, at the expense of the non-play-loving portion of the lieges.

An amusement which tends to make knaves, and is perfectly within reach of the power of a fool, is surely not very desirable to be learned by any one pretending to the character of a decent and intelligent man. If undesirable in the case of adults, how infinitely to be deprecated is card-playing as a recreation for the young! And yet we have known parents, in every other respect most unexceptionable directors of their families, who not only permitted, but even suggested and encouraged what they were wont to call a sociable game. Why, it is as though they were actually anxious to see their offspring take, at all events, the first step on the road to ruin. If we were in their presence to offer a table-spoonful of brandy to one of their children, they would promptly, and very properly, rebuke us, and prevent the child from accepting our improper, however well-meant, offer. They would say, that even though the small quantity of ardent spirits, spoken of above, should not injure the child's health, yet they would not choose to begin a bad habit. They would say, that the sober spoonful of the child would, in all probability, be the sure, though distant cause, of the drunken bottle of the man. They would say rightly; but we suppose they overlook the fact, that what the first spoonful is to the drunkard, the first "friendly game" is to the greedy, cowardly, mean, lazy, and silly vice—gambling!

From all the objections to which gaming and cards are so obviously open, chess is entirely free. It requires real intellectual vigour and clearness in order to play it at all tolerably; and its very complexity, and the length of time occupied in deciding a game, render it almost utterly useless as a means of gaming.

We intend giving the history of this very rational and interesting game in an early number.

## DANCING OF FORMER DAYS.

In the reigns of both Henry VIII. and his daughters, dancing was a very favourite amusement; but the fashion of dancing differed from ours pretty nearly as much as the fashion of apparel. The dance most admired and most used at court, was that called the Pavin. The word is immediately derived from the Latin *pavo*, a peacock; and the dance itself, when well performed, not inaptly represented the

proud, yet graceful carriage of that at once proudest and most graceful of land birds. The Spaniards are said to be the inventors of this dance, and certainly there is nothing of incongruity in the supposition; even the proud gravity of an ancient Castilian Don and Donna could find nothing too lively or alert in this stately and slow movement.

There was another extremely grave and slow dance much in vogue, called *the measure*, which, it is said, even the grave lawyers in the inns of court might frequently be seen amusing themselves withal.

The *bracal* was a somewhat less dignified dance. Several persons, joining hands, formed a circle, and shook each other hither and thither as they stepped.

The *canary-dance* was still more quick and animated than the preceding, but it was also more graceful and fashionable. Its singularity makes it worthy of a few words of description. The lady and gentleman having danced together to a certain air, they gradually made their way to the end of the ball-room. Here the lady remained motionless, and the gentleman danced backwards, and with his eyes constantly fixed upon the lady, to the place whence they originally started, and thence danced onward to the lady again, and again retired. His example was now followed by the lady; and as each progress was made with different but very lively steps, this seems to have been the favourite dance of the young and gay, as the *patin* was of the aged and grave.

## MODERATION.

It is quite obviously true, that there is, as is commonly remarked, no such thing as perfect and permanent happiness in this world; but to this truth another ought always to be added, namely, that of the unhappiness which exists, much is created by man himself, and comparatively little by his innate constitution and the laws of nature.

There are certain physical laws which every sane man knows that he cannot with impunity contravene. That air and not water is the element in which he can permanently and conveniently breathe, and that fire, useful as it is to him in a variety of ways, cannot, without either destroying or injuring him, be brought into immediate contact with his frame,—are facts so obvious and so generally known, that merely to assert them would expose a writer to the somewhat ludicrous charge of having found a mare's nest. But well known as these and similar facts as to the physical world may be, the parallel facts as to the moral world do not seem to us to be by any means so well known;—certain at all events we are that they are not by any means so well attended to.

Much of the unhappiness of which poet and philosopher, dramatist and moralist, have so frequently and so mournfully made mention, arises from our neglect of one of the great moral laws, one of the great conditions of our existence,—that law which prescribes moderation. Water and fire all men use moderately who do not desire to be burned or drowned; the sagest reasoner that ever lived could find nothing to say against taking a moderate leap across a ditch, when out botanizing; but none but a man insane, or desirous of destruction, would take the immoderate leap from the top of the Monument, which some unfortunate man took some years since.

In every one of the cases spoken of above, use, which is moderation, is beneficial: it is only abuse, want of moderation, which is injurious. To leap, to use water or fire, are extremely proper; to die by drowning, burning, or being



dashed to atoms, is the voluntary act of only a madman or a guilt-haunted desperado. Though moderation, as to matters physical, of the more striking nature, is allowed by all to be very necessary, it does not seem to be generally reflected upon that moderation in all things is essential to our enjoyment of the greatest amount of happiness of which our natural constitution is susceptible. The bloated gourmand, suffering under bodily disease, and turning with loathing from the most luxurious viands; the pallid and tottering drunkard, looking abroad with glassy eyes, and daily dying by inches; the idle man, whose sybarite luxury of domicile cannot relieve him from the aching horrors of *ennui*; and the *ci-devant athlète*, who has broken a blood-vessel by excessive cricket, and is now in the last stage of a consumption;—every one of these has sacrificed permanent use to temporary abuse. But not more madly has any one of these acted than he does who lacks moderation in his hopes, his desires, his endeavours. Oh! how many a brave spirit has this fatal want of moderation, this fatal incapacity to reflect,—that as we have intellect as well as bodily frames, so nature has laid down moral rules to guide the one, as well as physical laws to guide the other; how many a brave spirit has not this commingling of presumption and want of thought consigned to failure, despondency,—death!

Excess in any thing is evil. Strange as it may seem, the great Alfred, that patriot king, whose name no Englishman can pronounce without honour and admiration, injured his country by this want of moderation. His ardour, his restless and untiring activity, were too much for his physical constitution; and by overtaking himself during his life, he hastened his death, and thus deprived his subjects of the many years of his precious rule, which *moderation* in his wise and noble pursuits might have secured to them. We are mistaken, indeed, in the minds of those whom we address, if the important moral needs farther pointing.

### WRITING.

WE have elsewhere quoted the shrewd and noticeable remark of a late distinguished writer, to the effect that, if it is worth while to do a thing at all, it is worth while to do that thing well. This remark he, in fact, makes, while in one of the letters which form his English Grammar, he exhorts his son to acquire a good and very legible handwriting. Upon the propriety of doing that, we have spoken in a former number; but there was one requisite of really neat and pleasing manuscript to which we at that time neglected to direct attention, and of which we now beg to say a few, and only a very few, words.

We have frequently, especially in our editorial capacity, seen manuscript, otherwise quite unexceptionable, written in so crooked and broken lines, that it could not possibly be looked upon without offence to a right taste for regularity. Almost always, we make no doubt, this arises from mere carelessness, or from ignorance of the ill effect the want of regularity or parallelism in the lines has upon the individual letters, however accurately or beautifully cut. But we know that it sometimes arises from want of knowing the proper remedy.

Chesterfield says that any man may write whatever hand he choose; certainly, any man who has the full possession of his sight may write straight—if he only go the proper way about it.

We have frequently had occasion to notice, that when young people are endeavouring to write straight without lines—and with lines no one ought to write who has ceased

to be a mere schoolboy—their attention is directed to the bottom of the letters of the line which they are writing. This is of no use to them; and it generally happens that they keep intruding, by little and little, upon the wide white paper below them. This they may do without observing the encroachment they are making; but if they would direct their attention to the line immediately preceding that which they are writing, a very few endeavours will give them the very desirable power of making their lines perfectly straight, and, at the same time, equidistant throughout the page. Trifling as this last matter, the equidistance of the lines, may appear, it really has a very great effect upon the neatness of manuscript; and in the case of manuscript intended to be printed from, it is very importantly assistant to the printer in casting off his copy; *i. e.* calculating the space it will occupy.

### USES OF MELODY.

THERE is no less than his usual philosophy in Shakspeare's declaration, that—

"The man who has not music in his soul  
Is fit for treasons, stratagems, and spoils."

Such is the soothing and humanizing influence of melody, that if it have no effect of that nature upon a man, he must, of necessity, be sadly wanting in some of the best feelings and tendencies of our nature. Hitherto, the nations have been but too neglectful of many of the best and the most potent instruments of promoting peace and virtue. Wealth, learning, taste, science—all things have steadily yet rapidly made their onward march, save one, the important art of ruling firmly yet mildly—*suaviter in modo, fortiter in re*. Whether as regards the mighty and struggling mass of a nation, or the little group which inhabits the school, too much use has hitherto been made of the *fortiter*, and far, far too little use has been made of the *suaviter*. The headsman and the block may, in extreme cases, be necessary; but those cases are made far more frequent than they need to be by the neglect of the early training in that sort of usage, which *emollit mores, nec sinit esse feros*. We are happy to see even the first glancing and streaky light of the mere dawn of an improvement in this particular. A communication which lies before us, informs us that the authorities of Switzerland—hardy, brave, and memorable Switzerland—have made singing and music a branch of public education, believing them to be extremely useful in imbuing young minds with elevated and generous feelings, at the same time that they are among the purest of pleasures, and are the most fitting means through which to offer up praise and thanksgiving to the Creator.

Wise, wise are the simple-habited Switzers thus to thank and thus to act upon their thought!

### FACT STRANGER THAN FICTION.

WE remember to have met with a very striking and curious confirmation of the late Lord Byron's celebrated remark, that "fact is strange—stranger than fiction." The work in which we met with it is a French collection of remarkable facts;—a work as valuable for its philosophical collection of authenticated wonders, as our only published criminal records are vulgar, indiscriminate, and useless, if not, in the case of ignorant readers, positively injurious.

The son of one Parisian merchant, and the daughter

THE TRIUMPHAL ARCH.

of another, were betrothed at an early age, and with the willing sanction of their respective parents. It unfortunately happened, that just as the nuptials were about to be celebrated, the parents of the lady had an application made to them for her hand by a gentleman far advanced in years, but infinitely more wealthy than the more youthful suitor. After much vain entreaty to be allowed to fulfil her promise to her accepted lover, the young lady at length consented to obey her parents; but the union was immediately followed by a violent illness, and the, at least, seeming death of the lady.

Intelligence of her interment reached her lover; and he, calling to mind that the buried lady had, in her childhood, been attacked by lethargy, hastened to the sexton's, and with his aid disinterred and bore her to a place of safety, where prompt and persevering medical aid actually restored her to life.

When she was sufficiently well to bear the fatigue of travelling, the twain proceeded to England, and as the lady had been buried, she now conceived herself free from all engagement, and fulfilled her original promise.

After residing here for above ten years, they judged that

they were sufficiently forgotten in France to be able to return thither without any hazard of being recognized. The event disappointed their hopes; for scarcely had they reached their native land when they were met and recognized by the lady's real husband, who immediately proceeded to the proper tribunals, and demanded redress. The counsel retained by the lady, pleaded that whereas the first husband, by his unfair use of his superiority as to wealth, had reduced her to the very seeming of death, the second had been her own choice, and the choice sanctioned by the parents of both; and that he had, moreover, now doubled his former claim upon her hand, by delivering her from the real death which must have ensued from her continuance in the tomb, and which, though it would have undoubtedly prevented her being united to the second husband, would as undoubtedly have prevented the first from laying any claim to her.

How the tribunals would have decided, it is not easy to guess. It is probable, however, that the lady's friends and lawyers judged that her defence would not avail; for she and her chosen husband made their escape to England before the cause could be brought to a conclusion.

### TRIUMPHAL ARCH.

Doctors proverbially "differ" upon some particular matters; and we have no doubt that there are gentlemen of very good taste who will disagree with us about this arch; be that as it may, we cannot help confessing that we think it one of the finest structures in London, and quite the least tastefully disposed of.

Its magnificent size and its admirable execution are merely thrown away in its present situation;—had the former been somewhat increased, and had the arch been made the entrance to Piccadilly, no city on earth could have been more favourably circumstanced for impressing a foreigner with admiration at the first *coup d'œil*. As it is, it is not only needless as an entrance, but is also liable to escape that particular notice of which it is so well worthy.

By the way, we never pass this truly splendid work of art without feeling both surprised and annoyed at seeing the little plot of ground in its front lying waste. It really

almost argues a want of a perfect moral sense to allow an inch of garden-ground to lie idle in the vicinity of a large and crowded city. To say nothing about mere beauty,—though one would suppose that no sane man could be otherwise than fond of flowers,—the highly salutary effect which plants have in purifying the atmosphere, which man and his occupations are so constantly engaged in rendering foul, ought to make it impossible for any one to have the power without the will to plant them.

Let any one compare the neglected garden of this arch with the trim and tasteful culture of the garden of the Hyde Park Lodge, nearly opposite, and he will wonder, with us, how it is that the people who inhabit the apartments of the arch are allowed to give such an opportunity to foreigners and strangers to impugn our taste and feeling. We trust that even this brief notice of such a huge practical blunder will, ere very long time shall elapse, cause those who have the opportunity to "reform it altogether."

### No. XIX.—SELF-INSTRUCTOR IN BIOGRAPHY.

ABRAHAM NEWLAND.

To many of our readers the very name of this gentleman is probably unknown; yet at the commencement of the present century that of Nelson himself was scarcely more widely known, or more frequently pronounced. At that time circulations of small notes rendered the "promise to pay" of the cashier of the Bank of England familiar to a vast number of persons, who, now that 5*l.* is the lowest sum for which a bank note is issued, scarcely see a bank note once in a twelvemonth; and there are, we have no doubt, many thousands of persons who have never heard or read the name of the present cashier.

Mr. Newland was one of the numerous instances furnished in this country of the power of integrity and industry raising their possessor from a very humble to a very elevated sphere, even in the absence of any very remarkable share of what is called genius.

His father was a respectable, but by no means wealthy banker in the Borough, where our subject was born in the year 1780. Having received a plain education, he was, at an early period, placed in the counting-house of a merchant in the city, where he remained until he was eighteen years of age.

It is very wisely ruled, that, until his eighteenth year, no youth shall be received into the service of the Bank of England. As soon as young Newland had attained to the required age, he was, by the interest of a Director, placed in that vast establishment as a junior clerk. This appointment was bestowed upon him in the year 1798; and from that time, until 1775, he gradually rose from station to station. On the 19th of January in the last-named year, he was raised to the very responsible office of cashier; an office in which he subsequently, for very many years conducted

himself with a regularity and attention which made him not only valuable, but at the same time a very much esteemed public servant. Whatever fell within his department was so clearly and so regularly attended to, all his orders were so lucid, and all his arrangements were so simple, that no one who did business with him could fail to perceive his admirable fitness for his high office.

As a public man, Mr. Newland was a perfect pattern of industry. So devoted indeed was he to his business, that he was wont to say that he never spent his time half as pleasantly at a theatre or a party as he did at his desk, and in the performance of his duties. He was as amiable in his private life as he was eminent in his public character; and the large fortune he acquired by a long and untiring life of industry was not selfishly enjoyed,—liberality to his friends, and extensive charity to the deserving poor, being among the most striking of his characteristics.

### ANTICIPATION OF PLEASURE.

THE sage remark of Sancho Panza is really of almost universal application, as regards our likings and dislikings; as regards them, there almost invariably is "much to be said on both sides."

We have frequently heard it remarked, that pleasure anticipated is scarcely ever fully realized. There is a good deal of truth in the remark. The most delightful party is almost always that which we go to without anticipating an iota more of satisfaction than usual; and after we have for long leaden months been anticipating the delight to be afforded to us by the conversation of some celebrated writer, it is a thousand to one that we find him as dull, laconic, and monotonous a person as ever white-waicoated and dined out.

So far we agree with those who say, that our anticipations are seldom completely realized; but we beg to decline accompanying those who go so far as to affirm, that therefore pleasurable anticipation is without its valuable, its importantly valuable uses.

True enough it is, that our ardent imaginations conjure up such scenes as sober every-day reality will assuredly never present to us; but we are not to suppose that even the anticipation of pleasure is not itself, in some sort, a pleasure.

We say that reality is infinitely dull, as compared to anticipative supposition. Very well; is not that, then, the best possible reason why we should gratify ourselves with the brilliancy which is within our power, to bedeck and to enliven the monotonous dullness which it is wholly out of our power by any other means to make conquest of? Because reality is to make to-morrow evening a very long, dull, tedious one, to be spent in wishing ourselves safely back in our snug study, instead of being squeezed in a well-dressed mob, who are for the most part unknown to us, and quite careless about us; is that any reason why we should make ourselves uncomfortable all day by melancholy anticipation? We really think that the happy power of being able to anticipate the best, is one of the truest means of being happy, and by no means an unimportant aid towards being good. We are ever more inclined to be charitable and polite to others when our hearts are filled with glad anticipations of our own lot. We cannot fancy a man capable of being guilty of an act of ill-nature on the eve of his wedding; or capable of refusing a favour, immediately after being blest with the restoration of his sight. Happiness is as favourable to virtue as misery is the reverse; people may occasionally quarrel though surrounded by abundance, but they slay each other for food only

when stung into insane wickedness by the uttermost extremity of famine.

Even as regards our conduct towards others, we are inclined to believe the habit of pleasurable anticipation to be of far more important service than the sterner sort of philosophers suppose. But though important even in that point of view, it is chiefly as regards ourselves that it is valuable. No one among us can go through life without having to bear his portion of disappointment, vexation, and suffering; and most men have to bear them in terrible numbers and violence. Here we seem to recognise the precise intention of nature in giving us the power of pleasurable anticipation. It is to prevent us from being crushed and borne down at the very outset; to console us for the inevitable past; to rouse us again and again to such exertions as may decide the future in our favour.

Viewed merely as to what the world most falsely and perversely persists in calling pleasure, the subject, though even then far from being unimportant, would not deserve to occupy any portion of our columns; but it is only to triflers that this subject can ever seem trifling. It takes a very wide and a truly important range of thought. Let us look at only two cases in which the want of pleasurable anticipation is a very real misfortune.

There is not upon earth a more painful spectacle than a frivolous or dissolute old man; scarcely a spectacle more delightful and inspiring than an aged man, who retains in the midst of the sage experience of age, an amiable portion of the cheerfulness and kindness of youth. The latter truly delightful character cannot possibly exist, but with the coexistence of the power of pleasurable anticipation. It is true that when the "eye becomes dim," and the "natural force is abated," man can no longer anticipate the active happiness of this world. Whatever have been his pleasures, whether worthy or unworthy, frivolous, or manly and ennobling, age can look forward to no renewal of power to participate in them. The coffin and the grave are before him; even as his forefathers now are, he speedily must be; "the cramp iron and the angel" await him; and a voice that will be heard, says, Ere long thy soul shall be required of thee. But precisely in proportion to the impropriety of frivolous and worldly love of pleasure in such a stage of life, is the propriety of cultivating a hope, "a pleasing hope, a fond desire, a longing after immortality." Without this precious, this very precious feeling, sad indeed must be the condition of an old man who has outlived his relations, and closed the eyes of the friends of his youth; with it, even he who is stricken with the many infirmities of age, has a source of pleasure far purer, consolation more precious, than all the brilliant but delusive enjoyments which this world can bestow.

In the case of splenetic and hopeless age, the evil arising from wanting the habit of pleasurable anticipation is only too great; the evil arising, at the least chiefly from it, in the case of suicide, how still more tremendous and lamentable it is! What a state of mind must that man be in who can resolve on suicide! Utterly hopeless he of course must be as to this world; alas! how can he entertain one jot of heart or hope as to the world into which he so insanely and impiously plunges, in defiance of knowing that "the Almighty hath set his canon against self-slaughter."

Taken in whatever light, treated gaily or gravely, we see in the power of pleasing anticipation a power which it behoves every one who desires to be happy and good, very sedulously to cultivate; and, with reference to all the higher and nobler uses of it, we assure our young readers that, however gay and sparkling their present lot may be, they can only preserve this precious power by being virtuous as

to conduct, and religious as to thought—religion being as far removed as possible from that gloom which infidels have attributed to it;—for “where the spirit of the Lord is, there is liberty”—and there too, and there only, is happiness as to the present, and hopefulness as to the future.

### THE NEW COLONY OF SOUTH AUSTRALIA.

AN article which has lately appeared in one of our contemporaries, upon the subject of the new colony now forming on the southern shores of Australia, affords a pleasing evidence of the rapid spread of information upon a subject intimately connected with our national well-being, and one which is destined, ere long, to form one of the most important features in the history of Great Britain: we allude to an extended and enlightened plan of colonization, applied to our dependencies.

In looking at this all-important subject, without going into detail, there is one broad simple fact, convincing, we conceive, to any rational mind which it is only astonishing has never yet been mooted in any practical shape. It seems clear, that in a country thickly and perhaps over-populated, possessing at the same time vast unoccupied colonial possessions, to remove the surplus population and capital from the one to the surplus field of production of the other, is to promote a state of things which must tend to equalize, and to bring into the most flourishing condition, the resources of each; relieving one from the injurious pressure of a pauper population, and creating in the other an unlimited demand for our home produce and manufactures; guarding at the same time against the evil of removing any portion of the labour which may be necessary at home, and avoiding an injurious direction of the stream of emigration to any one particular colony. This, of course, can only be effected by the assistance of an enlightened and responsible body in England, whose time and attention may be exclusively devoted to the regulation of the supply and demand; an emigration fund being raised by the sale of waste land, to be devoted solely to this object.

In the establishment, by Parliament, of the Board of Commissioners for the colonization of South Australia, the first attempt has been made to carry into effect a national and safe mode of colonization. The rapid success of this experiment must, of course, partially depend upon fortuitous circumstances; but with ordinary advantage in the outset, a complete success may with confidence be expected.

Before, however, any definite result can be known here, it is highly probable that these same principles will be extended to all our colonies, should the recommendations contained in the report of the Commons' Committee, on the disposal of waste lands, be carried into effect, of which few persons who have read the valuable and interesting evidence given before the committee by Mr. Whitmore, Mr. Hanson, Mr. Wakefield, and Colonel Torrens, can entertain a doubt.

Whatever interest may attach to the colony of South Australia, as a whole, must be felt much more strongly in behalf of those energetic pioneers in this noble cause now engaged in carrying out these principles, and making the necessary surveys. The number of vessels already gone are eleven, carrying out upwards of nine hundred settlers; and it is highly probable that the total number of emigrants in the first year will be 1,500,—as many as they can now muster at Swan River and King George's Sound, after nine years of hardships and difficulties of every kind. Two towns will be immediately formed; Adelaide, the seat of government, and Kingscote, the commercial station of the South Aus-

tralian Company. A church, the governor's residence, public offices, and a bank, are all taken out ready for immediate erection—a weekly paper established, and literary and educational societies formed.

A better proof can hardly be given of the progress of these principles in our other colonies, than is afforded by the following extract from the *Graham's Town Journal* of the 22d of June last. In the leading article of that paper, the writer, speaking of the mode of disposal of land generally in use, says,—“In founding this new colony of South Australia, the evils of improvidentially granting land, and dispersing labour, have been distinctly seen, and carefully guarded against. No project of colonization was ever undertaken with more caution and deliberation than this has been; and hence it may be profitable for us to look at the conclusions at which the projectors of that undertaking have arrived on the points in question. They are these: there are to be no gifts of land; no favoritism; no ruinous and demoralizing system of patronage, kept up by the absurd and lavish disposal of public property. All lands are to be sold, the minimum price being fixed at 12s. per acre, whilst the purchase money is to be appropriated exclusively in sending out efficient labourers; and thus in exact ratio to the disposal of waste land, will be increased the means of profitably occupying it. In a pastoral country like this, where the surface is irregular, where there is, comparatively, but little water carriage, and where communication is difficult and laborious, the minimum rate above is unquestionably too high. We merely adduce the example as a wholesome principle, subject to such modifications as difference of local circumstances may render expedient. If the lands of this fine colony, which have been squandered away, had been prudently disposed of, and the proceeds employed in the improvement of the country; in facilitating the intercourse, by the improvement of roads and harbours; in the diffusion of moral and religious instruction; in the introduction of machinery, and in keeping up a supply of labour adequate to its extent and capabilities, how different would have been its condition to that sickly, rickety condition in which we now find it!”

Many settlers from Van Diemen's Land have signified their intention of joining the new colony; and so desirous do the evils of the convict system render the more enlightened among them of living in a purer state of society, that they are about voluntarily to relinquish their present prosperous condition there to attain this object.

Letters have been received from Rio Janerio stating the arrival of one of the first ships at that place in June last. Much interest has been excited there, and many influential persons are about to join the settlement from thence.

Whatever the individual opinions may be upon mere matters of detail, we confess, upon broad principles, that this plan bears its own arguments with it; and although we cannot ask our readers to go at once upon the faith of our assertions, at least we may follow the course of our northern contemporary, in urging them to watch the working of the system as a most interesting experiment, and fraught with many future advantages to the millions.

We are informed that sections of land, which were purchased from the Commissioners, last autumn, for 81*l*., have been in some cases resold at an advance of as much as 50*l*.; so great is the increase of public confidence in the success of this undertaking.

### SUPPLY OF WATER TO THE METROPOLIS.

WE are sometimes tempted to think that the most marvellous of all the marvels of our wealthy and populous Babel,



**MAP OF RUSSIA IN EUROPE.**

*With No. 259 of PINNOCK'S Guide to Knowledge.*







is that which is hidden from our view,—the infinite ramification of pipes for the conveyance of water and gas. In the thirteenth century the principal supply of water to the metropolis was furnished by the River of Wells, so termed because its volume was composed of numerous springs, which united in a common level at the foot of Holborn-hill, where at that time was the Holborn-bridge.

The word Holborn is a corruption of Old Bourn, the word *bourne* meaning a stream or brook; and this brook flowed where now stands the long and populous street called Holborn. Rising a little to the west of the court called Middle-row, the Old Bourn rolled eastward as far as Holborn-bridge, where, joining the Fleet-ditch, it turned to the south, and fell into the Thames.

One of the numerous streams which assisted in the formation of the River of Wells, was the Turnmill-brook, so called because the Knights of St. John of Jerusalem made use of its power to turn some mills on their estate.

Walbrook was a stream which entered the city through the northern wall, near Little Moorgate, to the east of Old Bethlehem.

Langbourne, or the Long Brook, rose at the spot where the Aldgate pump now stands, passed through Fenchurch-street and a portion of Lombard-street, and so by Walbrook, into the Thames.

Besides these various streams, there were, both in London proper and in the suburbs, many conduits and wells; some of the latter being reputed to possess very valuable medicinal

qualities. One of them occupied the site upon which, in our day, stands Holywell-street, near St. Clement's church, in the Strand; and another, which was also called the Holywell, was situated in Shoreditch, on the spot still called by that name. The most celebrated, however, was that called Clerkenwell, i. e. the Well of the Clerks. It derives its name from the custom of the parish clerks of London annually assembling there for the purpose of performing a sort of religious dramas, entitled "Mysteries."

The springs of St. Agnes le Clair, situate in Finsbury-fields, were held in great repute. Just to the west of them was a large pond, which, being full of deep holes, caused the death of incautious bathers to such an extent, that it at length obtained the title of "Perilous Pond." This once dangerous piece of water has long since been levelled, and planted round with trees and flowering shrubs, and enclosed by lofty walls; suites of neat rooms for bathers, and numerous sets of corks for the use of inexpert swimmers; and thus metamorphosed, it is, we doubt not, known to many of our readers by the really appropriate name of Peerless Pool. The spring itself, which feeds this noble piece of water, is covered by a handsome bathing-house, the bath into which the water rises being composed entirely of very pure white marble. This is at once the safest, the pleasantest, and the best frequented of all the baths in, or in the neighbourhood of, the metropolis.

Of the more modern supply of water to the metropolis, we will take occasion to speak in an early number.

## RUSSIA IN ASIA.

ASIATIC RUSSIA extends from about 37° of east longitude to the eastern extremity of Asia, more than 5000 English miles. Its greatest breadth exceeds 1500 miles. The whole surface is computed at 3,000,000 square miles, with about one individual to each.

The mountainous region at the south-west extremity of Asiatic Russia has always been inhabited by rude tribes, under independent chiefs, secure in their own fastnesses, where they constantly cherish the spirit of the feudal ages; and up even to this time the government of Russia has not been able to exact more than a precarious submission, and can only levy her imposts by force of arms, and a chain of military posts.

Russia in Asia consists of two distinct parts, Siberia and Caucasus. The first is divided into two great governments—Toöolek on the west, and Irkutsk on the east. The latter includes the peninsula of Kamtschatka, besides which are the provinces of Astracan, Perm, and Orenburg.

The climate in these regions is colder than the European part of Russia under the same latitudes. The winter lasts for ten months, and the earth is frozen to a great depth; while in summer the heat is considerable, and an almost perpetual day exists during its short influence. With the name of Kamtschatka is connected the idea of one of the most desolate and inhospitable countries on the globe; its geographical situation, however, renders its climate and productions much superior to those of Siberia. Baron Steinheil, who lived several years in the land, and drew up a plan for its improvement, asserts: "From a long course of observations made during my residence in Kamtschatka, I am convinced that both the climate and soil are such that agriculture might be carried on with the most complete success."

The forests of Siberia contribute to make the air in many

places damp and unwholesome, but the eastern districts, though cold, are salubrious. Near the Caspian, the inhabitants enjoy a warm and protracted summer, though the winter is cold.

The most valuable possession of the natives of this part of Russia is the rein-deer. This singular animal is capable of enduring the most severe privations, both from cold and hunger. Its chief sustenance is moss. It supplies the place of a horse, and furnishes its master both food and clothing. The Siberian dog is also used in drawing sledges. The wild animals are numerous.

The mountains abound in granite and porphyry stone, with marbles of various kinds, and elabaster of every colour. Among these a vast quantity of gems have been found at different times. Silver, lead, and copper are also dug out of various provinces.

(To be continued.)

## INJURED GENTLEMEN.

If there be any one portion of our intellectual condition of which we habitually think with greater satisfaction than we do of any other portion, it is our fervent belief in, and hope of, the moral and intellectual perfection—not of this, that, or the other portion of society, in this, that, or the other country, but of that vast whole—MANKIND. But handsomely as we are in the habit of judging of the capabilities of human nature, we are assuredly by no means prone to flattery, either with tongue or pen; and whether in conversation, or through the medium of the press, we are every now and then obliged to confess that it is quite possible to meet with very perverse and perverted humanity;

albeit that the said humanity is passable enough as to corporeal configuration, and clad in quite unexceptionable broad-cloth.

If there be any inconvenience to be anticipated from sharpening the intellect, it is this; that though the benevolence is thereby so far increased, that we look upon vice "more in sorrow than in anger," the perception and sensibility are at the same time so much heightened, that we become liable to be annoyed by *boreds*—what an expressive, though untranslatable word that is!—where a more sluggish or less carefully trained person will see every thing *couleur de rose*, and hear nothing but what to him is—

"Not harsh and crabbed,  
But musical, as is Apollo's lute."

For our own especial part, we are not in the habit of allowing trifles to disturb our equanimity. The smaller singularities of society we pass quietly by; and if we perchance come across any more serious *boreds*, such as a perversion of important words—hospitality, for instance, or an offensive personality in argument, we smile, after our grave fashion, and jot down our notions thereanent to form part and parcel of a future "Guide."

There is one especial specimen of perversity that annoys us exceedingly—to wit, your ill-used gentleman. No matter where or when you meet him, no matter whom you mention to him; he has only to tell you that he has been excessively ill-used. His grievances are of all sorts and sizes; and of one or the other he is quite sure to disburthen himself for your commingled delight and edification. If no opportunity loss of property, by an of course unrighteous decree of Chancery, enable him to treat you to an eloquent diatribe against proceedings in equity, he has assuredly just cause for bitter complaints, for that Tomkins has inflicted boots of an unpardonable tightness; and Jenkins—never to be forgiven!—has made his last waistcoat too long by nearly the sixteenth of an inch! And then, all his acquaintance and friends, and still more his relations; see how they have used him! Thenés, his son, for instance—a fine young man, industrious, prudent, and clever—all that he must say for him! but you must sympathize, nevertheless, with the grief caused by the fact, that the son confesses infinite respect for a relative who has been a life-long benefactor to him, although that relative and the father are not on speaking terms.

O, poor humanity! when, oh when will you burst asunder the individually petty but conjointly tremendous bonds which hold you in moral, as the small threads of the Lilliputians held Gulliver in physical, abasement?

#### NECESSITY FOR STUDYING METHODICALLY.

It is no uncommon thing to hear persons complain that their progress in knowledge is very far from bearing any thing like a fair proportion to their zeal and application in study. Once learning to believe this, it almost inevitably follows that the discontent as to the progress, produces either disgust or indifference as to the process; and the mere possibility of this occurring in a considerable number of cases, is sufficient to justify the devotion of a brief space to the task of putting the error aside.

Industry and zeal are only valuable when properly directed. If all mankind were to devote their strength during twenty hours per diem in alternately digging holes in the earth and filling them up again, all the strength and industry thus misdirected would be no more profitable as

the year's end than the year-long sleep of all mankind would be.

The truth of what is said above is so obvious, that no one will for a moment dream of denying or questioning it; and a very little comparison will suffice to show that what is true of the strength and industry of the body, is no jot or tittle less true of the strength and industry of the mind.

In good truth, misdirected reading is even more unprofitable than misdirected bodily labour. The latter, indeed, produces nothing; but the former is active for evil, though perfectly passive for good. He who reads without method, cannot possibly consolidate his knowledge. Dipping, now here, now there, he picks up myriads of facts, but they are all unconnected. There is no homogeneity in his knowledge; what he knows of one branch of learning is not of the slightest aid to him when he is striving to make himself master of any other branch. Nor is this all: he never feels sure of his facts; he only knows that such an author asserts this or that;—he has not the power of testing the correctness of the assertion. Errors, long since exploded, are to his dull vision truths radiant and mighty; truths known two thousand years ago are gravely enunciated by him as recent discoveries. His mind is a maze; and if a truth does happen to get in there, it wanders about perplexed by many obliquities. So far is the student of this kind from being benefited by his reading, that, in fact, the more he reads, the worse is his case; it is only adding to the ill-assorted and unproductive store of the lumber-room.

If a person of this sort speak of natural history, you may be sure that he will quote Goldsmith; if of fiction, he knows not Scott or Bulwer, but is hand and glove with the maudlin trash of Leadenhall-street. He has loads of bits of knowledge, but they are of no use to him, nor in any way connected with each other; and he is no more entitled to be called a well read man than he would be to be called a wit, in virtue of having committed to memory all the most pointless and venerable "Joes" of the most trumpery jest-book.

Besides this mere desultoriness of reading, there is a perverseness which is very mischievous. Your perverse reader is generally a most industrious waster of his time: his eyes are sunken, and his cheeks pale and hollow, from the perseverance with which he has pursued studies as utterly useless to himself as uninteresting to all the world beside. Exploded errors he is extremely partial to: if they be treated of in obsolete phraseology, and a villanously harsh and uncouth style, his satisfaction absolutely knows no bounds. The philosopher's stone and necromancy are his especial pets; and next to them he ranks casuistical disputations. He is exceedingly familiar with Duns Scotus; speak to him of Walter Scott or Professor Wilson, of Rob Roy, or the last "Metaphysician" in Blackwood, you will at once perceive that you are suspected of a turn for mystification.

If all mankind could be induced not only to read, but also to think, many of the very worst errors and consequent evils which exist in such detrimental abundance would speedily take their departure, to return no more; but, unhappily, a very large section of the reading world is engaged in reading to no useful purpose, and, we fear, another and much larger section in reading to no purpose at all.

We close this paper with an earnest and emphatic exhortation to our readers to make it a rule, while reading, to argue as it were, with their author; and never to lay down a volume, when done with it, without rigorously examining their minds as to the result of their reading. We know of no better security than this against getting into the habit of reading frivolous or other works, without actual and

tangible benefit. One year spent in reading of this sort would do more to make a masculine and practical scholar than a whole life-time of the misdirected labour—the busy idleness, against which we have endeavoured to afford warning.

### MAGNANIMOUS CANDOUR OF LORD HOLT.

EVERY one is willing enough to bear his eulogistic testimony to the great usefulness of personal courage; but few, indeed, are they who appear to have any thing like an adequate idea of the importance of moral courage. This has long seemed to us to be exceedingly unjust and unwise. Circumstances may arise, indeed, in which the possession of personal courage may be of absolutely indispensable consequence to our own or others' safety; and in case of seeing a fellow-creature maimed or killed, because we lacked the courage to advance to his aid, our misery would be only inferior to the life-long remorse of the actual manslayer. But the circumstances which render personal courage of high and real value, are few and of rare occurrence; while, on the other hand, moral courage is necessary almost every hour. A want of moral courage is almost invariably the fruitful parent of vice and folly; and it is to this lamentable want, that many a young man has owed his successive progress through vice, disgrace, desperation, crime, and death; while still more, who have not been driven so far, have passed their whole lives in contemptible absurdities.

Confession of error is one of the highest efforts of moral courage; it is also one of the most difficult to all men, but especially so to those whose high station makes the world even more censorious towards them than towards less conspicuous persons. Probably no person, thus situated, ever showed in a finer point of view his possession of moral courage, than did Lord Holt.

While a very young man, he was connected with some fellow-collegians of dissolute life. Being out with them on a journey of what he, as well as they, at that time miscalled pleasure, they were so extravagant in their mad expenditure, that they found themselves literally penniless, while still at a very considerable distance from home. In this pleasant predicament it was, after some consultation, agreed that they should separate, and each seek his fortune as he best could. Holt rode boldly forward, and on reaching a little village, rode into the yard of its little inn, and called about him with as much unconcern as though his purse had been as full as in reality it was empty.

On entering the kitchen, to see how the preparation of supper was proceeding, Holt saw a daughter of his hostess, trembling in the cold fit of an ague; and with an unpardonable levity and hypocrisy, wrote what he called a charm; at the same time assuring his "patient" and her mother that the disease would go off forthwith. Singularly enough, it chanced that the disorder had just come to a termination; and the speedy improvement in the girl's health so delighted the mother, that when, at the expiration of a week, Holt prepared to depart, she, as he had anticipated, peremptorily refused to hear any thing about receiving payment from him.

Years passed on, and the wild licentious youth had become a grave and moral man,—the flippant student had become the just and learned judge,—and the learned judge went on circuit, in the very county in which the wild student had been guilty of such an unwarrantable piece of imposture. Among the prisoners whom it was his painful duty to try, was a miserable old woman, who was charged with the

crime of witchcraft; her real offences being only age, ugliness, and poverty,—her greatest misfortune, the all but brutal ignorance of her contemporaries and compatriots.

The strongest circumstance alleged against her, was, that she had been detected in the possession and use of a charm, by which she could exert the mischievous power of afflicting her neighbours' cattle with disease and death. As this "charm" was actually produced in court, Judge Holt very naturally and properly thought it to be his duty to examine it. On removing envelope after envelope of dirty rags, secured with much pack-thread, he at length came to the nucleus of this voluminous and momentous charm, and discovered that it was nothing more or less than the piece of parchment upon which, when a penniless student, he had scribbled unintelligible nonsense to deceive an illiterate old woman. Recognising the parchment, he at the same time recalled to his memory the discreditable trick of his youth; and the whole assemblage in the court could see by his changing complexion, that he was much concerned, though no one could even conjecture how, in the innermost portion of the alleged "charm." In a few moments the learned judge recovered from his emotion, and, to his immortal credit for moral courage, thus addressed himself to the jury.—"Gentlemen, I feel bound, under the circumstances, to relate an incident of my life, which very ill suits with either my present character, or the station which I hold. To conceal it, however, would be to aggravate the folly, for which I ought to atone; to endanger innocence, and to give sanction to superstition. This bauble, which is represented to have power of life and death, is a senseless scrawl, which I wrote with my own hand, and gave to this old woman; who now, after a lapse of many years, is, on its account, charged with witchcraft."

Subsequently the judge gave all the particulars of the affair, the old woman was acquitted, and was the very last person who, in that county, was ever tried upon the about equally absurd as atrocious charge of witchcraft.

### PRESERVATION OF FRUITS.

It is not even yet too late for a few words on this subject to be of service, though we regret that it did not occur to us to speak of it earlier in the season. For apples and pears we are in time even for this year, and for the more delicate and early kinds of fruit, our readers have the pleasure of being as certain as ourselves, that, however late we may be this year, we are quite sufficiently early for the year that is approaching.

When the fruit is sufficiently advanced, which is a day or two before it would be quite ripened, it must be pulled with very great care. This is the more to be attended to by the more delicate the fruit may be; the slightest pressure being sufficient to bruise some of the delicate kinds, and a bruise being quite infallibly the cause of rotteness. When carefully pulled, the fruit must be laid on a floor that is lightly covered with perfectly dry and clean straw, care being taken that they do not crowd upon each other. The windows of the apartment should be kept constantly open; a curtain or blind preventing the entrance of rain. About three days of this treatment will suffice to dry up all the moisture on the skins of the fruit in general; and in the case of strawberries, which are extremely delicate, a third of that time will be found sufficient for the purpose.

The fruit being properly dried, take common earthenware jars, and having put alternately a layer of straw and a layer

of fruit till the jar is filled, stop it up very carefully. Of strawberries not more than a pound, and of apples or pears, not more than a dozen must be put into each jar. For strawberries, apricots, and peaches, paper shredded very fine is preferable to straw. Apples, pears, peaches, and apricots, in addition to the protection afforded by the alternate layers of straw, or of shredded paper, should individually have some soft paper twisted neatly round them. When the jars are filled and tightly stopped, let the stoppers be carefully luted: either rosin or the common sealing-wax used by the blacking-makers will do for the purpose.

Grapes and strawberries treated in this manner will keep perfectly fresh for six months; the coarser and harder fruits will keep full a year.

The above directions we have abridged from the directions given above thirty years ago by a Signor Buonsegna, whose information procured him a medal from the Dublin Society. Singularly enough contrasted with the plain good sense of all the rest of his directions, is the emphatic nonsense with which he closes, to wit; "Be sure to finish your process in the last quarter of the moon!"

### JEWS AT ROME UNDER PIUS VI.

WEALTH-LOVING, and therefore industrious, the Jews in all times and countries have been among the most valuable of denizens; and yet, until a comparatively recent period, there was scarcely a nation under heaven which was not guilty of the meanest and most atrocious tyranny over them. In our own country, even in the reign of the always chivalric and frequently generous Richard Cœur de Lion, the unfortunate children of Judah were treated with a heartless and sordid brutality, of which, even at this long distance of time, no right-minded man can read without feeling strongly tempted to partly hate and partly despise our common nature for the possibility of its being so far perverted, debased, and brutalized. Did the monarch, or any of his martial followers, lack means of indulging in debasing sensualities at home, or in ferocious and atrocious cruelty and rapine abroad? Be sure that the Jews, who had the reputation of being the chief among their tribe as traders and men of wealth, were arbitrarily seized upon, thrown into squalid and horrible dungeons, and subjected to the most revolting and incredible tortures, until their strength of soul gave way beneath the weakness of their agonised bodies! Yes; even the chivalric and so widely and loudly lauded Richard the Lion-hearted, was base, cruel, and unprincipled enough to torture aged men and their unfortunate dependents, until his fierce and unholy lust of gold was duly slaked!

While we blush for the (thank Heaven!) obsolete tyranny which was once practised in our own land, common justice demands that we confess that the wrongs which the Jews of an older day sustained at the hands of Englishmen, are as mere trifles when compared and contrasted with the extent and number of those which were inflicted upon them by the fame-loving but most merciless and extremely unchristian Pope Pius VI.

Abodes, dress, customs, faith—all things which could annoy the Hebrew—were made the subjects of his annoyance by this magnificent but unprincipled pontiff. No Jew could ride in any equipage, save when absolutely on a journey; badges were invented by which the Judaism of the wearer would be infallibly pointed out to one of the most savage and bigoted populations which all Christendom could produce; and, as if to make a very and emphatic mockery of the charitable and humble precepts of the New Testament, the

persecution was extended so far, that the Jews were obliged, under a heavy penalty, to attend every Sabbath-day to be preached at by the most furious bigot to be found among the furious and bigoted Dominicans.

Had the cruelty of Pope Pius VI. to the Jews, who were unhappy enough to groan beneath his anti-christian despotism, originated purely in a bigoted ignorance, and in zeal overmuch, we should rather pity his error, than hold up his character to detestation. But such was not the case; he hungered and thirsted after the delusive *ignus fatuus*, Fame; he preferred what men in ignorance would marvel at, to what righteous justice and enlightened humanity would cordially but silently approve; his brilliant but useless enterprises required solid gold in no small quantity; and having, under the pretence of religious zeal, made unjust laws to affect only the Jews, he dispensed with their compliance with those laws whensoever he found it convenient to sell such dispensation!

### RICHARD HOOKER.

ONE of the least pleasing, and also one of the least hopeful of the characteristics of the present age, of marvellously increased spread of knowledge, is, the strong tendency which daily becomes more and more obvious, to all careful observers, to think too exclusively of the worth and wisdom of the more ancient, to the grievous neglect of those of the more modern times.

As an illustration of this sort of tendency, we know not that we can mention any thing more striking and conclusive, than the difference as to celebrity between Grecian Socrates, and English Richard Hooker. The patience, the wisdom, the all but imperturbable equanimity of the former, are within the knowledge and upon the lips of every schoolboy. The wise heathen has been heard of among all orders of men and in almost all lands, through all the ages which have elapsed since his decease; how few of even the middle orders, to say nothing of the recently educated multitude, know any thing of the character, or even of the very precious labours of the pious, the earnest, the wise, the eloquent, and charitable tempered Hooker!

He would be indeed an unpromising schoolboy of ten years of age who should prove himself ignorant of the vixen temper of Xantippe, or of the sage and enduring temper with which her perversity and violence were borne by Socrates. But who, save the higher order of students,—those who read not for mere knowledge, but for amusement,—knows or dreams aught of the fiery and malignant temper of Joan Hooker, or of the all-enduring kindness with which her husband bore with it? Socrates, indeed! Socrates himself might be forgiven, had his temper given way under the petty, carking, hourly annoyances which were so mercilessly inflicted upon, in some respects, the very first man of his time and country!

At present we only allude to the subject, in order to give utterance to our disapproval of the lamentable ignorance under which thousands labour, of the sayings and doings of some of the brightest lights of England; while both the sayings and doings, real and fictitious, of the ancient sages are—

"Familiar to men's lips as household words."

Ere we close, which we shortly mean to do, our first series of Self-Instructor in Biography, we shall give our readers some notion of the almost apostolically pious, zealous, and useful writer of the "Ecclesiastical Politie"; and should our account of the author induce only one of our numerous readers to consult the work, verily our labour will not be without its reward.

---

ROYAL MONASTERY OF BATALHA.



## ROYAL MONASTERY OF BATALHA.

THIS monastery is situated in a small village of the same name, in the province of Estremadura, about sixty miles north of Lisbon: it is environed by mountains; but the village is inhabited by indigent and industrious people, many of whom derive subsistence from their employments in the service of the convent, the origin of which was thus translated from the Portuguese of *Father Luis de Sousa* by the late esteemed architect, Mr. James Murphy.

"Don John, the first of his name, and tenth king of Portugal, finding his kingdom invaded, encamped in the plains of Aljubarrota, in the district of Leiria, accompanied by a few, but faithful and resolute subjects. His adversary, another king named John, and also first of that name in the regal line of Castile, was drawn up in his front with all the forces of his kingdom; among whom were a great number of Portuguese, who followed from interest or a mistaken idea of the justice of his cause. Matters having arrived at this crisis, a battle became inevitable.

"Notwithstanding the uncertainty of success in war even when both sides are equal, and the great danger which threatened the Portuguese, on account of the inferiority of their number compared with that of the enemy, whose army covered mountains and valleys; yet our king, finding that he was pursued within his own dominions, could not avoid meeting his antagonist without great discredit, if not total loss of reputation. At the time he resolved to give battle he implored the victory of Him who has alone the disposal of it, whence he is called the Lord of hosts, and made a vow, if he came off victorious, to build a magnificent monastery in honour of the Virgin Mary. The Lord was pleased to crown his arms with success, notwithstanding the confidence the enemy placed in the superiority of their numbers;" and in the beginning of the year 1388 the work was begun, and the king, being at Oporto, issued his letter of donation to the order of St. Dominic.

The body of the church from the principal entrance is 300 palms\* long to the first step of the great chapel; and thence to the wall at the back of this chapel 60 palms; making in all 360 palms, or about 258 English feet. The breadth is 100 palms. In the middle of the great chapel is a large tomb of the same kind of marble as that of which the whole edifice is built, in which are enshrined King Don Durate, and his queen Donna Lianor. The effigies are of excellent workmanship, and said to have been executed from nature. Besides a splendid chapel dedicated to our Saviour, there are five smaller ones, whose windows are richly illuminated with emblematic paintings on various devout subjects. On entering the principal door of the church is seen an arch, on the right hand, inside of which is the mausoleum of the founder, a quadrangular room measuring ninety palms on every side. The sepulture is of very white marble, on which are two cumbent figures of marble, one of the king in complete armour, and the other of his queen Philippa, with their right hands locked together; besides this there are several other tombs enclosing the remains of various illustrious Portuguese.

The most striking object on the outside of the church is a window, "of such exquisite workmanship," says Mr. Murphy, "that it is scarcely possible to execute the like with more accuracy in wax, or needle-work, or in the ouverture of a guitar." It is surprising how such delicate work has stood

for two hundred years uninjured. The durability and grandeur of the other windows are no less surprising. In the body of the church alone are thirty windows so large, that in a clear night, the church is almost as luminous as an open square.

Amongst the relics supposed to be of infallible efficacy, is a particle of the sponge with which the gall and vinegar was given to our Saviour, enclosed in a small cross of gold, besides a remnant of the holy garment, "of a colour resembling a yew, of which tree it is made," which is preserved in a shrine of crystal set with gold. The chapter-house, royal cloister, and refectory, are also objects of great curiosity and admiration to travellers.

We shall complete our account of this splendid structure by a few extracts from Miss Pardoe's entertaining and clever "Traits and Traditions of Portugal."

"At the entrance of the chapel a flat stone bears the names of *Matthew Fernandez* and those of his wife and children. He was the architect of the unfinished octagon chapel, the boast of Batalha, which was considered to be so consummate a specimen of architecture, that on the death of the great man who designed it, the king preferred suffering it to remain in the incomplete state in which it was left at his decease, rather than incur the risk of permitting it to be finished by an inferior hand, and thus marring, by an injudicious completion, the inimitable design of Fernandez." (Appended to Mr. Murphy's work is a design for finishing the chapel, the draught of which seems, on paper, every way worthy of the rest of the splendid, but unfinished structure.)

"The chapter-hall, which you enter by the south-east cloister, is accounted a great curiosity, being very extensive, immensely lofty, and supported only by its outer walls, without a single column or pillar. They have a singular tradition attached to this noble building: twice was it built, twice roofed in, and twice, when the scaffolding was removed, the walls gave way, and it became one heap of ruins: but the architect would not be thus foiled in his magnificent undertaking. A third time the walls were raised, the richly groined roof rising spirally at its centre once more united them; all the best energies of the spirit which had conceived, and the perseverance which had yet again produced the work, had been exhausted in the undertaking; and Alphonso Domingues, after having surveyed, with mingled pride and dread, the lordly pile he had reared, swore that if a third time his skill failed he would not survive the disgrace, but find a grave among its ruins. In vain was he dissuaded from what was universally considered an act of voluntary immolation; he walked calmly to the centre of the hall; he issued his directions with an unflinching voice; portion by portion he saw the mighty beams, which stood, perhaps, between him and a painful and revolting death, removed by his reluctant assistants: at length the last prop was drawn away, and many covered their eyes with their hands to shut out the miserable spectacle; but there was no necessity for the precaution, the architect stood unharmed and secure, his mighty work was above and around him, vast, magnificent, and wonderful—a memorial of his undying genius.

"It is asserted that King John was so charmed by the spirit and daring of the heroic Domingues, that he commanded him to place within the hall some commemoration of the deed. With a modesty equalled only by his genius, the architect obeyed; and a small figure, not exceeding a foot in

\* A Portuguese palm is  $8\frac{61}{100}$  inches English measure; or as forty-three is to sixty so is a palm to a foot, nearly.

length, is seen in the act of supporting a portion of the edifice where the roof touches on the north wall,—it is a representation of Alphonso Domingues."

Speaking of the inmates of the monastery, Mr. Murphy states, that "the piety, hospitality, and simplicity of these reverend fathers can scarcely be imagined in these degenerate times; they call to our recollection the description historians give us of the Christians of the apostolic ages; their sanctity of manners increases the dignity of the venerable mansion they inhabit." But the fair traveller we have quoted tells a very different tale. Of the prior she speaks in the highest terms; but excepts the sub-prior and sacristan, whom she describes as eminently wicked, and tells a fearful but authentic story of the latter. She describes the rest of the brethren as "dull, obtuse eaters and drinkers of the good things of this world, retailers of holy gossip, believers in miracles—in short, monks." Murphy's visit was made in 1793, and Miss Pardoe's in 1827.

### SOUTH AUSTRALIA.

WONDERFUL as England is in very many other accounts, we deem that the chief ground upon which she is to be marvelled at, is her mighty colonization. America, with her myriads upon myriads of active, prosperous, and happy human beings, is but an offshoot from England; and, mighty as is the nation thus cognate to us, it does not seem otherwise than probable that Australia will, in another century, be a still mightier and wealthier one.

Colonization has not, until the present time, been at all well managed. The mere possession of land in the absence of labour, or the capital necessary to purchase labour, was very generally, though very absurdly, supposed to imply prosperity.

Only a few years ago, Mr. Peel, a relative of the illustrious statesman, had a grant of half a million of acres of land at Swan River. Thither he went, taking with him numerous labourers of divers capacities. These, fancying that they could do better by farming on their own account than by serving, as they had engaged to serve, deserted him; and he, the envied proprietor of 500,000 acres of fertile land, was within a very trifle of being actually starved to death!

We are happy to see several indications of a wiser system. It is no longer considered that the mere transplantation of bodies of men is sufficient to ensure their prosperity. Details, even of the minutest kind, are carefully attended to; and all that foresight and liberality can do to enable the emigrant to start fairly and advantageously in his new country, is done.

In a very able little work on the colony of South Australia, the erroneous way in which the business of colonizing was formerly conducted, is very aptly illustrated by an anecdote, of which we subjoin the substance.

The late Sir Joseph Banks being desirous of ornamenting a piece of waste land in front of his residence at Hounslow, had a number of full-grown trees transplanted thither. The persons who were entrusted with the task, after tearing the trees from their native earth, proceeded to render the remainder of the job as easy as possible, by mutilating the roots and branches. In this condition, the trees naturally enough perished, and their doing so was incorrectly attributed to their removal when in full maturity, and not to the injurious mutilation they had received. Sir Henry Stewart was completely exploded this fallacious notion, by teaching how to transplant the largest full-grown trees without the

least injury to them. This is only to be done with certainty by removing the whole tree, by carefully guarding it against mutilation, and by placing each portion of it in the relative situation it occupied in the original soil.

Merely to transplant men to a new country, without putting them in a situation to take advantage of the plentifulness of land, is just as bad as transplanting the tree, and mutilating the most important parts of it.

Vast tracts of land have, in former cases, been gratuitously bestowed; but of what use was the land without a proportionate supply of labour? Mr. Peel's situation, while possessed of skill, enterprise, and capital, quite sufficiently answers the question. His labourers deserted him, for land was to be had for the asking; and it was not to be expected that ignorant men should resist the strong desire which seems innate to our minds to possess land. Proprietorship is accompanied by a certain complacent and elevating feeling, which is not only perfectly justifiable, but also a very leading cause of the best efforts by which, while serving society, we serve and aggrandize ourselves also.

But though, as we have already admitted, this feeling is a perfectly praiseworthy one, it is, like a thousand other things, praiseworthy only under certain circumstances. In the case of Mr. Peel's labourers, its indulgence produced not merely injury to the deserted capitalist, but also a frightful mass of misery among the labourers themselves. They could easily own land, indeed, but without capital the land was of no more value to them than if it had been one unbroken mass of solid rock.

As it cannot be fairly expected that a body of illiterate agricultural labourers should resist the strong temptation to become, for the mere asking, proprietors of land instead of being labourers in the employment of others, the duty of those who superintend the now really important and vital business of emigration is to remove that temptation. And here, at the very outset, we have to express our warm approval of the regulations with respect to South Australia. No land is to be given; twenty shillings an acre must be paid for it, *argent comptant*; and as the number of purchasers increases, that price, no doubt, will be very considerably advanced. But even that price is sufficient to render it necessary for the labourer to be a labourer for a few years ere he can become a proprietor, and thus be, as well as his employer, protected against the dreadful and manifold sufferings which his impatience and desertion would inevitably cause.

Having thus, by fixing a price below which the labourer cannot procure land, and insured purchasers of land against a scarcity of labour, the next object is to make the labourer's exertions valuable to himself; to make him feel that he has not merely changed his abiding place, but that he has at the same time materially bettered his condition. He must be kindly treated, and the utmost possible scope and freedom as to whom he shall labour for must be most anxiously given to him. Whether in transferring his labour from one employer to another within the colony, or in leaving the colony altogether, he must be a perfectly free agent; and he must see that not only are his interests not opposed by the authorities, but in those authorities he finds his best, most anxious, and most able friends.

For these points, too, provision has been made in the appointment of an officer, called the Emigration Agent.

Very much of the success of the infant colony of South Australia will depend upon the ability of this officer to perform his very arduous duties. Residing in the colony, it is his duty to collect every kind of information that can enable him usefully to advise and aid new comers, both as to their domestic arrangements, and as to procuring employment.

On a vessel arriving, it is his place to receive the new comers, to inquire into the treatment received by them during the voyage, provide the necessary temporary shelter for them and their baggage, and, if private employers are not to be immediately met with, to furnish them with temporary employment on public works.

Ardently do we hope that the gentleman upon whom this arduous post has been conferred, will prove equal to his task. If so, he will do indescribable good to the colony, and deserve all that public approbation can bestow; for to very great and varied abilities he must add an excellent temper, and an untiring benevolence.

The very great attention which, as we shall by and by discover, has been paid to even the minutest details, will not merely ensure the success of the colony, it will have the important effect of sparing the first colonists all those miseries which formerly seemed inseparable from the first years of an emigrant. Hitherto, however successful the colony may have eventually become, the early colonists have invariably been exposed to privations of various degrees and kinds, and, in some cases, to the most frightful suffering. And why was this? Because details were not cared for; because the emigrant went forth into the howling wilderness as though his object were not to create wealth, but to pluck it with the wild berries.

In the present case, this very capital error is avoided; and we very sincerely believe that the emigrant to South Australia will, excepting the long voyage, experience little more inconvenience than he would in removing from the west of England to the north.

Among the causes of the failure of the colony at Swan River, one of the most influential, after the gratuitous grant-

ing of land, was the utter absence of an efficient police. To a very considerable extent, every man acted as he chose; and though there was the clearest proof that the men who deserted their liberal and enterprising employer, Mr. Peel, acted with a most gross and disgraceful perfidy, as well as with an almost suicidal want of care for their own interest; though their conduct throughout was such as in England would have subjected every man of them to condign punishment; Mr. Peel was absolutely without the shadow of a remedy.

In making the arrangements for the new colony of South Australia, this, as well as many other points of bad policy in former cases of colonization, has been very wisely used as a beacon; and if we may judge by all that has yet past, the new colonists will be well and thoroughly possessed of all the necessary authorities from the instant they land.

When we know that among so many uneducated men as will proceed thither from all parts of England in the character of labourers, there must of necessity be some vicious characters, it needs no elaborate argument to show that this full provision for the police of the new colony is of the utmost importance. With proper civil authorities, the labourers will thus on the one hand be secure from any tyranny from their employers, and, on the other, unable to practise any tyranny upon them.

To what is said above as to the police regulations of the new colony, we may add, that we are scarcely less pleased to find that *no convicts* are to be sent to South Australia. All who have heard or read aught about New South Wales must be aware that the convicts there are found to be a perfect nuisance.

(To be continued.)

#### SELF-INSTRUCTOR IN POLITENESS.—No. VIII. ]

In all classes of society great evil has frequently proceeded from the improper use of *badinage*. Believing cheerfulness of spirit to be among the blessings designed for us by Providence, though but too frequently forfeited by our own perversity, we should as soon think of enjoining the melancholy obmutescence of the mistaken monks of La Trappe, as of prohibiting mirthful conversation. But while we believe it to be, when properly used, quite unobjectionable, we are bound to say, that we believe its proper use to be among the most difficult of the conversational accomplishments, and its improper use among the most second of the ten thousand causes of strife and bloodshed.

Having said thus much in general terms, it will very naturally, and very justly too, be expected that we should say some few words as to particulars,—as to the proper medium to be kept in that sort of conversation which is called *badinage*. Confessing that this demand is quite fairly made, we congratulate both ourselves and our readers upon the fact, that we can comply with it in a very few sentences.]

Whatever we feel would give pain to ourselves, we may very safely conclude would give pain to another person; and therefore, whenever we are about to say what is called a cutting thing, we have only to ask our own hearts what feelings that would cause to us;—having truly answered that question, nothing but sheer brutality will induce us to give utterance to our cutting remark.

All personalities are contemptibly unjust and ungraceful. A man may have very many defects of person, dress, and address;—but what right have we, because unable to reply to his good or bad raillery, to make insolent and ignorant allusions to either the one or the other? In doing so we may, to be sure, get upon our side that “loud laugh” which “proclaims the vacant mind;” but we shall most assuredly give both pain and offence to every right-minded person present; and if we chance to be in the company of a high-spirited and warm-tempered person, the chances are greatly in favour of our receiving the rebuke our bad feeling deserves. Nothing that is personal should ever be used in the way of repartee: no one with a good heart and a cultivated mind needs any other rule than this to guide him to propriety in *badinage*.

An anecdote occurs to our memory, in which we perceive a very proper resentment of unhandsome personality; and with that anecdote this brief paper must be concluded. A jolly, corpulent, and exceedingly self-satisfied functionary demanded the name of a person who waited upon him on business. “My name is Fatt,” was the reply. “Fatt! fat indeed; you’re lean enough in all conscience!” “True enough, Sir, true enough,” was the stinging and just rejoinder; “there’s just this difference between us, that while I am better taught than fed, you, on the other hand, are very considerably better fed than taught!” ]



**MAP OF THE WEST INDIA ISLANDS.**

*With No. 260 of PINNOCK'S Guide to Knowledge.*

## [ WEST INDIES. ]

THE West Indies comprise a series of islands in the Atlantic Ocean, extending from the coast of Florida, in a curve, to the coast of Surinam, in South America. Making Cuba the western, and the Bahamas the northern boundaries, and fixing the easterly point at the island of Barbadoes, and the southern extremity at Trinidad, this part of the Indies lie from  $58^{\circ} 20'$  to  $85^{\circ} 30'$  west longitude, and from  $10^{\circ}$  to  $27^{\circ} 50'$  north latitude. They are surrounded by the Atlantic Ocean, the Gulf of Mexico, and the South Seas, intersected by the Caribbean Sea, and consist of the following: Curozas, Trinidad, Tobago, Grenada, St. Vincent, Barbadoes, Martinico, Dominica, Barbuda, St. Christopher, St. Eustatius, St. Bartholemew, St. Martin, Anguilla, St. Thomas, Porto Rico, St. Domingo, Jamaica, Cuba, and the Bahamas.

*Jamaica* claims precedence on account of its extent and importance, being a principal British colony. Its breadth is fifty miles, and its length one hundred and twenty, and it is in shape nearly oval. Opposite its western side lies Cuba, and on the east, Hispaniola. Along the coast the land is extremely low, but towards the middle of the island gradually rises, till it becomes mountainous. The chain of eminences to the east are called the Blue Mountains. There is a great variety of soil in Jamaica, which produces maize, pulse, fine grass, and abundance of fruits, with vegetables of all kinds. Besides many valuable drugs, its commodities are sugar, cocoa, indigo, cotton, ginger, coffee, cedar, and mahogany. The climate is warm, and in low, marshy lands unhealthy, the exhalations therefrom inflicting fevers, particularly agues, upon its inhabitants; but in higher situations the air is salubrious and healthy. The island is divided into three counties, Middlesex, Surrey, and Cornwall, containing twenty parishes, thirty-six towns and villages, with churches and chapels in proportion. Its affairs are conducted by a governor, appointed by the British sovereign, (at present, the Marquis of Sligo,) who also nominates the law-officers, and a council and house of assembly chosen from among the inhabitants. It is defended by its militia, comprising all the free males in the island, from fifteen to sixty. The head of its ecclesiastical establishment is a bishop. In 1812, its population was 360,000.

*Barbadoes* is twenty-one miles long, and fourteen broad, with about 107,000 acres of land. Its climate is hot, but considered healthy. It contains many wells of good water, and two rivers. The island is level, and presents a beautiful and civilized appearance. The soil in many parts of Barbadoes is so much exhausted, that the planters are obliged to keep an enormous stock of cattle, merely for manure. This island, with St. Vincent, Grenada, Tobago, British Guiana, Trinidad, and St. Lucia, are at present under the control of the English governor, Major-General St. Lionel Smith.

*Grenada* is about thirty miles in length, and fifteen in breadth, is a mountainous and fertile island, well watered with rivers and fresh springs, which are said to derive their source from a large, curious, and beautiful lake at the top of one of the highest mountains. The harbour of Grenada is capable of containing a thousand barks of three hundred and fifty tons each, that may ride in it secure from storms. This island produces tobacco, sugar, indigo, peas, millet, and fine timber, and is tolerably populated.

*St. Vincent* is very hilly, and in some places contains lofty mountains. Its scenery is extremely picturesque, mingling a degree of wildness with high cultivation. It is twenty-four miles long, and eighteen broad. The climate is hot,

but there sometimes blows a refreshing breeze from the sea. The inhabitants raise abundance of fruit, beside those commodities designed for exportation. Among its natural curiosities are a few mineral opas, and the volcanic Mount Souffrière. St. Vincent is said to have derived its name from having been discovered on the 22d of January, the feast of that saint. The island is esteemed one of the most healthy and beautiful in the West Indies, and some have called it the Montpellier of the Antilles.

Between St. Vincent and Grenada lie a small cluster of islands called the *Grenadines*. Of these, Becquia, Canuan, Cariacou, and the Union, are the most extensive. They do not display much cultivation, and some of them are uninhabited, though great quantities of poultry and live-stock are reared in these unique little islets.

*Antigua* is the largest of the British leeward islands, containing 59,838 acres of land, and measuring fifty miles in circumference. It is divided into five parishes. Its harbours are safe and commodious, and it has a dock-yard in one of its ports. Antigua is not so fertile as some of the other islands, owing to its having no rivers, and only one or two springs, the waters of which are brackish; so that the inhabitants are obliged to rely chiefly on rain for the irrigation of their land, and are sometimes reduced to great inconvenience for want of water and by hurricanes.

*Dominica* comprises an extent of twenty-nine miles in length, and sixteen in breadth. It contains many mountains, some of which are volcanic, and all wild and rugged, being mostly covered with forests. It is plentifully supplied with water, which renders the soil unusually fertile. In consequence of the quantity of wood land left uncultivated, and the number of its low, marshy, and ill-drained valleys, the climate of this island is unhealthy. It abounds with insects, and produces a tolerable supply of fish and wild game, and its coffee is celebrated for its excellence. It was called "Dominica" from having been discovered by Columbus on Sunday, for which day its name is the Latin word.

*St. Christopher's* is called after Columbus, who discovered it. Its scenery is beautiful, there being a quantity of fine level land and carriage-roads, but the country is much subject to floods. It contains 43,726 acres of land, that is well watered with rivulets, flowing from the mountains, which in the inland places are very lofty, and overhang some terrible precipices. The productions of St. Christopher's vary little from its neighbouring islands.

*Trinidad* lies in the Gulf of Mexico, discovered by Columbus, and named by him in honour of the Holy Trinity. It contains many natural curiosities, and possesses a fine soil. Its extent is sixty-two miles in length, and forty-five in breadth. Though Trinidad is subject to earthquakes, it is out of the reach of hurricanes, and its climate, though very hot, is tolerably healthy.

The other West India islands present few features dissimilar to those of the places we have described. Any historical notice of the West Indies would be uninteresting, as they have each a separate history, the details of which must be both insignificant and uninteresting.

## "DEODANDS."

OUR readers are by this time tolerably well aware of our propensity for reasoning our words; our deep dislike to perversions of language, calculated, as nearly all of them are, to pervert the moral sense, and to add to the already fright-

fully huge mass of sin, suffering, and sorrow. Knowing our feelings upon these points, few, if any, will need to be told that the word which stands at the head of this article is one of which we can speak only in terms of deep and very sincere reprobation. To say all the truth, we think that this word is all but blasphemous, used as it now is. We hope that very few persons require to be told that this term is compounded of two Latin words, which signify "to be given to God."

When an accident occurs which proves fatal, the coroner's jury, if the destruction of life have occurred through the instrumentality of any tangible property, as, for instance, a coach, a cart, or a steam-ship, fix upon the instrument a deodand, as it is called, of greater or less amount in proportion to the greater or less blame which seems to be attributable to its owner. The use of this word we very earnestly and emphatically protest against.

That persons who by negligence cause loss of human life should be punished, and that too very severely, we do not for an instant call into question; and were we on a jury in the case of loss of life caused by a coach or a steam-vessel, we would levy such a "deodand" as would ensure the absolute forfeiture of the peccant vehicle; but we would be consistent, and we would levy it not as a "deodand," not as a sum "to be given to God," but as a fine, payable in the first place to the king, but always with the distinct understanding that any distress on the part of the relatives of the slain person should entitle them, the distress being properly proved, to demand the sum amerced through the medium of the coroner presiding at the inquest. But we really do not like to see the common sense and good feeling of our compatriots questioned, and laid open to foreign censure, as they are by this most absurd, not to say impious abuse of words. We have got fairly rid of "witchcraft," "trial by battle," and a host of other, so called, legal anomalies; and we do trust that some one having the requisite power will take speedy measures for preventing the word "deodand" any longer being applied to a penalty which is very justly levied, but which, we think, ought always, when the circumstances of the bereaved require such aid, to be appropriated in the manner alluded to above. How a well-educated German must laugh at us when he hears this absurdly misused word gravely pronounced in an English court! What a high opinion he must have of our talent for using our words with precision; and, also, what a high opinion he must have of the rigidity with which we attend to the strict meaning of the truly awful words of a juror's oath!

#### PUBLIC BUILDINGS v. ILLUMINATIONS.

We scarcely ever have occasion to reflect upon the doings of mankind without meeting with some new confirmation of our opinion that, for one really and deliberately bad feeling, men have a full hundred of honest, though very egregious errors.

Every great and publicly admired and celebrated victory that we remember, has strengthened the conviction alluded to in the above paragraph. There has been, on no such occasion that we can call to our memory, any lack of generous and proper feeling on the part of the many; on the contrary, enthusiasm of feeling has been displayed in every possible way—except only the best, most appropriate, and most durable. Joyous countenances thronged the streets; joyous voices lauded the brave and the patriotic victor, and the streets blazed with illuminations, until

"The lamp-lit galaxies in splendour vied  
With aught of radiance feign'd in eastern story;"

but all the joy and the laud were of the most speedily perishable kind.

We think that there is by far too much good sense afloat among us now-a-days to allow of this incongruity of things—being once fairly and respectfully pointed out—being allowed to continue in the time to come. The approbation due from the people to their benefactors should be "writ in marble;" when we rejoice over a trampled ally set free, or over the abasement of a haughty and unprincipled, as well as unsparing foe, we ought to seize upon the occasion to add to the solid and enduring glories of our architecture. That is an expenditure which the nation should be always ready to approve; and surely never ought she to be better inclined to do so, than when full of joy for the blessings bestowed upon the struggles of her warriors, in a righteous and merciful cause.

We have been led to make this remark on account of the noble commemoration of two great victories, coupled with the not very creditable non-commemoration of two mighty victors. We have Waterloo Bridge and Trafalgar Square, two truly noble monuments commemorative of two very noble and important victories. Very good, so far; but where among the beautiful squares in which our great metropolis is now so rich, may a foreigner be directed to the statues of Nelson and Wellington? Heroes such as these will no doubt be produced to future ages, without such stimulants to heroism and patriotism. But is that any reason why such men should not be duly honoured? Because (wisely or not) we feel quite secure as to the future, is that any reason why we are to be disgracefully unjust and ungrateful as to the present and the past? We trust that ere a very long time shall elapse, we shall have a practical answer given to the above interrogatory. However this query may be answered, we beg to assure our readers, and all to whom these presents may come, that we have put the question in the best possible feeling, and with the best possible wishes and hopes.

#### RUSSIA.\*

(Continued from p. 381.)

THE whole empire of Russia is divided into a series of governments. The following are its chief provinces:—

##### GOVERNMENTS.

IN THE NORTH	Penza.
Finland.	Saratof.
Wyburg.	IN THE CENTRE.
Oloneiz.	Smolenska.
Archangel.	Moscow.
Esthonia.	Volodimir.
St. Petersburg.	Nigney Noroforod
Novogorod.	Kaluga.
Vologda.	Tula.
Livonia.	Riazan.
Pskove.	Tainbof.
Tver.	Orel.
Jarosla.	Kursk.
Koatroma.	Woronetz.
IN THE SOUTH.	Tscheniga.
Kiev.	Ukarino.
Catharinoslaf.	IN THE WEST.
Cossaks.	Witepsk.
Taurina.	Moghilif.
Caucasus, (part in Asia.)	Courland.
IN THE EAST.	Wilna.
Perm, (part in Asia.)	Grodno.
Vyatka.	Minsk.
Orenburg, (part in Asia.)	Volkhynia.
Kazan.	Podolia.
Simbirsk.	Cherson.

\* This article was inadvertently headed "Russia in Asia." It should have been "Russia."



The two distinguishing features of European Russia are vast plains, denominated *steppes*, and majestic rivers. Some of these plains consist of an extremely fertile soil, others are saline wastes, while a middle kind produces a scanty supply of vegetation, and are occupied, in summer, by tribes that roam in quest of pasturage. Other parts of the Russian territory, though frequently flat, present more variety. The surface, generally speaking, is composed of two inclined planes, one sloping towards the south and south-east, and the other descending towards opposite points. These declivities meet on the east side of the empire, about 60° of latitude, and thence describe a winding line towards the south-west, till their union reaches 50°, and parts Russia in the vicinity of Smolensko. From this waving ridge the waters flow, on the one side, to the Euxine and Caspian seas, and on the other into the White Sea and Baltic.

The Russian empire is the largest, and, in reference to its extent, the most thinly-inhabited country in the world. It comprises an area of 8,000,000 square miles, or one-seventh of the habitable globe, and contains 57,000,000 souls, amounting to a fraction over seven persons to each square mile.

The character of the Russians may be summed up in a few words; they are dirty in their habits, almost impertinently inquisitive, fond of empty distinctions of rank, show, and parade; on the other hand, they possess remarkable powers of imitation, and are, moreover, extremely hospitable. The Russians are particularly fond of the warm bath, with one of which the meanest huts are provided. The heat they are capable of sustaining in them would be insupportable to other people, and they not unfrequently sally forth from a temperature of 130° of Fahrenheit's thermometer to plunge into cold water, or roll in snow.

In the dark ages Russia was divided among a great number of petty princes, who made war upon each other with great ferocity and cruelty, so that the whole country was reduced to the utmost misery; when Rostomisel, one of their chiefs, pitying the unhappy fate of his countrymen, advised them to offer the government to their neighbours the Waregers, and three princes of great ability were sent to rule over them; Ruric, Sincus, and Truwor, said to have been brothers, who reigned amicably, and made great additions to the dominions; all which at length devolved on Ruric, by the death of Sincus and Truwor.

In 976 the throne of Russia was occupied by Woldomir, who demanded in marriage the princess Anne, sister to the Greek emperor Basilus Porphyroenitus, and his suit was granted, on condition that he should embrace Christianity, with which the Russian complied; and he was baptized on the same day, with 20,000 of his subjects. He died in 1008; and dividing his empire among his twelve sons, gave it up for many years to strife and civil war.

The Tartars conquered the country, and retained possession of it for upwards of one hundred years, at the end of which time Russia fell a prey to Poland. These evils were much aggravated by a series of domestic disputes, which lasted until the reign of John I., who laid the first foundation of the future grandeur of the empire. Observing with indignation the narrow limits of his power, he sought to enlarge it by marriage, and obtained Maria, sister of the duke of Twer, whom he soon after deposed, and added the duchy to his own territories. At the death of this empress, John took another consort, named Sophia, a bold and determined woman, through whose persuasions, and by whose skill and advice, John, after a lengthened and desperate struggle, relieved Russia of the Tartar yoke; he then took possession of several considerable domains in the North, with Servia, and assumed the title of

czar. He died in 1505, after a reign of fifty-five years, leaving behind him an immense territory, chiefly of his own acquiring.

John had one son, Demetrius, by his first wife, and Gabriel and Helena by Sophia. To obtain possession of the throne, Gabriel put his half-brother to death, and took the title and authority of czar. Gabriel, who assumed the name of Basilus, made war upon the Lithuanians, but was defeated, and having his army considerably diminished by his ill success, was unable to resist the united attacks of the Poles and Tartars; and the latter, treacherously turning their arms against their allies, not only conquered Moscow, but made themselves masters of Podolia in Poland. Basilus with great difficulty retreated to Novogorod, but was so terrified that he hid himself under a haystack to avoid a party of the enemy. This weak but unfortunate monarch died in 1533, and was succeeded by his son John Basiliozic II., an infant only five years old.

During the minority of the young prince, his two uncles, Andrew and George, attempted to deprive him of his crown, but without success. At the age of nineteen, John evinced a desire to rescue his subjects from that desperate state of ignorance and barbarism into which they had hitherto been immersed. He fitted out a splendid embassy to the emperor Charles V. of Germany, requesting that he would send into Russia proper priests to instruct the people in the tenets and observances of the Latin Church. He also desired to have some wise and experienced statesmen, competent to civilize the wild people under his government; likewise mechanics and artists of every kind. In return for which, John offered to furnish two tons of gold yearly, for twenty years, to be employed in the wars against the Turks, against whom the czar promised to become an ally. The emperor readily agreed, and the Russian ambassador engaged upwards of 300 German artists, who were, however, unable to arrive at their destination on account of the jealousy of the people at Lubec.

The first enterprise of the young emperor was against the Tartars; but at the siege of Casan his own army revolted, and threatened his life. Though justly incensed at such conduct, John took no immediate measures for punishing the conspirators; but retiring to Moscow, he selected a guard of 2000 of his best troops, ordered a great feast, to which he invited his principal nobles and officers, to each of whom, according to the Russian custom, he gave very rich garments. The chief of the seditious were clothed in black velvet, and after dinner he made a speech to the whole company, setting forth the behaviour of the troops before Casan; adding, he was doubly sorry to find the instigators of such treason among those who ought to be his faithful counsellors. Upon this, most of the offenders threw themselves at his feet, to implore his pardon. Some of the most criminal were then executed, while others were only imprisoned. Shortly after, John again attacked Casan, over which he this time gained a complete victory; and then, to revenge himself for the detention of the German artists at Lubec, sent an army of 100,000 Russians into the district of Dropt, belonging to the Livonians, who were obliged to sue for peace; but during the negotiation of the treaty they broke faith, and the consequence was a lengthened war, which completely dismembered their territories.

In 1569 the czar entered into a treaty of commerce with England, Captain Richard Chancellor having recently discovered a passage to Archangel in Russia through the White Sea, by which that empire could be supplied with foreign goods without the assistance of Poland or Livonia. To the discoverers of this new passage John granted many

exclusive privileges, and made an alliance with Queen Elizabeth, which has continued without interruption ever since. In the mean time the Turks and Tartars entered Muscovy, and were allowed to come within eighteen miles of Moscow. The czar retired to a well-fortified cloister; upon which the enemy entered Moscow, plundered it, and set fire to several churches, a violent storm of wind soon spread the flames all over the whole city, which was totally burnt in six hours, though its circumference was upwards of forty miles. A powder-mine at some distance also took fire, and fifty roods of the city walls, beside all the buildings upon it, were destroyed. Upwards of 200,000 persons were either burnt or buried in the ruins. This terrible disaster was followed by a series of wars waged by the Poles, Livonians, and Swedes; but in consequence of disagreements among themselves a peace was concluded, and after having been worsted in an engagement with the Tartars, the emperor John died in 1548. He was succeeded by his son Theodore, who, after a weak and unprosperous reign, was poisoned by Boris Gudenov, his brother-in-law, in 1597.

The usurper Boris ascended the throne, and during his reign the city of Moscow was devastated by the most dreadful famine ever recorded in history. Thousands of people lay in the streets and highways with their mouths full of hay, straw, and even the most filthy things, which they had been attempting to eat. This dreadful calamity lasted for three years, in spite of all the means which Boris could use to alleviate it, and in this time upwards of 500,000 persons perished in the city.

In 1604 a young man appeared, who pretended to be Demetrius, brother to the late czar; and being supported by the Poles, proved very troublesome to Boris, and at his death deprived his son Theodore II. of the throne. Demetrius held the empire but a short time, and was succeeded by Tuski and Uladislau, under whom the Poles were finally driven out of Russia, and Uladislau, who was the son of Sigismund king of Poland, deposed. Theodore Romanor, a young nobleman of seventeen years of age, was raised to the throne, whose posterity still continue to enjoy the sovereignty. He died in 1646, and was followed by his son Alexis, whose reign was one continued scene of tumult and bloodshed, which lasted until 1676.

After Theodore IV. came Peter I., known as the Great, to whom Russia has long ascribed the whole of her present greatness. He established a maritime power in the empire, introduced new discipline into the army, and took every method for promoting manufactures, and encouraging the useful arts. In 1697 he sent several young noblemen into Italy, Germany, and Holland, to learn ship-building and military discipline; he then travelled himself, and during his journey laboured hard at the forges, rope-yards, saw-mills, paper and wire manufactories, by degrees learning the whole art of building ships. In 1698 he came to England, where he improved himself further, and engaged several artificers to accompany him home. While returning, he was informed that a rebellion had broken out among his subjects, on account of his innovations and reforms; but unexpectedly arriving at Moscow, his presence put an end to the revolt. In 1700 Peter entered into a league with Denmark and Poland against Charles XII. of Sweden, and at the conclusion of the war Russia had acquired a great portion of territory. In consequence of the disobedience and dissipated habits of his eldest son Czarovitz, Peter ordered his consort Catherine to be crowned, and recognised as his successor, who, on the decease of her husband in 1725, mounted the Russian throne, and was succeeded by Peter II., her grandson, who died of the small pox in 1730.

The throne of Russia was next successively filled by Anne, duchess of Courland, Elizabeth, daughter of Peter the Great, and Peter III., who was dethroned and murdered by his wife Catherine.

Catherine II. has been regarded as one of the greatest sovereigns that ever swayed the sceptre of Russia; while her vices and intrigues gained for her the title of the "Semiramis of the North." Under her dominion the arts and sciences flourished with some vigour, and rapid strides were made by her subjects towards civilisation. On the morning of the 9th of November, 1796, she was seized with apoplexy, which, on the evening of the 10th, ended her existence, in the 68th year of her age, leaving the empire to her son Paul, who was murdered and succeeded by his brother Alexander. This prince, after many unsuccessful struggles with France, became the humble friend, but one of the most illustrious dupes and victims, of Buonaparte, who, in 1814, invaded Russia. His designs were, however, frustrated by a second burning of the devoted city of Moscow by her own inhabitants, and the losses sustained in his army on this occasion are said to have mainly contributed to the downfall of Napoleon. Alexander was followed by the Emperor Nicholas, the present monarch, who has distinguished himself principally by a somewhat successful but by no means just attack upon Turkey in 1828, and the dismemberment of the Polish nation in the succeeding year.

## HISTORY OF THE WORLD.

(Continued from p. 91.)

ONE of the most remarkable of the great empires of the ancient world was Assyria, which derived its name from that of Ashur, the founder of its capital, Nineveh. The situation of Assyria was chiefly between the Black Sea, the Caspian Sea, and the Persian Gulf; but in the earlier ages of its existence it was far more limited in extent, as well as in wealth and power, than when, subsequently, it became so renowned.

The profane historians have sadly puzzled themselves and their readers with the obscurity of their account of its chronology. On its general history, too, some of them, but more especially Ctesias, have favoured us with statements which smack infinitely more of romance than of sober and grave history. In short, in the case of Assyria, as in numerous other instances of ancient history, the student will find his only sure authority in the Bible.

The two most splendid and important cities of Assyria were Nineveh and Babylon; the former on the Tigris, and the latter more to the south, on the great river Euphrates.

Babylon, the site of which is about sixty miles to the south of the existing city of Bagdad, was considered the most splendid and powerful city in the world. Its walls, which were of absolutely wonderful strength, are said to have enclosed a space of seventy-two square miles. On the walls were three hundred strong towers; and in each side of the wall, which was quadrangular, there were twenty-five lofty and massive gates, of solid brass.

Mighty and vast as was the city of Babylon, and wealthy and numerous as were its inhabitants, it could not escape the common doom of the high places of the heathen. It was twice taken—by Cyrus, B.C. 538; and by Alexander the Great, two hundred and eight years later. Though Babylon is utterly ruined as a city, sufficient of its ruins remain to show what vast extent of ground it formerly occupied. A

very eminent traveller and antiquary,\* who visited the ruins about twenty years ago, states, that from a spot about two miles from Hedah, he could trace them for a very considerable distance into the country.

Nineveh, the mighty city so often made mention of in Scripture, was about fifty miles in circumference. It was completely surrounded by a wall a hundred feet in height, and so wide, that on its top three chariots abreast could pass. Nimrod, whom some authors deem to have been the father of Belus, is by other authors considered to have been, in fact, that same prince: he is said to have reigned over Babylon 114 years. His son, that is to say Belus, removed his seat of empire from Babylon to Nineveh. This prince, who married the celebrated Semiramis, greatly extended and adorned his chosen capital. At his death, Semiramis succeeded him. She is reported to have kept up an army of 600,000 infantry, independent of numerous war-chariots and corps of cavalry. After this warlike queen had subdued a considerable portion of Asia, she was slain in India, a.c. 1959. Her son and successor seems to have inherited her martial spirit and desires. He subdued the Caspians, Bactrians, and Arians.

From the time of Ninyas to that of Sardanapalus, there is nothing remarkable to be mentioned of this empire. This truly contemptible prince was as effeminate and luxurious as most of his predecessors had been warlike and hardy. His habits were the most pitiably sensual that can be imagined; and his palace became a scene of continual dissipation and idleness. Arbaces, who was his lieutenant in Media, was to the full as brave and manly as his royal and worthless master was the reverse. Sardanapalus having for a considerable time secluded himself entirely from the sight of his subjects, and it being reported that his seclusion was spent in pursuits unworthy of either a king or a man, Arbaces resolved to know the truth of the matter. For this purpose he proceeded to the palace; and having made his way to the royal apartments, he there, to his unutterable disgust and indignation, found the effeminate and heartless king attired in the female garb, and engaged in the truly manly and warlike operation of—spinning!

Utterly alienated from his unworthy king by this sight, he forthwith associated himself with another warlike officer, Beliclius, the governor of Babylon, for the purpose of deposing Sardanapalus. Joining their troops, the two chieftains besieged Nineveh, and soon reduced the king to such extremities, that he resolved upon destroying himself and all the treasures he possessed. He accordingly caused a funeral pile to be erected of the most costly materials, and bunched his wives and himself to death upon it. The treasures consumed in this suicidal and murderous arson are said to have amounted in value to several hundreds of millions of sterling pounds!

[By way of parenthesis, we beg to direct our readers' attention to Lord Byron's "*Sardanapalus*," one of the finest *closet* tragedies ever written.] Arbaces and the Medes now settled themselves at Nineveh, and the new dynasty restored the glory of Assyria, which, under the heartless and contemptible Sardanapalus, had suffered not a little.

The most distinguished monarchs of the second Assyrian empire were Arbaces, Shalmaneser, Sennacherib, and Esarhaddon. The second of these was an exceedingly politic as well as warlike prince. He it is who is mentioned in Scripture as having dispersed the ten tribes of Israel, and carried Manasseh, king of Judah, into captivity.

(To be continued.)

## CONTENT.

A WASPISH, splenetic, and discontented turn is a strong indication of a very bad heart, or a very weak and ill-regulated mind. People who are unfortunate enough to be afflicted with such a turn are a positive nuisance to society and to themselves. The mere sight or knowledge of another's prosperity are gall and wormwood to them; and their bitter and uncharitable remarks draw down upon them the dislike and the avoidance of all who hear them, and whose healthier feeling will not allow them to fall in with sentiments at once so unjust and so degrading.

To be contented is absolutely indispensable to being either good or happy; but the word content, like so many other words that are on every one's lips and in every day use, is exceedingly liable to be misunderstood and misused. Content may be carried to an extent injurious both to the individual and to society at large; so carried, it degenerates into an effeminate indolence, unambitious of all well-doing, and lapped in an intense selfishness. But thus viewing the word content, the feeling is a real and pernicious vice. No man, rich or poor, high or low, ought to be contented in this sense of the word. We are not sent into this world to gaze about us in sybarite ease; our duties to society and to ourselves—for an unemployed man is ever an uncomfortable man—require, even if we are at ease as to worldly circumstances, *not* to be content to leave the world no better at our death than it was at our birth.

If, even on the part of the wealthy, it is a duty to do something towards making society better, happier, wealthier or wiser than they found it, doubly is it the duty of the poor man to do so. If mere existence, the mere supply of the animal wants, were to *content* a community, the world would very speedily relapse into its primeval barbarism. It is the desire to improve, the discontent, in the confined meaning of the word, that has blessed society with all that marvellous store of wealth which it contains beyond the mere spontaneous gifts of nature; and he who will compare the state of a civilized country like England or France, with that of the Esquimaux, will be obliged to confess that if our ancestors had been contented with their original barbarism, we should have exceedingly small reason to be contented with their conduct. But in addition to all considerations connected with wealth; in addition to the obvious fact, that if a poor man be contented with the bare subsistence from day to day, he is everlastingly liable, from illness and other causes, to die of actual want, or meanly to become a burthen and a charge upon that society, which he, contented soul! has made no efforts towards benefiting; there is another and a no less important point.

The mere accumulation of a large property is a kindness conferred upon society. He who has accumulated a million of money must, in a variety of ways, have caused twenty times that value to have been either created or circulated; in fact, circulation is itself in some sort identical with creation, as we pointed out in some remarks we made in a former number on Sir Walter Scott, viewed in the light of a productive labourer.

There is yet another reason why a poor man is especially called upon *not* to be *contented*, in the sense in which we are at present considering the word. Suppose him contented that his own and his family's subsistence should be of the scantiest and coarsest description, and held upon the very precarious tenure of his uninterrupted health and employment; has he the feelings of a man, and would he desire to be, during his whole life, destitute of the means of acting the part of the good Samaritan to the sick and destitute

\* Claudius Rich, Esq., who was very absurdly and unjustly satirized by Lord Byron.

wayfarer; to hear the moan and look upon the tears of the widow, whose famished children demand the bread she cannot give to them, and he himself so little removed from pale-faced want as to be unable to relieve the sufferers? Base, indeed, were the man who could thus reason and thus feel; and very important it is that it should be universally known and acted upon, that all the wealth, and very much of the welfare and happiness of society, have arisen and are maintained owing to the eager desire of the individuals of that mighty and struggling mass to improve their individual condition.

### DUELLING.

If we are exceedingly annoyed at hearing the censure of phrases, it will very easily be credited that we are in no wise inclined to pass by without censuring such an at once absurd and brutal practice as that to which our present article has reference.

Daily,—it may almost without exaggeration be affirmed,—do instances occur of men holding themselves, and who are held by others, to be intelligent and respectable, meeting to decide some trumpery quarrel by dint of an appeal to deadly weapons. We are quite in agreement with all writers, whether ancient or modern, whether in ponderous folio or in newspaper paragraph, who censure the equally brutal and silly practice of duelling; but we must take leave to observe, that we think that all those writers, so far as our experience extends, are a little too exclusive and partial in the bestowal of their censure.

True enough it most undoubtedly is that the actual persons who are engaged in the trumpery transactions which are facetiously misnamed "affairs of honour," are most undoubtedly guilty of a very grave offence alike against divine and human law, against good feeling and against good sense. True enough it is that no man who is engaged, whether as a principal or as a second, in one of these partly brutal and partly silly transactions, can be by any sane and honest man pronounced otherwise than guilty of the grave offence above named; but are *they* the *only* persons to whom we ought to extend our censure? Are we to look only at the *consequence*, and to leave out of our sight the *cause*? Are we to reserve all our virtuous indignation for the few individuals, and to pass quite coolly and quite unconcernedly by the vice of the whole community?

It may, perhaps, be objected to us that we are speaking unfairly; that, in fact, *SOCIETY* has really and truly nothing to do with the matter. But whosoever shall object this against us, will object it wrongfully. How does the matter really stand? It is *SOCIETY* which not merely *sanctions*, but, in point of fact, *COMPELS* the existence of this truly disgraceful and disgusting practice. Excepting a military man of high and established reputation, who among us can safely bid defiance to the withering effect of being branded with the awful name of "Coward?" It is of no avail to the person thus situated, that the ruffian who seeks to involve him in a breach of both human and divine law is in every point of view utterly unworthy of being believed; that his character is so bad that mere contact with him is itself an almost insurmountable obstacle to the preservation of even a relic of reputation;—"Coward!" shouts the ruffian, and "Coward!" tacitly but terribly re-echoes society. He must be, indeed, a stout-hearted man who can coolly resolve to be put under the ban of society, and to allow his family, the wife of his bosom, the young children who have to perpetuate his name, to suffer equally with himself under the

terrible sentence of *SOCIAL CONTEMPT*. Here it is that we find society to blame. The ruffian, upon the mere *swagger* of personal courage, is allowed to bully a more respectable man into a disgraceful personal conflict, not merely by his own innate and confirmed blackguardism, but upon *pain* of *incurring the contempt of society*. Shame upon society for thus allowing its members to be goaded, almost irresistibly goaded, into a breach of its laws, and of the law of God! It is absurd, it is mere and very Pharisaical cant, to censure the acts of the individual duellist, while sanctioning the brutally unjust general principle of duelling. It is society, the leading, most powerful and most influential members of society, who ought to be blamed for every individual case of duelling; it is society, as consisting of such persons, that is concerned in putting down this horrible, and yet very paltry practice. Pugilism, cock-fighting, bear and bull-baiting—all these degrading practices are put down by the good sense of society; and there is nothing wanted but the *will* on the part of men of rank and influence, to put down the infinitely more disgraceful, because infinitely more wicked and inhuman practice of *DUELLING*.

### WHAT IS A CENTURY?

WHEN the learned do take it in their heads to be absurd, they are far from being sparing of their efforts. If we needed any proof of that fact, we should find it in the fact of the question which stands at the head of this article not only having been asked, but very fiercely disputed upon by really accomplished scholars and able writers.

Some of our readers will, perhaps, suppose that *century*, being well known to mean a hundred, —and from *centus* the word *century*, meaning one hundred years,—the question must be merely put in a jocular way, and without the slightest reference to actual and serious chronologic doubts. Such, however, we can very gravely assure our readers is not the case.

Reckoning, as we do, from the year of our Lord, we reckon that the present century commenced on the first day of January, in the year 1801; we consider that 1799 years can by no means be called eighteen complete centuries; and that until the eighteenth century was completed, it was just perfectly absurd to date on any given day and month of the first year of the nineteenth. But such was by no means the light in which the matter appeared to very many very able writers. Our readers will probably be not a little astonished to learn that Hume and Robertson are on the one side, and that Playfair, Whiston, Ferguson, Blair and Lalande,\* are on the other!

All the difference, error, and disputation, which have taken place upon this seemingly so simple subject, have arisen from neither more nor less than a sophistication of a truth; and as the sophistication is curious enough, we will endeavour to explain it to the satisfaction of our readers.

There are two modes of reckoning, the cardinal method and the ordinal method.

By the former, the numbers terminate the space they refer to; they cannot be used until the space they refer to be past. By the latter, contrariwise, they commence the space to which they refer, and consequently may be used during all that space.

\* We must remark, by the way, that Lalande recanted his opinions; and that Playfair, though advocating one side, has, in his *Chronology of Events*, acted upon the other.

Having compared the cardinal and ordinal methods of enumerating, our readers will be kind enough to observe, that counting ten years,\* the cardinal method gives the first place on the left of the line of enumeration, not to the figure representing one, but to a cipher. Thus reckoning cardinally, 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11; but, reckoning ordinally, we must write — 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

By the former method the name of the tenth year is, in fact, given to the eleventh; and if that be not an obvious absurdity, we really know not where to look for one. The advocates of the cardinal way of reckoning assume that the first century, was not a century till after it was passed, because it was not a century (*i.e.* a complete hundred years,) at any period of its passing. The truth and the sophism are here face to face. There is the confusion between complete and past, between the end of the instant that ends the first hour, and the beginning of the instant that commences the second hour.

Here, it is very evident, is the source of the error; but the absurdity of the error by no means ends here.

The century is a mere arbitrary division of time, for the convenience of referring events intelligibly to their place in the time that has past since the creation, or since any point in that time. The word, in short, has in this case no real and necessary connexion with the thing. [Seed time and harvest would come as usual, if we were to cut up our centuries into decades, and call them frying-pans. But a number is not to be thus treated it; is not because the century, as a mere name, is arbitrary, that therefore a hundred may mean two hundred; a hundred might have been originally, for aught of real effect, just as well called a humming-top, and *vice versa*; but what was once merely arbitrary, custom and consent, the "*jus et norma loquendi*," have made significant and unconvertible.

These things being duly considered, the cardinal method of reckoning time has not a shadow of foundation in common sense; but its advocates are so far from seeing this, that they quite coolly retort, "If you say that a hundred can be taken for no more than a hundred, how, on the other hand, can you make it out to be less than a hundred, which you do in calling this the nineteenth century, though you are now writing on the eighteenth day of October, in the thirty-sixth year of the century, be its name what it may?"

At first sight the retort looks well enough, but its logic is leaky—it will hold no water; to speak more plainly, the retort is founded on a blunder.

If intending to go to any particular place as early as possible, and yet feeling uncertain as to the day upon which our engagements will allow of our doing so, we say, it being then only Thursday, "We'll call this week," are we for a moment so absurd as to say that the next Sunday is past? We know that, with certain exceptions, the people of this country mean by a week that portion of time which will elapse between one o'clock on Monday morning and twelve o'clock on the next succeeding Saturday night; and this being the case, we, in saying this week, do not assume the week to be completed, but only say, We'll call some time in the week of which this present time is part and parcel.

Nay, as simplicity is a great aid to lucidness, let us descend still farther. Are we to say that we did that on Tuesday last which, in fact, we did on Monday last?

According to our friends the cardinal reckoners we ought, for the twenty-four hours commonly called Monday were not *past* until the commencement of Tuesday; and if the eighteenth century ought not to be spoken of until the commencement of the nineteenth, neither ought Monday to be spoken of audibly or otherwise until Tuesday morning!

In conclusion, we beg to remark upon another error in this truly absurd disputation. In using the word century to denote divisions of time, including a hundred of those subdivisions which we call years, and in speaking of the "century" during any time between the first of January and the thirty-first of December, we are not guilty of the supposed solecism of speaking of that as being past which, in fact, is only passing; we call the present the nineteenth century, when speaking in general terms, because we know that the eighteenth century is completed, and the nineteenth is not, and that, consequently, nothing can prevent this century, when completed, from being the nineteenth. And for all more particular purposes, do we not speak of the present year as the year 1836? *i.e.* the thirty-sixth successive hundredth part of that century which, when completed, will be, if common-sense be at all regarded, called and known as the nineteenth century.

### EMULATION.

MANY writers, but more especially some who have written upon the subject of education, have, as it seems to us, formed a very imperfect and mistaken estimate of emulation. They have spoken of it as being in some measure akin to envy; as being, at all events, the probable parent of that truly base and miserable passion.

Nothing can be more mistaken and mischievous than this notion, when taken as a rule in an educational system. Excluding emulation from among the motives to improvement, the tutor voluntarily gives up one of the most powerful of the means which nature has put into his hands for well and successfully training the young mind; and in proportion as he loses on this score, he must either fall short in the fulfilment of his arduous task, or perform it by appealing to motives infinitely inferior to that which he so contemptuously has dismissed.

Emulation is widely different from envy in this, that it has not a particle of malignity; nay, to speak affirmatively instead of merely negatively, that it can coexist with the most glowing admiration of the great or good deeds it would fain imitate or excel, and with the sincerest and most respectful feeling of friendship for him whose conduct has warmed it into life.

That this is the case, it would be perfectly puerile to argue; for the experience of all history, whether ancient or modern, whether general or particular, abundantly proves the fact.

How different from this noble feeling, from this feeling productive of so many glorious and of so many useful deeds, is pale-faced and self-torturing envy! Let Hannibal emulating his country's defenders, be compared to the dark, fierce, unsparing, greedy, and murderous Catiline, envying the prosperity he had voluntarily forfeited in the pursuit of his base pleasures. After this comparison is made, (and very many similar ones might be suggested,) we really think that no one, having, as we are sure that all respectable tutors have, a real and lively desire for the utmost possible improvement of his pupils, will ever again either think or speak of discarding emulation from among the number of his legitimate means to that most desirable end.

\* And of course the same method will show the same as to centuries; it does to tens of years.

## EGYPT, NUBIA, AND ABYSSINIA.

THE boundaries of Egypt commence on the south, about  $23^{\circ} 45'$  of north latitude, and terminate at  $31^{\circ} 27'$ , being in length about 500 miles from south to north, and some parts of it 260 in breadth. The chief river in the country is the Nile, the origin of which has caused much controversy, but has never been correctly ascertained. Its climate is generally warm, and at certain seasons the heat is intolerable; rain seldom falls, but the dews are copious, and irrigation is produced by the periodical overflow of the Nile.

Egypt abounds in antiquities. The paintings in the tombs of Thebes have wonderfully preserved their colours, and, in a line with Pharos, without the walls of Alexandria, is the magnificent Pillar of Pompey: its height is ninety feet. The Pyramids of Egypt are also objects of great curiosity; they are composed of stones shaped in the form of prisms, and within them are various passages and chambers.

The present inhabitants of Egypt consist of Copts, or original occupiers of the country, Beduine Arabs, Mamelukes, Europeans, Musselmans, and Jews; of whom it is computed there are 2,500,000 souls. The arts of agriculture are in an extremely low state, and yet from its fertility Egypt has often afforded ample supplies to other countries. The government, as well as the condition of its people, are unfriendly to great exertions either of body or mind, and consequently the manufactures of the country are few and inconsiderable. It produces an abundance of salt, which obtains a ready and extensive sale. The polishing of flints and precious stones is a considerable business in Egypt, but is chiefly performed by Jews; and the Copts are excellent merchants, clerks, and accountants. The manufacture of glass of an inferior kind also gives employment to a portion of the inhabitants.

Among all the ancient nations which have been distinguished in history, none is more worthy of our notice than the kingdom of Egypt. If not the birth-place, it was the early protector of the sciences, and cherished every species of knowledge which was known or cultivated in remote periods. It was the principal source from which the Grecians derived their knowledge, and, after all its windings and enlargements, we may still trace the stream of our knowledge to the banks of the Nile.

Every ancient nation lays claim to a higher origin than legitimate history can sanction; and Egypt extends its claims to a period entirely fabulous. The first kings were pastoral ones, who must have been cruel and severe, as their memory was detested; for when Jacob and his sons went down into Egypt, a shepherd was "an abomination to the Egyptians." Osymonidas was the first ruler whose history approaches probability. He was succeeded by Moeris, Sesostrie, Rhampsinitus, and various other monarchs, who reigned up to the year 636, B. C., when the empire was divided into twelve governments, called a dodecarchy. With Psammeticus, Nechus, Apieres, and Amasis, ended the ancient race of Egyptian kings.

The Persian usurper Cambyses proved a detested tyrant to the Egyptians; but Aryandes, to whom the former committed the government on his death-bed, was a mild and clement ruler. It was after the enfeebled state in which the empire was left by Coddomanus, surnamed Darius, that Alexander the Great, during his march after the conquests of Tyre and Sidon, was received in Egypt rather as a friend than a conqueror. He founded the city of Alexandria as a commercial station; and at his death carried with him the regret and affections of the Egyptian people.

In the year 368, Ptolemy Soter became sovereign of

Egypt, who added Palesine, Syria, and Phœnicia, to his dominions. This prince, as well as being a skilful and intrepid general, was also a literary character. He wrote the Life of Alexander the Great, which was lost amid the ravages of time; he founded a college, which became the abode of learned men; and formed a library to assist the cultivation of science. Eleven other princes bearing the same name, and descendants of this illustrious monarch, successively filled the throne. Forty-seven years before Christ, Cleopatra became sovereign of the empire, at a time when the affairs of the nation were in a state of great distraction; and soon after Julius Cæsar pursued Pompey from the battle of Pharsalia into Egypt, where the former contigued with the professed intention of settling its affairs, but for the real purpose of carrying on an amour with the queen. After his murder in the senate of Rome, and the victory of Marc Antony over Brutus and Cassius, at Philippi, the conqueror viewing himself as master of Rome, travelled into Syria, and having arrived at Tarsus, commanded Cleopatra to leave Egypt, and appear before him; the meeting was conducted with a splendour beyond example, and their feastings were numerous and extravagant. Like Cæsar, Antony was captivated with the fascinations of the licentious princess, and he divorced his wife Octavia, the most virtuous of women, to remove the jealousy, and enjoy the favours of Cleopatra.

Enervated and detained from home by effeminate pleasures, Antony neglected to make his power over the Roman people sufficiently secure, and Octavianus appeared in arms against him. A naval battle was hazarded at Actium; Antony's fleet was vanquished, and he fled into Alexandria, while Cleopatra retired to a sepulchral monument. Believing a report that she had put an end to her life, and seeing himself on the point of falling into the hands of his inveterate foe, Antony fell upon his own sword. But not having instantly died, and finding that Cleopatra was still alive, he was conveyed to her retreat, and after an affecting farewell, expired. Cleopatra then fell into the hands of Octavianus, on whom she essayed all those arts and fascinations she had so successfully employed on her former conquerors, Cæsar and Antony, but the heart of Octavianus was proof against her charms, and in despair she procured an asp, by the sting of which she died. With her ended the dynasty of the Ptolemies, which had lasted about 294 years, and Egypt was converted into a province of Rome, remaining so until the fall of that city.

In the year 634 Egypt fell into the hands of the Saracens, under Amru, who was appointed governor, and the famous library of Ptolemy Soter at Alexandria was destroyed. The kingdom remained a province of the Persian empire until the year 1171, when Saladin revolted and obtained the title and power of Sultan of Egypt. During the sovereignty of this daring ruler, a third crusade was determined on in Europe; and the Emperor of Germany, Philip II. of France, and Richard I. of England, having arrived before the city of Ptolemaus, laid siege to it, but Saladin capitulated, and the garrison were allowed to march out with the honours of war, and all the European potentates returned except Richard Cœur de Lion, who took possession of the city of Acre. Upon this event Saladin hastened to Jerusalem, whither Richard followed him, and held him in close siege, but when the hour arrived that the city was to be delivered up, the besieging army retreated, and the enterprise was abandoned. In 1193, Saladin died, aged 55; having reigned over Egypt twenty-four years. When he usurped the sovereignty, he durst not entrust himself to the national troops, but placed

**MAP OF EGYPT, NUBIA, AND ABYSSINIA.**

*With No. 261 of PINNOCK'S Guide to Knowledge.*





about his throne a powerful body of slaves, with whom originated the Mamelukes. Successive monarchs increased the power of these attendants by new privileges, and at length they obtained such influence as to possess in reality the disposal of the sovereignty. The Mameluke dynasty commenced with Ibeg, in 1277, and lasted 128 years, when Egypt became a Turkish province.

In 1798, the republican armies of France, after having trampled on the independence of three-fourths of Europe, commenced an expedition into Egypt. The naval force was entrusted to the command of Admiral Brueys, and the army was headed by Napoleon Buonaparte; while on the part of England, Admiral Nelson was appointed to the command of a squadron to watch the motions of the French fleet. The famous battle of the Nile was the consequence, when Nelson gained a complete victory, with eleven ships of the line, and one of fifty guns, against thirteen ships of the enemy's line, and other smaller craft.

On the 24th of January, 1800, a treaty was entered into, by which the French were bound to leave Egypt; with the terms of which, however, they did not think proper to comply, and the court of London planned a secret expedition, which eventually caused the French to abandon the country.

During the commotions occasioned by the Europeans entering Egypt, the court of Constantinople appointed Ali Pacha to the command of an army, of which he took advantage, by usurping the power of Egypt, but in February 1822, he was killed in his own seraglio, by a part of an army the Sultan of Turkey had sent to besiege him.

In a succeeding article we shall proceed with details of Nubia and Abyssinia.

### CHARACTER OF THE HINDOOS.

In the course of our labours in this work, we have frequently had occasion to remark on the extremely mischievous tendency of what may be most properly described as *routine* writing,—the mere repetition of other people's ideas, without knowledge or even anxiety as to their correctness. A new instance of this mischievous tendency might be produced every day; and it really is wonderful that some of the original and powerful writers who serve and elevate their country's literature in the higher order of the critical journals, do not take upon themselves the duty of pointing out the injury which is done by the continual repetition, in books intended for the young, errors that have long since been exploded among all scholars and men of science. Gladly should we ourselves undertake a task so truly useful, but our limits will not allow of our even attempting it. All that we can do in the matter is, to correct from time to time an error, whether of fact or of reasoning. One of the numerous errors into which generations after generations have been written by successive authors we pointed out in our remarks upon the much talked-of "generosity of the lion." Another is the characterising nations as to temper and disposition, which, in very many cases, is not much more correct than it would be to say that all the English have flaxen hair, and that all the Spanish are six feet high.

The patience and the industry of the Hindoos are described in the warmest terms by numerous writers; though the former has been a main cause of preventing them from making themselves free, and though the latter "fact" is in direct opposition to the undeniable truth, that, excepting cottons, Cashmere shawls, and silk handkerchiefs, the exportation of goods from Hindostan to Europe is so petty as scarcely to deserve mention.

The "patience" that has been so highly and so often lauded, would be far more correctly termed indolence: enervated partly by his voluptuous climate, and partly by his superstitions, the Hindoo has ever been the prey to bold and unprincipled invaders. This same indolence, as it seems to us, has been a main cause of the perpetuation of the numerous puerilities of the Hindoo's superstition. To examine and compare requires a masculine character such as the Hindoo is very rarely found to possess; and, accordingly, notwithstanding all the mischievous consequences of the division of castes, and of the multitude of days devoted to absurd ceremonials, these evils are preserved not merely passively, but with an actual affection.

It is to the indolence of the Hindoo, also, that we are inclined to attribute his singular temperance and seeming carelessness about accommodations which the poorest European peasant would deem quite indispensable to his comfortable existence.

Not only in their commerce, but in the arts also the Hindoos show great indolence. It is well known to all who have resided among them, that though the price of labour is extremely low as compared to the price of labour in England, work would actually be done cheaper by an English artizan than by a Hindoo, from the much greater time the latter would require, especially if he is not sharply watched and rated by his employer.

In the sciences they are as backward as they are slow in the arts; and, as if to set aside all doubts as to their being intensely idle, their favourite remark, often quoted, from one of their most esteemed writers, is substantially this;—that, to sit is better than to stand; to lie down than to sit, to sleep than to remain awake; and to die still better than all the rest.

Denying the industry of the Hindoos, and attributing any thing rather than a good effect to their patience, we cannot refrain from saying, that in other parts of their character, of which less mention has been made, we see infinite reason for admiring them. The love of children for their parents is no where more intensely felt, or more beautifully exhibited than in Hindostan, where it is by no means an uncommon circumstance for the former to deny themselves a sufficiency of the commonest necessaries of life rather than allow want to approach the dwellings of the latter.

Received as a whole, the character of the Hindoos is to be rendered faulty, where we see faults to censure in it, chiefly through the influence of their mischievous religious and political regulations; some portions of which are such that it would be impossible for them to fail in deteriorating character.

### THE SENSES.

Of the five senses, though all are useful, there is a striking difference in their degree of usefulness, and consequently a wide difference in the effect of their respective deprivation. The sense of touch is exceedingly valuable, and it is very rarely lost; the sense of smelling, on the contrary, though useful, is not of such vital importance; and many people possess it in only a very inferior degree, while some are absolutely destitute of it.

Tasting is a more important sense than smelling, and, like the sense of touch, is rarely if ever lost during life, though it unfortunately is only too often depraved and vitiated by the luxurious habits in which some people are so absurdly and so injuriously prone to indulge themselves.

Of all the senses, the most important and the most precious

are the sight and hearing; and of all the wonders of the human formation, true as it is of the whole of that formation that we are fearfully and wonderfully made, the organs of those senses are perhaps the most truly wonderful for their exquisite delicacy, and for the no less exquisite skill of the adaptation of every part to aid in conducting to the purpose of the whole assemblage. In the two able works from the pen of Mr. Stevenson, to which we recently had occasion to refer, there is an abundance of truly curious and useful information upon the structure of both organs. From those works, and from other important authorities upon the subject, we shall at some future time give a detailed account of the anatomy of the eye and ear, in such wise as to convey a lucid account of our meaning without bewildering our readers with hard technical terms. In the mean time we assure them, that had they any thing like an adequate knowledge of the extreme sensibility and delicacy of those organs, every one, but especially heedless youth, would be inclined to be more careful and anxious about even the chance of injuring, than even old people actually are.

### ARAB ROBBERS.

THE admirers of what are called the virtues of savage life are exceedingly eulogistic of the hospitality of the Arabs. All that is said on this point *may* be quite true, but we confess that we are somewhat prone to doubt all very strong statements on any one point of national character under any circumstances; and we very naturally feel our doubt increased, when we see some point of an opposite and less creditable description either wholly past over, or, at best, only very cursorily touched upon. When it is so loudly told to us that the Arabs are distinguished for their surpassing hospitality, it would be nothing more than merely fair to add, that they are also unsurpassed in the art and mystery of thieving. It is scarcely possible to prevent these adroit thieves from succeeding in their furtive endeavours. From a camel to a pearl necklace, from a ton weight to half an ounce, no matter what quantity or what weight the desired plunder may be, it is with them all the same. If any one can possibly realize the vulgar English adage, which says, "all's fish that comes to the net," assuredly that elegant extract is realized by the thieves of Araby.

They consider plundering a science, and they have various strategy to answer for all sorts of different occasions. If the camels of some travelling band be the quarry aimed at by our hospitable brigands, their proceedings are usually as follows. Mounted on strong and fleet camels, two of the robbers riding on each camel, and provided for the nonce with a small quantity of flour, salt, and water, the expedition contrives its march so as to near the camp of its intended victims at the dead of the night. The main body halts at a short distance, and three of the most daring of the adventurers make their way to the spot where the camels are tethered. As the watch dogs become alarmed, one of the robbers entices them to pursue him, and skilfully makes them abandon their charge; allowing them every now and then to get near him, but never so near as to render the proximity dangerous to his person. In the mean time, a second adventurer has taken his stand by the door of the tent, with an uplifted bludgeon, which would not fail to give the *coup de grace* to any one of the inmates who should be impertinent enough to suppose the barking of the watch dogs to indicate the proximity of thieves; and the third, thus secured against interruption from either brute or biped, unfastens

the legs of the camels, and drives them towards the spot where the main body of his friends is awaiting the issue of his bold adventure.

So expert are these Arab robbers in their nefarious profession, that they are very rarely captured. Sometimes, however, they are unlucky enough to be siezed. In this case the captor knocks down his captive with the utmost celerity, and beats him with a club, until he renounces the *dakheil*, or right to put himself under the protection of a third person, by touching or even by spitting upon him; a right which unless thus renounced—renounced, though, in obedience to the *argumentum ad bacculinum*, is held sacred even by the fiercest. As his claim to make use of this right is renounced only for the day of his capture, the prisoner is tied ankle to ankle, and wrist to wrist, buried up to his chin in a deep hole, and his head covered over with sacks, only sufficient room being left for him to breathe through. Even under these circumstances some prisoners have been known to effect their escape, while others have remained in this comfortless condition for months rather than pay what they have deemed an extortionate ransom.

### USE OF TIME.

It was well remarked by some wit, whose name we do not just now recollect, that a person who was a late riser lost an hour in the morning, and then ran after it all day without catching it. This is really the case; and the increased hurry and anxiety are not the only ill consequences, for they cause the business to be done less effectually, as well as less pleasantly.

Early hours, and a regular distribution of the time into portions, devoted to the various tasks that have to be performed, are absolutely indispensable to our performing these tasks, either with credit to ourselves, or with satisfaction. There should be no fuss and nervous bustling if we wish to do our business well; just as if we wish speedily to go over a certain distance of ground, it would be extremely injudicious to rise a yard from the ground at every step.

One may see some men quietly, and without either the appearance or the reality of distress, will do twice the business in a day that other men harass themselves and all who are about them in doing; and this very desirable ease and pleasure arises mainly from early hours of rising, and a judicious apportionment of time to tasks. A thorough man of business should not be up an hour ere he have mentally laid down the plan of his entire day's proceedings; and this plan, once laid down, should not be in the minutest point departed from in the absence of some very cogent reason.

Upon a due economy of time, we confess that we lay much greater stress than it appears to us to be at all usual to; and we entreat our readers, and more especially the more juvenile portion of them, to lose not a day in commencing the formation of a regular habit. That is in this case, as in many other cases, the ground requisite. A man who has for years been in the habit of rising at five in the morning, feels no more difficulty in rising at that hour, on any particular day, than a more indolent man does in dragging himself feebly and reluctantly from his bed at half an hour after noon. What bad habit has done for the one, good habit has done for the other; and a habit which is conducive to health, prosperity, and good reputation, ought surely to be the ambition of every young man who wishes to give satisfaction either to society or to his own feelings.

## NAPOLEON BUONAPARTE.

*(Continued from p. 352.)*

MUCH of the vast success and transcendent fame of Buonaparte, arose from circumstances to which even his best biographers have not given sufficient weight, and to qualities of his own mind to which they have given neither due weight nor due condemnation.

The French were a very peculiar people at the close of the last century. Their revolution, their reign of terror, their massacre of their king and queen, and their own butchery by the ruffians whom they set up in place of the meek and amiable king whom they had so foully murdered, had strangely commingled ferocity and timidity in the national character. Ruled with a rod of iron, they cowered and trembled beneath the sanguinary wretches of the reign of terror; and their submission continued as long as it was possible for the most degraded human nature to suffer and not make one desperate effort to terminate the suffering and to crush the tyrant. Elated with their success in revolutionizing their country, the very same men who could exhibit this slavish dread could be guilty of the most awful atrocities; and their every act, under every phase of their political existence, proved them to be a people for whom no government could be so fit as that of a stern, strong, and at the same time, humane and politic despotism.

Looking still farther, looking not merely to the actual and instant fitness of a government for them, but also as to what policy was most likely to make the fit government the permanent government also, we shall find that Buonaparte's personal character, the innate qualities of his heart and head, had no small share in fitting him for the high power to which we shall very shortly see the young conqueror lifting his daring and grasping hand. The bombastic but felicitous style of his eloquence was exactly suited to the theatrical and meretricious taste of the people over whom he aspired to rule; and the brilliancy of his victories was, by dint of the national character, fully and universally appreciated. It was not merely Napoleon Buonaparte who gained a glorious victory, it was the whole of the French people; the glory and the advantage of the victory were not the property of the French merely—every Frenchman had his own personal and direct share of both.

The intense and absorbing vanity of the French people, by causing them thus to individually feel a share in the glory of their young general, had an immense power in paving the way at first to the consulship, and afterwards to the imperial crown. Any other despot than a military one, any other than the victor in a succession of brilliant and loudly-trumpeted victories, would have been absolutely intolerable to the French; but the same vanity which caused them, in imagination, to share his military fame, also reconciled them to what they fancied not but he would share with them—his civil power.

We must not omit, in our enumeration of the circumstances and qualities which aided Napoleon in his designs upon the throne of the ancient kings of France, to make especial and emphatic mention of his deceit, and his utter shameful and dreadful want of principle. In bulletins and despatches, negotiations and private instructions, in every possible form, we shall find he was deceitful beyond measure, and that he considered no means unworthy so that they did but accomplish his ends; and we shall see, too, that his designs were evermore the most terribly treacherous and tyrannous in proportion as his professions were most plausibly generous or just.

We would especially point the attention of our readers to

the foregoing remarks, because we wish to render this sketch of the most remarkable man of modern times not a mere matter of passing amusement, but, at the least, for the foundation of a correct judgment of some of the most important European transactions, subsequent to the revolution of France; and a mere series of facts and dates, though we shall plentifully make use of both of these, would by no means answer our purpose.\*

In the result of Buonaparte's exertion of his deceit, and of his indulgence of his utter want of principle, we shall see a new illustration of the great and important moral, that we cannot with impunity sin against our duty to our fellows; for though during a long course of brilliant success he was frequently and largely indebted to his bad qualities for temporary advantages—though his deceit enabled him to grasp the throne—that same deceit lost him the throne. With all our respect for royalty, and with all our detestation for the murderous wretches of the French Revolution, we honestly confess that we think the "First Consul" would have been allowed even to grasp the crown without any very long or bitter hostility on the part of the legitimate monarchs of Europe, if he had not at once disgusted and alarmed them by his repeated acts of perfidy, and want of common principle. Had Buonaparte showed a resolute determination to respect the rights of the other powers of Europe, after the campaigns of Italy, he would have been enabled to secure the tacit support of the European powers, while the affections of a martial and vain people like the French were already sufficiently secured by those campaigns, and would, no doubt, have continued until some legitimate cause for placing himself in an offensive alliance with some of the great powers of Europe should enable him to display his martial talent without drawing down upon himself the inextinguishable hatred of all those powers.

The modern usurper of the French crown would most probably be dethroned by the allied powers, did he send his mighty armies abroad to spoil the land of his neighbours; but we much doubt if he would not be better beloved by his people, *ipso facto*, when engaged in their darling madness—war. If Napoleon's unprincipled and mad ambition had allowed him to respect the rights of his neighbours, he would, in all probability, never have been dethroned in favour of the learned and good-natured *bon vivant* Louis XVIII.; and had Louis Philippe a title of Napoleon's military fame to share with "Young France," and thus reconcile that very pugnacious youth to the dulness of these "piping times of peace," the chances would be very much in favour of his being able to review his troops without being shot at, and to travel from one residence to another with a somewhat smaller escort than a force fit to take a moderate sized town. The one had fame but not prudence; the other has prudence but no fame; and that his good lieges cannot forgive.

*(To be continued.)*

## CONVENT OF MOUNT SINAI.

SOMEWHAT out of the direct road from Suez to Akaba stands the convent of Mount Sinai, as it is generally called, though it is in reality dedicated to the Transfiguration. According to the best accounts given of this celebrated convent, it originated in the fourth century, when Helena, the pious mother of Constantine, the first christian emperor,

\* We take this opportunity to remark, that "To be concluded," as appended to the preceding portion of this article, was an error of the press. It would have been impossible to conclude in one, or even in two.

erected a small church on the supposed site of the burning bush, in which God appeared to Moses. In about another century, the imitative piety of divers persons had led them to erect several similar buildings, together with residences for monks, hermits, and other religious persons, in the same vicinity.

As the inhabitants of these edifices grew in wealth and importance, they found themselves proportionally persecuted and plundered by the fierce and lawless Bedouins. Finding entreaty and resistance—such as they could make—equally unavailing, with these fierce and unprincipled rovers of the desert, the recluses at length addressed a humble memorial to the Emperor Justinian, setting forth the grievances they endured, and entreating his interference on their behalf. Their prayer was not unheeded; for the emperor forthwith built them a fortified convent of considerable strength, and of vast extent. Many years after this, at least so says the very apocryphal account of the monks, a monk of this convent dreamed that the body of St. Catherine, a christian martyr who had recently suffered death at Alexandria, had been miraculously conveyed by angels through the air from the place of her martyrdom, and deposited upon the loftiest of the mountains adjacent to the convent of the Transfiguration. The tradition goes on to assure us, that on the monk relating the dream on the following morning, search was made, and the body actually found where the night vision of the dreamer had indicated that it would be. Such an occurrence could not fail to be of considerable service to the convent. A splendid interment took place, and the Greek Christians, who flocked in great numbers to view the place of so indubitable a miracle, did not fail greatly to enrich the convent of the Transfiguration, or, as they quite as commonly called it, of St. Catherine. As the wealth and consideration of this convent and the neighbouring establishments were considerably increased, so, in fact, was the number of those to whom they gave shelter; for we find, that as early as the date of the Saracen conquests, their inmates were considered to amount to the enormous number of between six and seven thousand.

The site of the convent of Mount Sinai is exceedingly picturesque and romantic. It stands in a narrow nook that terminates to the south a very lovely valley, and it is backed, and, as it were, sheltered, by lofty and bold rocks, which add much to the grandeur of the scene. Externally, it presents to the eye a quadrangular erection of about a hundred and twenty paces, surrounded by lofty and massive granite walls, each of which is protected by several small but strong towers. Within, it presents ten or twelve quadrangular court yards, after the Eastern fashion, in large edifices, most of which are neatly and elegantly planted with shrubs and flowers, or, in some cases, with culinary vegetables.

Of the mere dwelling apartments, nothing more needs to be said, than that they are unequal in size and irregular in distribution. The chief portion, in fact, of all this vast edifice that demands our attention, is the church, which was built by the Emperor Justinian.

In shape, this beautiful building is an oblong square, standing from east to west. Its roof, which is an extremely fine one, is supported by two rows of granite pillars, which would have a fine and massive, though somewhat stern effect, if they were not, with a most barbarous taste, covered with a casing of white plaster! The floor of the church consists of large slabs of the finest marble; perhaps, even in Italy, it would not be easy to point out a more beautiful one. Silver lamps, and paintings in great number, adorn the walls. The paintings are for the most part portraits; among them, are those of the Emperor Justinian Theodora, and St. Catherine.

Here is also a very large, but not very capital, painting of the Transfiguration.

In addition to this chief church, the convent has several smaller churches and chapels; and in some of them mass is said every day: on Sunday, in all of them. Close by the great church stands a spacious and handsome mosque, or Mahometan church, which was built early in the sixteenth century, to conciliate the Mahometans, and thus insure the safety of the convent. Vast numbers of pilgrims visit this place.

Of the monks, most are Greeks, and their number is now rarely over thirty. Notwithstanding any thing that may be urged against monastic establishments, the inmates of this place, at the least, lead no idle or luxurious life. Their discipline, both as to living and labour, is in fact excessively rigid. Every one of them has some handicraft, or, at least, some laborious pursuit. Thus, one cooks for the whole fraternity, another makes shoes for them all, and so forth. They have a valuable library, including fifteen hundred Greek books, and upwards of five hundred Arabic MSS.; but this possession can by no means be imputed to them as a luxury, they being utterly incapable of reading a line of any other than their own language.

The baker of this little fortress in the wilderness has no sinecure; for, in addition to finding bread for the establishment, he has to prepare for the supply of some thirty or forty daily claimants, principally Arabs, who hold themselves entitled to demand a double ration for every individual once in any one day. This demand has caused so many disputes, from the frequent dissatisfaction of the Arab recipients with the dole allowed them, that the monks have very wisely blocked up the doorway, and the only means now left of the egress or ingress of either persons or goods, is by means of a basket worked by a windlass and rope.

Numerous spots are identified by the monks with some of the most important and interesting events of Scripture. It is quite certain, that thus far much imposition is practised; but when we consider the position of the convent, and know that wherever we tread, we must be "on holy ground," it is impossible not to see that the monks do infinitely less harm by their fables than they do good by the shelter, comfort, and very genuine kindness which they afford to every traveller who visits this spot, so sacred to the Christian, and as interesting to the scholar.

## INDIGESTION.

THE "knowledge" which enables us to conserve the body deserves the attention of the "Guide" who is sincere and zealous in his vocation, as well as that knowledge which refers to the improvement of the mind. We hope and think that this will be apparent to our readers, in what we lately said upon the two very able and valuable treatises upon "Cataract" and "Deafness," their causes, prevention, and cure.

Perhaps there is no one disease which is more common, or more productive of other diseases, than indigestion. Many a sufferer from real disease, and many a hypochondriac, whose sufferings are not the less real because his disease exists only in his own disordered imagination, owe their really pitiable sufferings to this cause, even when both patients and medical advisers are utterly ignorant of the fact. The truth is, that there is no more insidious and Protean disease than indigestion, its worst manifestations

varying with the different constitutions of those whom it afflicts. So various are these manifestations, in point of fact, that we should not hesitate to believe that many cases of insanity, even, have had their origin in this disease.

Our work, whether as to extent or character, is of course unfit for entering into any thing like details of a professional nature. But we have reverted to this subject because firstly, we believe indigestion to be the tyrant of an infinitely greater number of people than it has credit for; and secondly, we believe that both doctors and patients, even when the presence of indigestion is discovered, are apt to rely far too much upon medicine, and far too little, or too one-sidedly, upon dietetic treatment. Upon this last point we believe ourselves to be doing very real public service, in directing attention to some equally caustic and sound remarks in the "British and Foreign Medical Reviewer."

### THE DIVING-BELL.

MAN, at his birth the most feeble and helpless of all animals,—man, who would perish in the very day of his birth, but for the exquisite tenderness and skill with which he is tended,—is yet enabled to command the very elements; the wide waste of waters making, as it would seem, every continent and every island a separate world, has become to him, not merely no longer an impassable gulf, but, in truth, a more convenient highway than *terra firma* itself.

No. 262.

Not contented with having taught the ocean to bear his burthen, he has even found the means, under given circumstances, to go *below* the waves, there to reclaim the treasures temporarily snatched from him by accident or tempest. The mean by which he accomplishes this feat is the diving-bell, which is a very stout bell-shaped machine, strongly constructed of wood or copper, or of a mixture of both. It is about nine feet in height, and at the

3 7

bottom, the larger end, about the same in diameter; round the bell are seats for the divers to rest upon, and weights hung round to ensure its sinking quite perpendicularly. The bell-shape is peculiarly adapted for this machine, inasmuch as the great capacity at the bottom causes much of the upper and narrower part of the machine to remain uninjured by the water.

The machine in this simple form was frequently used for the purpose of recovering property from foundered vessels; but several inconveniences attended. It did not, when fairly immersed in the water, contain above four or five hogsheads of air; and as a man respired, and consequently renders unfit for further respiration, until purified, a gallon of air per minute, a hogshead would last one man scarcely one hour. Now, in order to the performance of the work for which the divers descended, such as breaking up the hulk, or forcing the lockers of a vessel, making fast heaving lines to guns, trunks, casks, &c., fewer than four or five men could not descend to any useful purpose; and thus the working period of each descent was limited to one hour, or something less. The air, moreover, was polluted sooner than it naturally would be, from the circumstance of each respired gallon mixing with the remaining mass; their being, in the original contrivances, no means of getting rid of the foul air. The usefulness of the invention was still farther diminished by the fact, that the deeper the bell descended the more the air became compressed; so that at a certain depth the five hogsheads of air would be reduced to one, and our divers could, consequently, only remain below at that depth ten minutes.

Still farther to diminish the usefulness of the diving-bell, it had no other light than the candles carried by the men, and we need scarcely say that a burning candle requires, to support its combustion, as much air per minute as a man does to supply his respiration.

Dr. Halley, considering these various defects, set himself to work to endeavour to find a remedy. He fixed a cock in the head of the machine, by which the foul air could be let off as occasion might require. We need scarcely say that there was no danger of losing the pure air, instead of getting rid of the foul; for the better and warmer would be invariably the lighter, and therefore the top stratum. Again, it might seem that the pressure of the water would prevent the egress of the refuse air; but the pressure from beneath prevented the possibility of that.

He also contrived a second and smaller bell, which was kept continually rising and sinking, taking down a supply of fresh air at each descent. A strong leathern pipe in its head, secured at the end by a brass cock, allowed the divers to help themselves to fresh air as they found it convenient.

Perhaps the most important improvement made by the Doctor was his mode of supplying natural instead of artificial light, thus diminishing the expenditure of air. A powerful lens, eight inches in diameter, was fixed with its convex side downwards, in the head of the machine; and, so long as the sea remained calm, the light thus afforded, as the Doctor's own experience enabled him to affirm, was sufficient for the perusal of the Gazette.

The Doctor next turned his attention to the possibility of contriving means to detach a man from the bell to examine the vicinity; a proceeding of which it will be no difficult matter to understand the importance under many circumstances, but especially where the violence of the wreck, or from long submersion, a ship's stores and cargo might be very widely scattered. The Doctor's contrivance for this purpose was a sort of hood, or helmet of lead, having a flexible pipe in the top, through which the detached diver

could procure air by simply turning a cock, the other end of the pipe communicating with the bell. Upon these improvements, still further improvements have been made by more modern skill. From various vessels, especially from the *Royal George*, great amount of treasure has been recovered; and in a variety of works requiring subaqueous exertion, the diving-bell has been found of almost incalculable value, both in diminishing expense, and decreasing the risk of human life. Indeed, the sole difference of being in the diving-bell at the bottom of the sea, and being high and dry, upon *terra firma*, appears to be, that in the former case the condensation of the air, and the tremendous pressure the body has to sustain, cause very acute pains in the ears, and even these pains cease to trouble the divers after they have been a short time below.

One of Dr. Halley's men, thinking to avoid the pains in the ear which had so much annoyed him, stuffed his ears full of wool. So far was he from having bettered his case, that the tremendous pressure actually forced the wool, in a hard and compact mass, so far and so fast into his ears, that it was with very great difficulty that the surgeon at length succeeded in getting it out; which he only did after the poor patient had been put to great pain and inconvenience.

## CHESS.

In our article on Amusements, we promised to say a few words about this, in our opinion, the most rational of all the various sedentary pursuits termed amusements, study being in any thing like strictness of speech not included in the signification of that word.

The Chinese claim the credit of having invented this game, and their pretensions have been supported by some European authors; but facts are more potent than assertions, and facts in the present case are decidedly in favour of the Hindoos. The Chinese admit that they knew nothing about the game until the year 174 A. C., and it is quite unquestionable that long before that time it was commonly played among the Hindoos.

There is a dispute not only about who invented chess, but also about how it was invented; some contending that it must have been improved and perfected step by step, while others (among whom is the highly-gifted Sir William Jones), are of opinion that its very simplicity and perfection go to prove that it was the conception of one happy moment of genius.

The game is played in Hindoostan, and also in Persia, precisely as it is in England, as to principles; but the names of the pieces are all different, with the exception only of the king.

As instances, we may mention that what we call the queen, is the *ferz*, or vizier; our bishop, the *fil*, bust, or elephant; our knight, the *asp* or *ghora*; war horse, our castle, the *rath*, roth, or war-chariot, and sometimes the *nanca*, or boat.

The Indian origin of the game is, we think, considerably attested by the fact, that our rook is a corruption of the Persian *rokh*, from the Hindoostanee *roth*; and the *vierge* and *fol*, or *fou*, of the French corruptions of the *ferz* and *fil* of the Persians and Arabs, who unquestionably derive the game from the Hindoos.

In a subsequent part of this article we shall endeavour to give our readers so much instruction as may enable them to, at the least, commence this truly rational and interesting amusement.



The form of the chess-board is of course too familiar to all our readers to require any description. The chequers or squares, alternately black and white, are sixty-four in number; and on sitting down to play, it is the established rule so to place the board that each player has the right hand square of his rear line the white one. The "men," as they are called, are thirty-two in number; half being white, and the other half red, or black. Of the sixteen men which each player appropriates to himself, eight are called pawns, and eight pieces; the latter being the king, queen, two bishops, two knights, and two rooks, or castles. We cannot, without interfering very injuriously with important matters, wait to procure an engraving of the board, but a little attention to the following paragraph will, especially if the reader compare our rows of figures with the lines of squares on a chess-board, answer all the practical purposes. At the onset of the game each party, having sixteen men, ranges them on his two rearmost rows of squares thus—the figure *one* representing the right-hand rear corner:—

Rook.	Knight.	Bishop.	Queen.	King.	Bishop.	Knight.	Rook.
1	2	3	4	5	6	7	8

The second row is entirely occupied with pawns, each of the pawns being called after the piece before which it stands.

Previous to entering upon an explanation of the various movements and power of the different men, it may perhaps not be amiss to give a succinct account of the laws of chess as established and recognised by the best players; for without due knowledge of these laws, and attention to them, the young player will be perpetually liable to fall into errors, and more especially if he has learned to play at draughts, which has laws very widely different from those of chess, though the two games seem to bear so strong a likeness to each other.

Though in itself a matter of no sort of consequence, the right-hand rear corner of the board should be invariably the white one. Attention to this rule is very important; for the first, second, or third move of your adversary may be so injudicious as to secure you the game. If the board be placed wrong, and he discover it previous to each party having made four moves, he can demand that its position be rectified, and the game recommenced. Where so much disadvantage may follow neglect, it is well worth while to be attentive.

Common attention will prevent any error as to placing the pieces in their proper squares; but should a mistake occur, it may be repaired, if pointed out before each party has made four moves. After they have made that number of moves, the error cannot be rectified.

It frequently happens that a good player will give an inferior player odds; i. e. that the superior player will, previous to the commencement of the game, remove some piece or pieces from his lines,—thus at the onset giving the numerical superiority to his adversary. When this is not the case, the parties draw lots for the first move, and for choice of colour of men. The latter once decided remains unaltered during the whole sitting; the first move is enjoyed by each player in the alternate games; but a drawn game conferring no advantage on either party, he who made the first in it is entitled to the first move in the new game.

If odds be promised to be given, and the party promising neglects to remove the piece or pieces he was to

forego, and does not rectify his error before each party has moved four times, the game may as well, on his part, be done with at once; for even should he check-mate his opponent, the game will only count as a "drawn one." The party who gives odds may give the piece from which side of his line he chooses, except when he gives a pawn; in which case it must be the king's bishop's pawn, viz. that pawn which, in our sketch, would stand opposite to No. 3. Whatever odds be given, the giver has the right to move first. Great care must be taken not to touch a man until it is fully determined to move that one. If this is done without the saving exclamation, "J'adoube," the piece must be moved, however fatal it may be to your game. To this rule there is an exception in favour of the king, if he is so situated that he cannot be moved without being placed in check.

Having removed your hand from a piece after moving it, the move is completed; previous to doing so, you are at liberty to move it to what square you choose, as far as consists with the direction in which the piece has a right to move. Nothing but very gross inattention can cause a player to move instead of a man of his own one which belongs to his adversary. Such things do, however, sometimes occur, and the penalty of the offence against chess law, is that the offender, at the option of his adversary, shall take the piece if it can be taken, replace it, and move his king, or leave the piece in the square in which he has placed it. We can scarcely imagine a situation of the game in which a skilful player could not derive a tremendous advantage from enforcing one or the other of these penalties.

We shall by and by have to show, that the different pieces have very different powers, as to direction of motion. Great care must be taken not merely to know these various powers very familiarly and exactly; for if a player take a piece of his adversary's, by making a move in a direction not legitimately belonging to his own piece, he must either play the piece he has touched, or take his adversary's piece with one that can rightly move in that direction. Here, again, the offender's penalty is left to the option of his opponent, who, of course, will choose that which most benefits his own game.

Not merely as to direction, but also as to distance, the moves of the different pieces are very different; and great care must be taken not to give to one piece the move which properly belongs to another. For instance, if a *rook* is moved as though it were a bishop, the offender, at his antagonist's option, must either replace the piece, and play his king, or leave the piece when played.

Impatience, the result of nervousness or forgetfulness, arising from an anxious study of the board, sometimes causes a novice to move twice successively; this the adversary may punish by making the second move stand good.

On giving "check," audible notice of the fact should be given.

If the word "check" be used by one of the players, and it turn out that there was no check, any move made by the opposite player in consequence of the exclamation may be altered, if the mistake be discovered prior to the next move.

All penalties must be demanded before the party demanding them touch one of his pieces. If, at the close of the game, one party have three or four pieces, and the other only one or two, the former must "check-mate" in fifty moves, or the game is to be deemed a drawn

one. This is a very useful regulation, to prevent a mere puerile holding out of the game.

In some treatises on chess, we have met with directions as to the stakes that may be played for. Our direction on the subject shall be very brief; to wit, never play for any stake, large or small. The game of chess is a beautiful and an interesting one; a pastime well calculated, too, to improve the higher intellectual powers. If these considerations be not sufficient to keep the attention alive, if chess cannot be played without the admixture of gambling, better not play it at all.

*(To be continued in our next.)*

### THE ANCIENT SCOTCH HIGHLANDERS.

CERTAINLY steam and commerce do a great deal in the way of increasing the "wealth of nations" and the comfort of individuals, but they are by no means so favourable to what we may call the social picturesque. Men get parallelogrammatised at a prodigious rate; the angularities, pleasing or otherwise, are worn down, and society presents no difference or extent of class: individualities have disappeared,—

"John nods at Tom; each plodder has his brother,  
And half a city just reflects the other."

We must not be for a moment understood to quarrel with the advance of civilisation. We are not at all insensible to the vast benefits which society has derived and is daily deriving from the increased and increasing civilisation to which we allude. All that we object to is the impossibility of preserving the picturesque while exalting the social and intellectual.

If, however, we cannot with our bodily eyes look upon the social picturesque as it was wont to be looked upon much less than a century ago, we can look upon it through the medium of books; and it is no unpleasing occupation to compare the manners of one age and people with those of another. It makes our minds more cosmopolitan, and, at the same time, sharpens our perception of the good or evil of the manners in daily use among our own actual community.

We know not a more interesting people to contemplate than the ancient Scottish Highlanders. Their courage, their undying love of freedom, the romantic country they inhabited, and the singularities of their habits and customs, would make them highly interesting even had not the splendid genius of the late Sir Walter Scott illustrated their character, and thrown a brilliant halo around it.

The first and most admirable quality that attracts our attention in the character of the people of whom we are writing, is their hospitality. To such an extent was this carried, that up to a comparatively recent period it was absolutely esteemed criminal on the part of a man of station and substance to have his door shut. Even at the present time this custom so far prevails, that when any one of the wandering poor in the Highlands wants aid, he does not, as beggars in this country do, solicit alms at the door or gate, but walks into the cabin, and seats himself by the fire, quite confident that the host will not fail to supply him with oatmeal for his food, and with a warm corner, in which, wrapped in his plaid, he may pass the night safe from the inclemency of the

weather. Most fortunate it is for these stragglers that their compatriots are thus charitable; were it otherwise, many of them would inevitably perish in so stormy and bitter a climate. Next to their hospitality, we cannot but admire the devotion, mistaken as it sometimes was as to its mode of manifestation, which the clansmen exhibited to their chief. In war his safety was far dearer to them than their own, and in peace his word was to every man among them a positive law. Unfortunately, both chiefs and clansmen had a terrible drawback from their otherwise fine qualities: this was their fierce military pride, which caused much strife and bloodshed. Every chief being despotic in his authority over his own clan, became proportionally jealous of any chieftain whose clan was more numerous than his own; and from this constant jealousy among so many small states, (for the clans were such, in fact,) it was inevitable that much mischievous misunderstanding would ensue, and lead to feud and fighting. And however much we may be inclined to admire that courage which both Highland and Lowland Scotch have so abundantly displayed in every quarter of the globe, it would be a breach of duty to neglect to state that Highland courage, previous to the commencement of civilisation, was so truculent and eager for exercise as to deserve the name of ferocity.

Feuds between the various clans being so common, some inviolable protection of individual travellers became absolutely indispensable. In this necessity originated the importance of the manner in which a traveller, on entering the territory belonging to a different clan, carried his spear. If he carried it with the point to his front, he fairly proclaimed himself to have arrived as a foe, and he of course had to take the consequences of his temerity. If, on the contrary, he kept his spear pointed to his rear, he was not only not molested, but was treated with the most prompt and liberal hospitality.

To this generous trait we feel pleasure in adding another. Fierce as was the enmity between clan and clan, a chieftain no sooner received intelligence of the death of a foe than he and his clan mourned for him as though he had been connected with, and not hostile to them.

The Scottish mode of burial was very simple, but no less impressive. A grave being opened to the depth of seven or eight feet, the bottom was neatly and evenly covered with the finest clay. On this bed was laid the body of the deceased. If he had been a warrior, his sword and twelve arrows were laid by his side. Another stratum of clay was laid upon the body, and then the grave was filled up with fine mould, and enclosed with four massive stones.

### EGYPT, NUBIA, AND ABYSSINIA.

*(Concluded from p. 397.)*

NUBIA comprehends all the countries included between the 11th and 24th degrees of north latitude; bounded by Egypt on the north, the Arabian Gulf on the east, by Abyssinia on the south, and Bornou on the west; an extent of territory about 700 miles in length, and 500 in breadth. The principal districts in the division of eastern Africa are Senaar, Meroe, Dongola, and Nouba, or Nubia Proper; which last is the inhabited part, consisting of a narrow strip on the banks of the Nile, 500 miles long, and averaging only half a mile broad.

The present Nubians derive their origin from the Bedouin Arabs, who invaded the country after the promulgation of the Mahomedan creed, and was occupied for several centuries by two of these Arab tribes, who were continually at war with each other. The tribe of *el Gharbye*, the weaker of the two, procured from Sultan Selim the Great a body of soldiers for their protection, who expelled the other tribe. The present governors of Nubia are three brothers, descendants of the chief, whom Selim's troops established as ruler of the country. The revenues of these governors arise from a tax upon every water-wheel employed in watering the land, generally at the rate of six sheep, and six measures of wheat for every wheel. There are about 700 of these wheels between the first and second cataracts of the Nile; and in good years, the land watered by each wheel will yield about 1500 bushels of grain. The governors also take two clusters of fruit from every date tree, and levy a duty upon the dates exported. They derive, likewise, a considerable income from the administration of justice, which they liberally sell to the best bidder. It is estimated that each of them collects annually about 3000*l.*, of which he does not spend 300*l.* They maintain a few hundred horsemen, and with these constantly move from place to place to collect revenues.

The capital of Nubia, or usual residence of these governors, in *Dehr*, a village of the larger class, composed of about 200 mud houses, with a brick building of two stories for the governor. The climate of the country is extremely hot and dry.

After the inundation of the Nile, the natives sow their land with a grain called *dhourra*, upon which they chiefly depend for subsistence; the dry stalks of which supply their cattle with provender in summer. After the *dhourra* harvest is ended in December and January, the soil is irrigated by means of the wheels turned by cows, and the fields are then sown for the second time with barley, wheat, beans, and tobacco.

The houses of the Nubians are built of loose stones, or merely of mud, and are often so low that a person cannot stand upright in them, in some cases having no roofs at all. The dress of the natives is commonly a linen shirt only, with a small white linen cap, and a few rags twisted round it as a turban. Both sexes beamear their faces with fat, by way of ornament, and protection from the heat of the sun. Boys and girls are almost entirely naked. The men are seldom unarmed; and the first thing the youth procures is a short, crooked knife, which is drawn in every quarrel. Those who can afford it, wear a long, straight sword, procured from Egypt. Some have match-locks; but fire-arms are not common, and ammunition is remarkably scarce. The Nubians are somewhat low of stature, but are muscular and well made, with fine, animated features. In some of the rocky districts where food is scanty, they are thin and meagre figures, almost like walking skeletons. The women are also well formed, and though not handsome, have generally sweet countenances, and pleasing manners; but are broken down by early and continual toil. They are more virtuous than any other females in the eastern parts of Africa.

If one Nubian kill another he must pay the debt of blood to the family of the deceased, and a fine to the governor of seven sheep, a cow, and six camels. Every wound inflicted by one person on another has its stated fine, according to the part of the body injured. Among the amusements of these people, chess is common. They play very melodious airs on an instrument like an Egyptian tamboura, and the girls are fond of singing. The whole population is estimated only at 100,000.

There are numerous antiquities in Nubia, but the most

distinguished is the Temple of Ebsambal, explored by Mr. Belzoni in 1817. It is cut out of a solid rock, and remains in complete preservation. There are in one of the recesses of the rock four sitting colossal figures, the largest in Egypt except the great Sphinx and the Pyramids.

ABYSSINIA is divided into three distinct and independent states, called Tigrè, Amhara, and Shoa with Efat. The first at its most northern extremity lies about 15° 35' north latitude, and at the southernmost point 11° 20'. It comprises ten chief subdivisions, and many others of minor importance; its general character is that of a range of hill forts, intersected by deep ravines and well-cultivated plains. The inhabitants are a fine race of men, tracing their origin to the Portuguese soldiers settled in the country. Its chief feature is a considerable branch of the Nile called Tacezzè. Mr. Bruce observed a phenomenon, in passing this district, not unusual in mountainous countries. On the 17th of November the tops of the mountains were hid in clouds, from whence loud thunder was heard to reverberate. "The river scarcely appeared to run," says the traveller, "on our passing it, when all on a sudden we heard a noise from the mountains above, louder than the loudest thunder. Our guides on this flew to their baggage, and placed it on the top of a green hill; which was no sooner done than we saw the river coming down in a stream about the height of a man, and the breadth of the whole bed it used to occupy." An antelope was surprised by the torrent, and driven close to where the travellers stood. The soil in Tigrè is sandy, and the rocks rise in vertical strata of granite. This district supplies the whole of Abyssinia with salt.

Of the kingdom of Amhara little is known. It forms a high table land, having on the south-east lofty mountains, connected with those of Laata. In it is the large lake of Dengla, which abounds with the hippopotamus.

The provinces of Shoa and Efat lie south of Tigrè and Amhara, between the ninth and eleventh degrees of latitude, and are intersected by some high land. Efat is one of the best territories of Abyssinia, and famed for a good breed of horses. The inhabitants are dexterous horsemen, and good soldiers. Shoa joins Efat on the west, and is watered by the tributaries of the Nile; it contains fine pastures, large towns, and numerous monasteries.

The inhabitants of Abyssinia are described as somewhat superior to most African nations; they manufacture small carpets, parchment, with iron and brass articles; hides are tanned to great perfection in Tigrè; saddles and horse-trappings are all of a superior workmanship. Bruce, the Abyssinian traveller, has been often charged with exaggerating his pictures of life in that country; but in the absence of better authority we are constrained to depend upon his for what is to be learnt on the subject. He describes a feast of the higher classes in which a cow is brought to the door, the feet are tied, the skin is stripped from the hind quarters, and the flesh cut from the animal while alive; the prodigious noise made by the unfortunate beast being the signal for the commencement of the feast. The Abyssinian is in general well made, with handsome features, approaching to the Roman standard. In some parts of the country there are still remnants of the Nile worshippers. The high-priest described by Bruce was a venerable patriarch, blessed with a family of eighty-five children! The mountains of Samen are nearly occupied by Jews.

### HORRORS OF THE LATE SLAVE-TRADE.

WE never think of the horrors to which the slave-trade gave rise without feeling proud of, and grateful to,

those distinguished English gentlemen who toiled unceasingly during long years for the abolition of that unnatural traffic, which they at length succeeded in procuring.

Of the horrors of slavery itself, enough has been said during the years when its infliction was among our national sins and inconsistencies; but we think a small portion of our space will not be uselessly devoted to giving some account of one of the very numerous instances in which the worse than pirates who were engaged in capturing and transporting the unfortunate negroes, were awfully punished for their wickedness by, and while in the commission of it. The case we have selected is that of the *Rodeur*, a French slave-ship.

This vessel, about two hundred tons burden, left Havre in January 1819, and anchored at Bonny, in the African river Calabar, on the 14th of the March ensuing. The crew was in number twenty-two; and both during the outward-bound passage, and their stay at Bonny, which was nearly a month in duration, they all enjoyed uninterrupted good health. Having procured a hundred and sixty slaves, they crowded the whole of the unfortunate creatures into the hold, and between decks, and set sail on their return voyage. They had been at sea only about a fortnight when the captain remarked that the whole of the negroes were afflicted with violent inflammation in the eyes. At first but little notice was taken of this circumstance; but as it was quite obvious that a want of fresh air was felt below, the surgeon of the vessel advised that a few of the negroes at a time should be allowed to go on deck.

Torn from their native land by their tyrants, the unfortunate negroes would, under any circumstances, have had but little room to hope well of the future; but to fear for the future, the miserable people added terrible existing suffering. Crowded night and day in a space so insufficient for their number that the atmosphere was absolutely pestiferous, they were at the same time limited to the weight of eight ounces of water per diem!

Tortured thus mentally and bodily, it is little to be wondered at that the unhappy slaves became absolutely desperate; and many of them, immediately on reaching the deck, leaped into the sea, and were drowned. The captain endeavoured, by putting some of the slaves to death, to deter others from committing suicide, but their sufferings made severity of no avail; and fearing he should lose all the profit he had anticipated from his ruffianly and heartless speculation, he gave orders that the negroes should on no account be allowed to go on deck any more. The consequence was just what any one, not absolutely deprived of his judgment by his wicked and desperate avarice, might have foreseen; the inflammation of the eyes was not only increased to a most frightful extent among the unhappy negroes, but at length laid hold upon the crew; man after man was attacked, till there was but one among the crew who had entirely escaped the contagion. Horror seized the hearts of even the callous ruffians of the slave-ship, as they reflected upon the fate that awaited them, should they all lose their sight. In such a condition, how would they reach the West Indies, even if the negroes should not revolt; and if they should revolt, how could blind men resist, or how could man-stealers and torturers hope for mercy at the hands of their victims?

These feelings would have naturally presented

themselves to these ruffians in their hour of peril even had not precedent come to the aid of reflection; but, in fact, precedent existed in this case. The *Rodeur*, earlier in her return voyage, had spoken a Spanish slaver called the *Leon*; the whole of the crew of that ship actually was blind, and the vessel was drifting at the mercy of every wind. The *Rodeur*, already overstocked with passengers, had left the crew and slaves of the *Leon*\* to their fate; and it will easily be supposed that they now anticipated a similar one.

The *Rodeur*, after dreadful suffering, reached her destination, Guadeloupe, on the 21st of June. Of the unhappy slaves, thirty-nine had totally lost the sight of both eyes, twelve had lost the sight of one eye, and fourteen more had their sight more or less injured. Of the crew, whose execrable misconduct was the cause of all this frightful amount of suffering, twelve, including the surgeon, were totally deprived of the sight of both eyes; five, including the captain, lost the sight of one eye; and four had their eyes injured in a greater or less degree.

The narrative of this disastrous voyage bestows great praise on the ruffianly captain for having never "ceased, in the midst of the greatest danger, to lavish his attention on the negroes and the crew, with a zeal and a devotedness which exceed all praise." How a really able man could bring himself to pen such inconsistent trash we really cannot imagine. "Lavish his attention!" No doubt; as he would in the case of a cargo of pigs. The unhappy negroes were his stock in trade, and he did not wish to lose any portion of it. But we shall at once see the extent and kind of the benevolent feeling which prompted him to "lavish his attentions" upon the negroes so long as there was even a chance of their sight being preserved, in this fact, that those negroes who totally lost their sight were thrown overboard and drowned! So much for the "attentions," and the "zeal and devotedness, which exceed all praise!"

#### EFFECT OF THE MIND ON THE BODY.

IF the mind is in some sort "the minion of the body"—and who of us during bodily illness has not felt it to be so?—there be not a few occasions when the body is but the manacled slave of the mind.

"The hair grows white  
In a single night"

under the withering effect of excessive terror, and that feeling has even been known to curdle up the hot and dancing blood so suddenly and so utterly as to smite with idiotcy, dumbness, and even death!

There is a tradition in Devonshire of a case of the latter sort, which has always struck us to be singularly impressive. From Lydford bridge there is a most sublimely wild view, just such a one as Salvator Rosa would choose for one of his noble banditti pieces. The rocks on either side the surging and clamorous stream are of a tremendous depth, and of the most sublimely abrupt irregularity. Across the almost Alpine torrent is the bridge. Some years ago a tremendous storm produced such a flood that the bridge was broken down. It chanced that on the following night a traveller, quite

\* The *Leon* was never heard of afterwards; no doubt she went down with every creature on board.

unaware of the accident that had happened, finding himself surrounded by the shadows of evening, rode so swiftly along this road that his horse, with the fine sagacity inherent in that noble animal, actually leaped across the torrent without the rider having the slightest notion of what had occurred. On arriving at an inn in the neighbourhood, he found the recent accident to the bridge the topic of conversation. On his mentioning the road by which he had come, some incredulity was expressed by the company, who thought it impossible that he could have arrived in safety by that way,

and that he must be mistaken;—he for his own part thinking that the company were either mystifying him, or quite mistaken as to the road by which he professed to have travelled. On the following morning, accompanied by some of the party, he retraced his route as far as the site of the bridge, and on looking down the tremendous precipice, the mere sight of the horrible abyss he had escaped so much shook his system, that he gave one convulsive shudder, fell back, and expired!

#### SELF-INSTRUCTOR IN ENGLISH COMPOSITION.—No. IV.

THE highest and most difficult order of writing poetry is precisely that in which young authors are usually presumptuous enough to try their powers. Every one who has at any time been concerned with the editorial department of a periodical, will bear us out in saying, that for every piece of nonsense in prose, he was afflicted with twenty hallucinations in verse. "Bowers and showers," "loves and doves," behold! your incipient poet, who,

"Pens dull stanzas, when he should engross,"

will find in those four words sufficient *matériel* upon which to found as vile a doggerel ditty as ever was addressed "to Laura," or to "Laura's lap-dog." Even upon this work, though it never aimed at furnishing mere amusement, a variety of such small matters were inflicted when we commenced publishing; and deep and divers were the epistolary lamentations of the want of knowledge of our own and our reader's interest, as evidenced by our determination to follow the fashion of Molière's *Gentilhomme Bourgeois*, and "speak prose all our life," though not so unconsciously as that erudite *badaud* performed the same operation.

But though scribblers of all sorts and sizes fancy that poetry is their *forte*, there are no few among them, as well as among non-writing readers, who really and truly do not know what is poetry.

Rhyme, indeed, they confess to be by no means essential to poetry. Both Shakespeare and Milton, to say nothing about the myriads of the lesser lights of poetry, have left immortal testimony to that fact. But *metre*! ay! without that our friends will by no means understand that poetry can exist. The noble "heroic," "eight," or the Alexandrine—

"That, like a wounded snake, drags its slow length along;"

verse smooth, or verse rugged, verse at all events, they will beg to insist upon having; and it is not a very long time since we greatly astonished an acquaintance of ours by assuring him that some of the very best and most touching poetry we ever met with was couched not in verse, but in prose. Startling as the fact may seem, we shall have occasion, in the course of our illustrations, to cite abundant and convincing instances of it. Dancing has been admirably well defined as the "poetry of motion," and poetry may, with almost as much correctness, though with infinitely less neatness of phrase,

be defined as the "music of thought." From the awful diapason that peals from the cathedral organ, to the sweet, soft tone of the flute, heard from afar, and across a moonlit river; from the full burst of the martial strain, full fraught with a wild and thrilling melody, that makes the heart of the meekest beat fiercer and faster, to the last low moaning of the harp *Æolus*, when the breeze no longer stirs its strings, how vast a variety of tones and of feelings those notes can awaken! No less vast the variety of mental music: from the terrible rage that lights up the warrior's eye, and peals in the thunder of the orator's voice, down to the unspoken, but oh! how blissful love, with which a mother gazes on her sleeping child, what a variety is there not in "the music of thought!" How absurd, then, to suppose that rhyme and rhythmus, valuable adjuncts as they occasionally are, have aught to do with the inward and essential spirit of poetry! We might as well make beauty depend upon a diamond necklace, or, as we very often and very absurdly do, respectability upon being well dressed, and honour upon the due discharge of gambling debts.

Poetry! Why there is poetry in the soul of the young child, as he bounds from field to field after a butterfly, and there is poetry in the glad glance of the parent, who is watching his graceful form afar; and there is a sad, deep, tender, and, withal, most touching poetry, in the words of that way-worn and maimed soldier, who has just turned from gazing at the happy boy, and is saying, as he sighs,

"And I was once like this! twenty years  
Have wrought strange alterations."

But though we hold that the ordinary confounding of poetry and verse, of supposing the latter essentially necessary to, and connected with the former, is about as ridiculous an error as could well be fallen into, we must, for the present, allow the arrangement to remain unaltered by us. We shall treat, at the first, only of that poetry which exists in the various kinds of verses: to prose-poetry we shall devote a separate paper hereafter.

The first division, then, of our account of poetry, following the ordinary acceptation of the word, but once more, and very emphatically protesting against being approvers of that acceptation of it, will be devoted to the Epic.

#### SELF-INSTRUCTOR IN POLITENESS.—No. IX.

MOST readers will, we have no doubt, think that we are guilty of something very like supererogation in warning them against vulgarity. From their very cradles they have

been accustomed to hear that word pronounced in mingled contempt and dislike, and to hear any thing called "vulgar" has been to them an insuperable objection to it.

So far, so good; but we are greatly mistaken if nineteen of every twenty persons who are loudest in exclaiming against vulgarity, are not, in their own proper persons, entitled to be ranked among the vulgar! A very shocking assertion this, no doubt; but instead of lifting up our hands and eyes, and exclaiming, "Oh my!" let us look the matter steadily in the face; instead of being very much shocked at the imputation, let us see if it is correct; and if so, let us be more anxious to get rid of the error than to shuffle away the accusation that refers to it.

We are perfectly right, no matter what our rank or circumstances, in eschewing vulgarity; but we should thoroughly, and not partially do so; we must not

"Compound for faults we are inclined to,  
By blaming those we have no mind to."

In short, our being free from some vulgarities is not the slightest reason why we should degrade ourselves, and annoy other people, by taking up with other vulgarities.

It is quite possible that a person may do the honours of the table quite unexceptionably, make an unimpeachable bow, talk enough, and not too much, and — most difficult feat! — laugh gracefully; it is quite possible, in fact, for a person to appear a very finished gentleman in the eyes of superficial observers, and yet to be, in very truth, as vulgar a person as ever set his feet beneath hospitable mahogany.

Those of our young readers who have done us the favour to read our former papers in this series will, we are quite sure, acquit us of being in any wise inclined to undervalue the effect of manners. But though manners are much, they are not all: habits, and especially those in which morals are concerned, are still more important; and there is one habit, which we regret to say is very lamentably prevalent, the indulgence of which is a sure proof of vulgarity, no matter whether he who indulges in it be peer or peasant: the evil to which we allude is that of ill-natured gossiping.

In the "good old days," when men monopolized the pen and press, and the gentler sex was deemed incapable of that mental excellence of which, in our more civilized age, it has given so many and such beautiful proofs; in those "good old times," female gossiping was a favourite theme with the smaller fry of wittings, who were afflicted at once with the *cacœthes scribendi*, and with a dearth of subject-matter, anent which to scribble. Now, *nous avons changé tout cela!* we have one lady producing a work, on "the connexion of the sciences,"\* of which it is no exaggeration to say that there are few men, proud as they are, very few men now living who could have written so admirably upon the subject; we have another† whose poetry, even in our hard, stern, cold, utilitarian days, is mighty to thrill many hearts, and to elevate many minds; and we have another,‡ who, to say nothing of innumerable shorter works, both prose and verse, has, in her "Chapters on Church-yards,"§ given to those who have hearts to feel and minds to reason, a series of such touching and powerful illustrations of poor human nature, as, to our judgment, no male writer of the present century — and we do not except even Scott — has equalled, or nearly equalled. No! It will no longer do for your very small scribblers to expatiate upon female loquacity, or talk of female ignorance. Contrariwise, the cleverest of our tribe must look about him, or the lady-writers of the day will fairly beat us out of the field.

Female loquacity! Marry! how seldom do any half-dozen men meet together without every one of them being guilty of contributing his share to a huge stock of ill-natured back-biting! How seldom does any one of the half-dozen leave

the company without the *quintal soderunt* falling tooth and nail upon his morals, manners, or circumstances, just as he has previously joined in falling upon those of other people! And this is done among men who would almost as soon hear you accuse them of theft as of vulgarity. We believe well, and hope heartily, of mankind; but, undoubtedly, they will bear a good deal of amending.

We deem this he-gossiping to be among the most hateful as well as the most prevalent of the half-vices half-follies which the wide and large diffusion of knowledge has not as yet succeeded in extirpating from the land. Perhaps its prevalence may partly be attributed to its not being deemed either vicious or foolish. Men can be so beautifully unconscious, when their own faults are concerned!

Your thorough-faced dogmatisers, who deem it wise and just to abuse all who are above them, and to flatter, in order to cajole, all who are beneath them, would at once agree with us, if we were to attribute malignant and gratuitous gossiping to the male frequenters of — house, or Almack's. But not even to secure the mighty benefit of their applause do we feel ourselves at liberty to be guilty of the *suppressio veri*. All ranks, but more especially —

As we live there is a specimen now before us! "Our village" is one of the pleasantest within an omnibus ride of London. Its long and wide main street is planted on each side with elms and poplars; save here and there, it is innocent of gas lights; and as you enter of an evening, with the little old-fashioned oil lamps twinkling so oddly over old fashioned fan-lights, and bright brass knockers, fashioned into deformities of the head leonine, all before you and around you has such an out-of-townish air, that, till you get accustomed to it, you fancy yourself a hundred miles from the money-making Babylon; and are so entirely unconscious, that you are not at the distant village of — or — that when you have duly knocked at your own especial door, you blandly ask if Smith or Jones is within! It is a very pleasant place, certainly, but if that great London-looking gas-lighted public-house were to disappear from it some fine morning, we should like the place not a jot the less. It stands at the corner of one of the side streets, and there really seems to be something perfectly fascinating about that horse-trough! Fewer than half a dozen loungers you never see there at any hour of the day, unless, indeed, it chance to rain water-spouts, and blow a gale of wind. "The Lord Rodney," indeed! Far better call it scandal corner!

Only October the present month undoubtedly is according to the Almanack; but the "eager and nipping air" would this morning perfectly justify us in fancying December to have come out of its turn. Cloaks and great coats are in great request, and all the coaches that pass, have the windows up; and yet there, at the head of that pestiferous water-trough, stand several very respectable tradesmen, confabulating together with great unction, and seeming quite unconscious of blue noses and red hands. Ah! we see it now; that malignant and triumphant glance of Ribs the butcher — said to be worth more thousands than his neighbours in general can count hundreds — has revealed the mighty matter. Up that side street dwells a very poor, and we fear a very hopeless, butcher, in the smallest possible way of business. Ribs is assuring his fellow-gossips, that "the fellow can't stand it much longer." They agree with him in opinion, and join in his gratulatory cachination. Foolish Ribs, to go away leaving two of your estimable *confères* together. If you could only hear what they are now saying of you! We — but we must stop; or our gossiping about gossips will outrun all reasonable bounds.

Talking slightly, or in any otherwise injuriously, of the

\* Mrs. Somerville.

† Miss L. E. Landon.

‡ Mrs. Caroline Bowles.

§ In "Blackwood's Magazine."



absent, is at once base and disgraceful; and it is at the same time a vulgarity of which he who aspires to the character of a well-bred man cannot too speedily or too entirely rid himself.

---

### "ALL IS NOT GOLD THAT GLITTERS."

WHAT a world of homely and shrewd wisdom lies enshrined in the proverbs which have been handed down to us through the long vista of ages! And what a world of practical wisdom might we not gain from a frequent and close application of them to the actual circumstances of our everyday life!

Externals, as we have often before had occasion to remark, ought to be attended to; and no one but a very morose or a very unwise person will think of neglecting so important an element of success as a "good appearance." But it unfortunately happens that men quite as frequently abuse as use even the means of good; and not content with paying a proper attention to externals, we find that too many think of nothing else. Dress, residence, furniture; every thing and where, *appearance* is the rage of persons who have this unhappy failing. Of the terrible and numerous evils to which too great an attachment to dress can sometimes give rise, we have spoken at some length in the course of our "Self-Instructors in Politeness." But though that is the most general form of the mistaken vanity to which we allude, we find the same error exhibited in divers other forms, some of them even more mischievous than the mad love of dress, mischievous and ridiculous as even that is.

The reckless expenditure of money in the mere decoration of shops, has, we are quite convinced, done as much as any other cause towards producing the bankruptcy and ruin of tradesmen who have unhappily been afflicted with this mania for exhibiting finery. In some particular cases the elegant absurdities of mahogany shop-fronts, French-polished, and glazed with plate glass at fifty guineas the square, may be far from injuring the pocket of the proprietor. If he is already a wealthy man, and if, in addition to his private possession of property, he is trading in articles of mere luxury, which only the wealthy can afford to purchase, perhaps the gorgeous exterior of his premises may attract customers who will not reflect, as poorer, and at the same time more prudent, people will, that eventually the customers, and not the shopkeeper, must pay for all this gorgeousness.

In the case of a person so circumstanced, display, whatever we may think of it on other points, may be productive of no pecuniary damage. But this very same expensiveness of fitting up must needs be followed by tradesmen who deal exclusively in articles consumed only by the poor, or dealing in articles of general use, but, from locality and other circumstances, having only the poor among their customers. "Mr. D—— makes a dashing appearance, and why should not I?" says one of the smallest possible shopkeepers; and his spouse, who is very good tempered, and very silly, smiles, holds her head some inches higher than is her wont, and emphatically responds, "Why, indeed!" Well, the "dashing appearance" is made accordingly, our worthy small traders totally overlooking the very great difference between Mr. D——, the jeweller, in a very large way of business, and themselves supplying groceries in small quantities to a few and very poor customers. The result is inevitable; our aspiring couple have locked up their capital in imitation rosewood, lacquer-work, and plate glass; they buy on credit, involve themselves in difficulty, and are at length obliged to abandon their smart shop, as the only possible plan by which to escape utter ruin and beggary.

Those who are not well acquainted with the sayings and doings of a large variety of the classes into which our huge metropolis is divided, can form nothing like an adequate notion of the extent to which this most absurd love of show is indulged, or of the extent of the embarrassment and suffering which are thus produced. We have often, when marking the infatuated obstinacy with which an embarrassed man has been adding to his difficulties, while absurdly fancying that he could, by making increased "respectability of appearance," compensate for his hourly-decreasing punctuality in paying his bills, wished that we could impress him with the conviction that creditors are not to be paid by appearances, and that whatever the rest of the world may think, *they* are men who are perfectly well aware that "all is not gold that glitters."

The same love of mere appearance at the expense of solid and profitable realities is to be observed in morals, as in mere worldly business; but of that portion of the subject we shall have occasion to speak in another article.

---

### DEATH OF MADAME MALIBRAN.

BELLUOMINI has at length placed before the public the whole of the circumstances attending the lamented death of this lady. The following is a portion of his explanatory letter:—

"Three hours after hearing of the illness of this lady, I entered a post chaise, and arrived at Manchester on the 18th [of September,] at half-past six, P.M. The patient was then partly delirious only, for De Beriot remarked to me, 'See! she knows you.' She did recognise me, in fact, and rose from her bed and embraced me; but she immediately sank down again.

"I was then told of all that had taken place. Since her arrival at Manchester, from ten to twelve ounces of blood had been taken from her, but on the following day, notwithstanding her great weakness, she would go to the church and sing, but she was totally incapable of so doing, and she was immediately taken home. From that time until that of which I speak, nearly twenty-four hours, she had been in a state of constant fever and frequent delirium, accompanied by strong and incessant convulsions which nothing would allay, and which brought on frequent vomitings. She had no sleep, no nourishment, and she took in part only the remedies prescribed for her.

"After a scrupulous and most careful examination and consideration, I found that the viscera of the chest and abdomen had not been attacked with malady, and I stated it as my opinion that the disease was a nervous fever, of a most dangerous kind, and attended with extreme weakness.

"I immediately set to work to administer to the patient those remedies which I thought desirable; and while I was so engaged, it was announced to M. de Beriot that Dr. Bardsley and Mr. Worthington were in an adjoining chamber. 'What to do?' said I. Miss Novello, who was there, answered, 'I will go and speak to them,' and then turning to me, she asked, 'Would you wish to see them?' Engaged as I was in administering the medicine, I answered, 'I will do so if they wish it, but I do not consider it necessary.' Miss Novello having returned with an intimation that they wished to speak to me, I instantly went to them. Dr. Bardsley was so good as to tell me what remedies he had prescribed. I thanked him, but at the same time I apprised him of the fact, that I thought consultation between myself and them on the subject of the future treatment of the patient useless, as my



system of treatment was that of Homœopathy, with which, in all probability, they were unacquainted. I added, that I considered the disease to be a nervous fever, and Dr. Bardsley appeared to be of the same opinion, as he repeated three times—'Exhaustion, great exhaustion.'

"The first effect of the medicine was to allay the cough a little, and to procure for the patient four hours of calm sleep. When I saw her at about six o'clock the next morning, the fever had considerably decreased, the cough had nearly disappeared, and there was no longer any delirium, except, indeed, a musical movement which seemed constantly to recur to her mind. At my request she took a cup of milk, refusing all other sustenance.

"From this I began to conceive hopes of her recovery; but, alas, some hours after the fever increased, the cough and delirium returned, and the pulse became again weak. The medicines produced relief from time to time, but the source of the disease was continually augmented, and more so as the patient positively refused to take any species of nourishment, even by injection.

"On Thursday, the 22d, I began to lose all hope. Under these circumstances, apprehending a miscarriage, I expressed a wish to put myself in communication with one of the best accoucheurs in the place. The name of Mr. Lewis having been mentioned to me, I requested him to come, wishing particularly to know whether he would think with me that the child was dead. He was of my opinion. He recommended that the patient's hair should be cut off; that embrocations of water and vinegar should be applied to the head, and fomentations to the stomach. I agreed with him, and hoped success from the employment of these means. She had a very bad night, and was for the most part insensible. Mr. Lewis, who remained with her while I retired to take an hour or two's rest, thought it desirable to administer certain remedies, which, however, produced no favourable result. On the morning of the 23d, a certain symptom of an approaching effort of nature having appeared, Mr. Lewis was sent for, and shortly after a species of labour commenced, but without any effect, save that of still more weakening the patient, who, at about half-past eight in the evening, expired.

"In the month of July she had a terrible fall from her horse, and was dragged along the ground for the space of several yards. This caused a great shock of mind and body, contusions on the head, and an impossibility of moving the left arm at the shoulder. The medicines which I administered to her having a little dissipated the pain and swellings, she would sing at Drury-lane Theatre the same evening, contrary to my advice—a circumstance which much retarded her complete recovery. During her last illness the pains at the shoulder, in the arm, and at the several contusions, returned. Her health had evidently been destroyed two months before, but her great boldness of spirit prevented her from paying attention to the advice of her husband, her medical adviser, or her friends.

"Here, Sir, you have the plain and simple explanation of all that passed relative to the illness of Madame Malibran de Beriot. I trust that it will be sufficient to do away with the many errors and misapprehensions that have existed.

"JAMES BELLUOMINI, D. M."

## SOUTH AUSTRALIA.

(Continued from p. 383.)

THE principal and most importantly valuable characteristic of the system adopted for colonizing South

Australia is the provision which insures a sufficiency of free labour to render every acre of land which may be disposed of really valuable to its purchaser. The simplicity of the mean by which this great end is ensured may lead some readers to marvel how it possibly can have occurred that a similar plan had not been adopted on former occasions of colonizing; but, in truth, like many other simple ideas, it is the result of very profound meditation, and does infinite honour to its author. In former cases, (and our readers will especially remember the case of Mr. Peel, to which we alluded in an earlier portion of this paper,) immense grants of land were all but utterly useless, because labour could not be had. In the present instance, the purchasers of land provide for any future recurrence of such an evil, as every purchaser pays a certain sum per acre "to a general fund, to be employed in carrying out labourers." A more admirable plan could not have been hit upon; and few and unpretending as are the words which describe it, we are much deceived if they are not of more value to the young colony of South Australia than whole libraries of mere speculative theorizing would be.

The fund thus raised is to be expended under the direction of a committee, whose duty it will be to send out a sufficiency, and only a sufficiency, of young and healthy labourers of both sexes.

The official document from which we derive our information on this subject very justly points out numerous advantages which cannot fail to result from this arrangement. As all who purchase land must of necessity contribute to the emigration of labourers, and as, consequently, labour and appropriated land will bear a just proportion to each other, there will be no temptation, as in other colonies, to make large acquisitions of land without the means of cultivating more than a portion of it. Though as between man and man labour will be perfectly free; though, that is to say, the labourer may choose his own master, and make his own bargain as to terms; yet, as he cannot possibly obtain land but by purchase, or purchase land without, *ipso facto*, supplying labour in proportion, it is obviously impossible for the unwise and dishonest impatience of the labourer to become "a landholder" to be of any injury to the colony. From the main benefits of the arrangement spring many minor ones, too obvious to require to be pointed out. One very precious one, however, we may name,—the exemption of the young colony from the many annoyances inevitably felt in all colonies which are unfortunate enough to be afflicted with the presence of convict labourers. So well is this privilege appreciated in New South Wales, that, as we are informed, many of the most respectable settlers in that colony are preparing to dispose of their estates, and remove to South Australia.

The charge which the Commissioners are to make for land is never to be less than twelve shillings per acre, and, whatever the rate, it is to be uniform; that is to say, the same charge for every situation, and for every variety of soil.

Without this contribution to the emigration fund, no one, as we have said above, can obtain land; but, as it is well remarked by the official document, the whole of the fund thus raised is to be expended in sending out labourers, and consequently it really is returned to the subscriber in the form of passage-money for the labourers, without whose aid his land would be useless to him.

Viewed in whatever light it may be, this regulation is, we repeat, perfectly invaluable.

Of the soil, &c., of South Australia, we shall give a condensed but full account in a future paper.

## HISTORY OF THE WORLD.

(Continued from p. 393.)

THE Medes and Persians were a people very well worthy of attentive remark. Originally they were two distinct nations—Medes and Persians. Media, the country of the former, was situated between the Caspian Sea, Persia, Assyria, Armenia, Hyrcania, and Parthia. The capital of this fine country, which is now the north-western portion of Persia, was Ecbatana, now called Hamedon. Like many other nations, they owed their civilization to a conqueror, being a merely barbarous people until they were subdued by Pul, king of Assyria. To the Assyrians they remained subject for some centuries, and to this connexion owed, as the Britons many ages afterwards owed to the Romans, such social improvement as made tyranny itself friendly, in the result, to all their best interests. But in all times and in all countries liberty is dear to the mind of man; and so far were ages of subjection from reconciling the Medes to the yoke, that in the ninth century, B. C., the Medes revolted, and completely succeeded in ridding themselves of the detested presence of their alien taskmasters.

On accomplishing this great task, they established a republic. (We have elsewhere indicated our opinion of the unfitness of the republican form of government for the uneducated mass of men; it is liable to a thousand evils, from which a mild and wise monarchy is happily and entirely exempt.)

The republic of the Medes had barely endured a century when a bold and crafty adventurer, named Dejoces, usurped the sovereign power. So ably and so successfully were all his measures taken, that he reigned fifty-three years, and at his death had the satisfaction to leave the kingdom to his son.

In truth, it was not at all astonishing that the Medes preferred his authority, usurped though it was, to the perpetual strife and discontent of a feeble and unsettled republic; for all the laws and public measures which originated with him were such as were calculated to benefit all classes of his subjects. He added greatly to the wealth as well as splendour of his kingdom, as in the case of the city of Ecbatana, and took every opportunity to conserve the peace and promote the civilization of his people.

At the death of Dejoces, which occurred in the year 657 B. C., he was succeeded by his son Phraortes. This prince was of a far less peace-loving nature than his father. He scarcely found himself in possession of the regal power ere he plunged into war with his neighbours the Persians, and subdued them. Having done this, he proceeded to overrun other Asiatic countries; but at length had his career of unjust success checked by the Scythians, and also by the Assyrians. In a battle against an army of the latter people he was slain, in the year 635 B. C. Phraortes was succeeded by his son Cyaxares, who was as brave and as ambitious as his father.

¶ The territory which the Scythians and Assyrians had wrested away from his father, was soon recovered by

Cyaxares, who proceeded to lay siege to the splendid Assyrian capital, Nineveh. It seems probable that this great and wealthy city would have fallen before him, but he was suddenly compelled to raise the siege, and hasten to the protection of his own country, which was overrun by a numerous band of Scythians. He returned too late to prevent a large portion of his country falling into the power of his enemies. He was defeated, and some of the finest provinces of Media were for very nearly thirty years afterwards possessed and occupied by the victorious barbarians.

At the expiration of that time Cyaxares regained his territory, but he did so by means of an act of the basest, most treacherous, and most cowardly description. Affecting to be quite resigned to the existing state of things, and desirous of being upon amicable terms with the Scythian chief, he invited them to a splendid banquet. The Scythians were a people quite sufficiently partial to strong drink; and Cyaxares, who well knew how to play the courteous host, experienced no difficulty in making his doomed guests intoxicated. Having done this, he inhumanly massacred the majority of them, the few who were spared having their lives granted only on condition of their returning home forthwith.

The Median king now entered upon a war with Lydia, but a peace was made; and the Median king's son, Astyages, married the Lydian king's daughter, Halyattes. Allying himself with Nabopolassar, king of Babylon, Cyaxares once more resorted to his old and favourite enterprise, that of subduing his brother king of Assyria. The allies laid siege to Nineveh, took that city, and overran the whole of the Assyrian territory.

In the year 595 B. C. Cyaxares departed this life, and was succeeded by his son Astyages. The principal events of the reign of this prince—the Ahasuerus of Scripture—are to be found better related in Scripture than in any profane historian.

After a long and prosperous reign of thirty-six years Astyages died, bequeathing the throne to Cyaxares II., otherwise called Darius the Mede. The principal event of the reign of Darius was his conquest of Babylon, in conjunction with his sister's son, Cyrus. He died in the year 536 B. C., and at his death, Media and Persia were united under one crown.

Persia, strictly so called, was bounded by Susiana on the west, by Carmania on the east, by Media on the north, and by the Persian Gulf on the south. But when the empire was at the zenith of its wealth and power, it included a territory of two thousand eight hundred miles from the Hellespont to the Indus, and above two thousand miles from Pontus to the Indian Ocean. Of course, in such an extensive territory, there were great varieties of soil, climate, and every social condition; but the general state of the country was that of great wealth. Previous to the time of Cyrus, Persian history is so filled with startling improbability and puerile absurdity, that it would be but little better than a mere waste of time to enter upon any examination of it.

At the death of Cyaxares II., or Darius the Mede, Persia, Babylon, and Media, were all united under the rule of Cyrus. He was a wise, temperate, brave, and singularly active man, and undoubtedly was of great service to his extensive dominions; but, like but too many other monarchs, if he was wise as to internal rule, he was not wise enough to resist the insane ambition of external conquest. His own subjects claimed his care, indeed,

but woe to the petty state which resisted his endeavours to make or keep it tributary to him. For all such states he had an unsparing sword!

Mankind are only too ready to raise their voices in praise of a conqueror without reference to the justice or the injustice of the conquest; and we fear that Cyrus owes his historical title of the "Great" less to his really good and useful measures of internal policy than to the illusive splendour of his external warfare.

Among the many unjust achievements of Cyrus, we must not forbear to mention his treatment of Cræsus, king of Lydia. This prince derived such immense quantities of gold from a mine in mount Truolus, near Sardis, that he was considered the richest prince of his time. Cyrus invaded the territory of this unfortunate prince, took him prisoner, and plundered his rich possessions.

This was probably the most fatal conquest which the Persians ever made. Hitherto they had been temperate and hardy, but from the Lydians they learned to love the luxuries and the delicacies in which they indulged, and at length became so thoroughly effeminate, as frequently to have their vast armies beaten by mere handfuls of the hardier Greeks.

After conquering Asia Minor, Syria, and Arabia, Cyrus devoted himself to the task of improving the condition of his subjects.

The history of Cyrus is somewhat differently given by different ancient authors; but the substance, at least, of the above narration is correct.

After a long reign, Cyrus the Great died, in the seventy-seventh year of his age, and was succeeded by his son Cambyases, who, in Scripture, is called Artaxerxes.

Cambyases conquered Egypt, and he planned the conquest of Ethiopia, and sent forces to destroy the temple of Jupiter Ammon. This expedition was entirely unsuccessful, and a vast number of the Persian soldiers perished by fatigue, famine, and the burning heat of the climate.

On the return of Cambyases into Egypt, his conduct was so outrageously violent and eccentric that it could be attributed to nothing but insanity. In consequence of a dream, he slew Smerdis, his brother; and when his sister Meroe wept her brother's fate, he slew her also.

One of the Magi, taking advantage of the considerable personal resemblance he bore to the deceased Smerdis, assumed the name of that prince, and got together a considerable force, for the purpose of deposing Cambyases. Insane or otherwise, the king was by no means destitute of courage. Immediately on learning that a rebellion had broken out, he assembled his troops, with the determination of crushing the hostile faction; but as he was mounting his horse, his sword accidentally became unsheathed, and wounded him so severely that he died. This occurred in the year 521 B.C.

The death of Cambyases did not prevent the proceeding of the army, and the Magi was defeated and slain. This being done, Darius, a military officer of high rank, was unanimously chosen to fill the vacant throne.

Early in his reign the Babylonians revolted, and the city of Babylon withstood a siege of nineteen months, and was at length only taken by a stratagem.

Having reduced Babylon to obedience, Darius next turned his arms against the Scythians, but with very little success. He then invaded Greece; but at the memorable battle of Marathon, his general, Dares, was decisively defeated, with prodigious loss on the side of the Persians.

Soon after this tremendous defeat Darius died, and was succeeded by his son Xerxes, in 485 B.C.

The first care of Xerxes was to put an end to a revolt which had broken out in Egypt. That being accomplished, he made vast preparations for the invasion of Greece, for the purpose of revenging the overthrow of the Persians at Marathon.

The army which he collected on this occasion, including the numerous and useless servitors and camp-followers, amounted, if we may credit the ancient historians, to upwards of five millions of souls; but numbers cannot compensate for the want of courage and discipline. The Persians had by this time become completely effeminated by the boundless prodigality and luxuriousness of their way of living; and the vast horde which Xerxes thus led towards Greece was defeated by a comparative handful of free and hardy patriots; and Xerxes, so far from avenging the defeat and disgrace of his father's enemy at Marathon, had to lead back the remnant of his immense force in disgrace to Persia.

It is said, that on looking down from an eminence upon his assembled army, previous to its defeat and dismemberment, Xerxes burst into tears as he reflected that in another century all that mighty mass of men, and he himself, would be dead;—a reflection which ought to have taught him, though it did not, the folly and wickedness of allowing his insane ambition to abridge lives already and inevitably so very brief.

Xerxes did not long survive his disgraceful repulse from Greece. He was assassinated in the year 454 B.C.

(To be continued.)

---

**RIVER OF VINEGAR.**—In South America, near Popayan, is a river, called, in the language of the country, *Rio Vinagre*. It takes its source in a very elevated chain of mountains; and, after a subterraneous progress of many miles, it reappears, and forms a magnificent cascade, upwards of 300 feet in height. When a person stands beneath this point, he is speedily driven away by a very fine shower of acid water, which irritates the eyes. Mr. Boussingault, wishing to ascertain the cause of this phenomenon, analysed the water of the river, and found among other substances sulphuric and hydrochloric acids. The following is the result of the analysis:—Sulphuric acid, 0.00110; hydrochloric acid, 0.00091; alumine, 0.00040; chalk, 0.00013; soda, 0.00012; silice, 0.00023; oxyde of iron and magnesia, traces.

---

**A SPIDER'S MANUFACTORY.**—The substance of which the hinder part of the spider's body is composed, is soft and viscid, like glue. On the lower surface there are several palpule, or little projections, each of which is perforated by innumerable small holes, and through these the gluey substance is drawn, exactly as threads of wire through a wire-drawer's machine—each thread being as large as the aperture through which it comes. If you press your finger against these palpule, the fibres will adhere to it, and you can draw forth four or five hundred of these ends to a considerable extent, each of them so thick as to be distinctly seen, and so strong that they will run to a considerable length without breaking. It is this substance that the spider uses whenever he has occasion for it. Every one, therefore, is a manufacturer, who carries with him a bale of the finest cotton.



### PORCHESTER CASTLE.

However much we may enter into the good, sound common sense which pronounces the condition of the great bulk of the community to be far better now than it was in feudal times,—infinitely more picturesque on paper though the latter most undoubtedly are,—it is, notwithstanding, impossible not to think with a somewhat melancholy feeling of the proud and ancient families who have, in the olden day, made glad with the banquet and the dance those immense piles, of which the sole remnants now are grey and crumbling ruins.

One of the most ancient of the numerous ruined castles which are to be found in England, is Porchester castle, of which our artist has given an excellent representation in the above engraving. It is venerable even from the extreme extent to which its decay has gone; and few visitors of the great neighbouring sea-port, Portsmouth, fail to ascend the eminence which is crowned by the mouldering ruin of Porchester castle. Independent of the attractions of the ruin itself, the height on which it stands affords one of the finest views to be met with in that part of the country.

### No. XX.—SELF-INSTRUCTOR IN BIOGRAPHY.

CLARK THE MISER.

The chief value of biography, no doubt, is its power of holding up worthy lives as models of imitation, and subjects of emulation. But there is another, and a scarcely less valuable power, which it possesses; that, namely, of holding

up vice or folly as a beacon to warn against moral shipwreck.

Extravagance of every description we have at all times endeavoured to oppose; and we have lately made some observations upon that very subject. But "extremes meet," and we think it would require very great tact and power, as a dialectician, to enable any one to prove, that in a fair balance of the vices and their effects, even the prodigal is not a more useful member of society than the miser. The former is unwise and cruel, as regards himself and his immediate dependants; the latter is not only thus far guilty, he is at the same time a wilful withholders of benefit to the whole community of which he is a member.

We are by no means admirers of the perversity of that most perverse writer, Mandeville; but thus far we are compelled to agree with him, that even the prodigal does good, though *unconsciously* as well as unintentionally. Were all men to busy themselves as far as possible in amassing money, society would speedily be plunged into a state of indescribable misery. All those who have no other capital than strength, skill, and industry, would, even within a very few months, be in a state of actual starvation. True enough it is that a miser does not inflict this evil upon society; but the only reason of that is, that he cannot. Who is he, that he is to be an exception to the general rule? Would it be wrong in all society? Then it is wrong in him; for all aggregates are made up of particulars. Is it right of him? Then it is obviously right of all society, for as the particulars, so the aggregates must necessarily be.

The misguided person whose name is at the head of this paper, is only deserving of mention on account of his miserable parsimony, and the obstinate resolution with which he endured the worst evils to which our nature is obnoxious, rather than part with a coin of that useless hoard, of which not one coin could go with him into the silent and inevitable grave.

By dint of extreme parsimony he, though only in the capacity of a day labourer, contrived to amass pretty nearly a thousand pounds. What Shakspeare says of jealousy, may be quite as truly said of avarice,—it "doth make the meat it feeds on." From being merely stingy and grasping, he became, at length, perfectly insane in his attachment to the mere possession of money, and in his determination not to spend it.

At the advanced age of sixty-six years, and suffering under the indescribable agonies of stone, to say nothing of the infirmities arising from his advanced age, and the maceration of his meagre frame, caused by voluntary starvation; he, the possessor of a sum amply sufficient to have provided him with every description of comfort for the brief remainder of his existence, was found by a surgeon of Edinburgh, lying in a miserable garret, covered with only a single tattered blanket, and without a solitary comfort. When it was proposed to perform an operation to relieve him from the torture he was enduring, he objected only very slightly; but when it was intimated to him that in order to do so with the slightest chance of a successful issue, he must remove to a more comfortable, and, of course, that implied a more expensive, lodging, he made the most resolute resistance; and it was only after much vexatious trouble that his philanthropic advisers could induce him to consent. He did consent, and though he did all that he could to lessen the expense of being restored to health, swallowing soap, for instance, as being cheaper than castor oil! the expenditure of a few pounds, though it relieved him from the intolerable agonies of his formidable disease, actually seems to have rendered him perfectly inconsolable. He became daily more and more penurious, and was, at length, in the year

1817, found one morning quite dead in the wretched and destitute garret to which he voluntarily confined himself.

What obliquities of conduct may not result from faulty moral training! How vast, how tremendous, the responsibility of those, who may aid either in making a rightly or a wrongly governed mind!

## BEAR HUNTING IN HUNGARY AND BOHEMIA.

In the more remote and less cultivated districts of Hungary and Bohemia, the brown or black bear is, in winter, the terror of the shepherds; and hunting him is a favourite pastime with the people of those countries. It is early in the spring that the bears generally do most mischief, when the hard frost has straitened them for several weeks of their forest prey: they then make "raids" by broad daylight into the hamlets and villages; and it is not at all uncommon for a peasant, returning from his labour, to find a furred and whickered marauder ransacking his hut in quest of provisions. For the chase, the villagers go out in parties three or four together, each man armed with a small axe. When Bruin is found, the hunter who is to make the attack (having grappling hooks fitted to his knees, in order to climb more easily), advances boldly to within fifty or sixty yards, and commences the quarrel by throwing a stone; this done, he makes for a tree which he has selected. As soon as the bear finds himself struck, he starts at a small trot in pursuit of his molester; by the help of his strong claws he climbs slowly up the trunk, but these dig so deep sometimes into the bark, that he finds it difficult to draw them out again. This gives the man full time, who waits steadily till the foremost paw comes within his reach, when he either strikes it off, or mutilates it, so as to stop further progress: the animal then falls to the ground, and is dispatched while stunned with the force of his descent. In another mode of hunting the bear, it frequently does not die. When the beast approaches a flock of sheep, its keepers immediately face him; and one, having commenced hostilities by throwing his stone, takes to his post of security—the tree. The bear climbing up the trunk, arrives easily enough at the branch on which the hunter sits; but by this time the latter has retired a couple of yards from the stem. If the bough is large, the pursuer commonly gets upon it, and advances as well as he may, holding by some of the upper ones, towards his foe; but the other still getting backward where the branch is weaker, keeps with perfect security within three feet of his head. A burlesque kind of dialogue then commences, in which the hunter invites the bear to approach, offers to shake hands with him, promises a loaf of bread, &c.; but, in the mean time, the latter, who dislikes the narrow footing, and moreover feels the branch bend under him, remains somewhat embarrassed as to the disposal of his own person, and begins to think of backing in again towards the trunk of the tree. Meanwhile the hunter, sliding out to the extremity of his branch, drops off into the arms of his comrades below. The joke then ends with a shower of stones, or lighted firebrands, at the bear, who sits discomfited in the tree, very much at a loss what course to pursue. If enraged too far, however, he will sometimes roll his body up, and so cast himself down headlong; in which case, should he alight not seriously hurt, his tormentors find it convenient to disperse as quickly as possible. §

## No. X.—SELF-INSTRUCTOR IN POLITENESS.

We have already sufficiently insisted upon the great influence which a person's manners have upon the opinion formed of him by those with whom he comes in contact. Those who have dealings with us important enough to enable them to ascertain the full extent of either our talents or our integrity, are few indeed compared to those who have opportunity to judge of our manners; and for one person who is unpopular among his acquaintance on account of faults of morals, there are, probably, twenty who owe their unpopularity to faults of manner. They want dignity on the one hand, or courtesy on the other; they have failed to learn that he who lives in society has duties to perform which are quite incompatible with the indulgence of the full "career of his humour," whether that humour incline to the vivacious or the saturnine.

The first and most important requisite to a pleasing manner is a strong desire to please; it is scarcely possible, in fact, to manifest an amiable feeling any otherwise than gracefully. He who has not this desire needs not attempt to be liked, for the good feeling of others must be reciprocated by us, society, like individuals, holding itself aloof from all who display selfishness; and no worse form of selfishness is to be met with than that of a coarse and callous disregard of the feelings of other people.

Let any one who has the sincere desire to please, reflect, however briefly, upon what is most pleasing to himself, and he will not fail to perceive the value of the power of observing a happy medium in his manners. Are you a very grave person? Few annoyances, then, will so strongly excite your ire as the noisy chattering and ridiculous grimace of an empty-headed person, who, self-satisfied and unobservant of the weariness and disgust of his company, keeps chattering on—" *de omnibus rebus et quibusdam aliis*," until the coach stops, and you are released from your forced and painful proximity to a person whose manners are so foreign to your own, and who very obviously either does not imagine that you have any feelings, or does not care how much he may annoy them. Are you, on the other hand, of a joyous turn, full to overflowing with happy thoughts? What a treat to find yourself *tête-à-tête*, for a couple of hundred miles or so, with a monosyllabic specimen of humanity, who, in return for the very blandest and best things you can say to him, answers you with a "Yes," or a "No," of which the one is a grunt, and the other very much like a groan!

It may be said that a man's humour is very much determined by constitution and circumstances; that a man of the

melancholic temperament, which is so common in this country, cannot fairly be expected to vie in vivacity with the man of sanguine temperament; and more especially when the natural melancholy of the former has been still further aggravated by long years of cares and sorrows, while the latter is in the full flush of youth, and not merely ignorant of care as an actual thing endured, but actually unsuspecting even of its existence. This reasoning holds good to a certain extent. But is a man a mere animal? Has his mind, then, no self-regulating power? If this be the case, away with all attempts at ameliorating the moral condition of mankind by improving and cultivating man's intellect! True enough it undoubtedly is that some are by nature of a graver and more taciturn inclination than others, and equally true it is that misfortunes and cares increase this inclination; but it is the office of the cultivated mind to rule the feelings into propriety; and the saddest man who ever lived, if well educated, and with, as the vulgar saying has it, "his heart in the right place," could sufficiently temper his demeanour to be no disagreeable or unfit companion for the very gayest company, provided it were possessed of courtesy and kindly feeling.

Whatever our own natural disposition may be, we ought constantly to remember that in company it is our duty to endeavour to give pleasure and not pain to our companions. We have no right to throw a wet blanket on innocent mirth, or to shock the sorrowing by thrusting our hilarity upon their notice.

All that we have said may seem frite; but the tritest truths are not unfrequently the truths which are the least often acted upon, and those, therefore, which most frequently need repetition.

That intellectual power is not always accompanied by politeness, the life of Dr. Johnson sufficiently shows; and the error he fell into our readers may quite fairly be warned against. Probably "surliness can no farther go" than it was carried on the occasion of his walking through the park with a lady. With a very laudable desire to benefit by conversing with such an intellectual giant, the lady tried topic after topic, but all in vain; the Doctor was "not i' the mood," and "Humph!" was the sum and substance of his replies to whatever she said. All but wearied out of temper by his dogged silence, the poor lady, as a last effort, said, "How beautiful and large these trees have grown!" The Doctor stopped short in his colossal striding, and exclaimed in a tone of thunder, "Ma'am! they've got nothing else to do."

## No. XIV.—SELF-INSTRUCTOR IN ASTRONOMY.

## WHY THE PLANETS ARE SPHEROIDS.

OBSERVE any isolated portion of fluid matter, and you will see that it naturally forms itself into a globule. Molten lead, quicksilver, or water, will at once demonstrate this. This arises from the principle termed the attraction of gravitation. The aggregated drops or particles of matter which form the globule acquire, in their aggregation, an independent centre of gravity; to this centre all the globules tend, and in their struggle, so to speak, thitherward,—the pressure being every where equal,—they necessarily take the globular form.

It very clearly appears that the same cause produced the

globular figure of the earth and all other planets. But though that principle, i. e. the attraction of gravitation, has given the globular form, a counteracting force has changed the perfect globe into a spheroid; the form of which is, accurately enough for all practical purposes, to be observed in an orange. The counteracting cause to which we allude, is centrifugal force. Centripetal force, or the attraction of gravitation, means centre-seeking force; centri-fugal force means centre-flying force. Now, as the former force tends to give the perfect globular form, so the latter tends to change that to the oblate spheroid.

The accompanying diagram, representing two flexible hoops put into swift rotatory motion, will give a tolerable idea of the process of these counteracting motions of the particles of matter. When these hoops are first put in slow motion upon their axis, they appear globular; but as the motion becomes more and more rapid, the poles gradually become the equatorial parts extended, as shown in diagram.

Sir Isaac Newton held that the figure of an oblate spheroid, as a necessary consequence of motion. By very careful admeasurement equator, and near the North Pole, it appears

ence of diameter at the equator and the poles is thirty-five miles *plus* at the former.

In connexion with the oblate-spheroidal form of the earth, it has been somewhat hastily assumed that this figure must have been acquired while the parts composing the sphere were unhardened. We do not see that there is sufficient ground for this opinion: at all events it is at present only mere hypothesis. True enough it is that the strata of soil seem to tend towards the west, — the eastern shores of countries being usually found low, and sloping gently, while the western shores, on the contrary, rise boldly and precipitously. But the rains and dews may be supposed sufficiently to loosen the exterior particles of matter to allow of the centrifugal force producing these appearances without our having recourse to the extreme case of supposing that the earth has been in a state of semi-liquefaction.

#### No. VI.—SELF-INSTRUCTOR IN ENGLISH COMPOSITION.

In our last, we promised that we would speak of Epic poetry, the highest and the most difficult of all the various kinds. That it really deserves to be thus spoken of, we can easily make it appear, though there are, as we are well aware, many persons who think differently. To those persons the Drama appears more difficult, and, at the same time, higher. Leaving, for the present, out of sight the fact, that with only one, though undoubtedly that is a very important, distinction, the Drama and the Epic are identical; leaving that fact out of sight, and supposing, with the persons to whom we allude, that they are two wholly distinct entities; the question of their respective rank and difficulty, — and the latter is the principal test of the former, — may very readily be decided by the answer to a very simple and brief question, to wit, which of them stands most entirely upon its own inherent and unaided merits for success? Not only will the answer to this question decide the dispute as to the diverse merits of the Drama and the Epic, (still taking the distinction of our opponents as though it were a legitimate one,) but it will also furnish us with a shrewd guess at the cause of the former being lauded and elevated at the expense of the latter. The Drama has all the adjuncts that sight and sound can lend it—decorations, dresses, music; every distinct character is fitly assumed by a distinct individual: the tones of the performer give to every melodious line its full expression; every action is *shown*, instead of being, as in the Epic, only *described*: the form of the passion-shaken man is seen to thrill and writhe; the dark eye of woman visibly flashes in virtuous rage, and the whole scene is so *vraisemblable*, that scarcely any thing is left to the imagination of the spectator. Accordingly, we find that among all orders of men the Drama has its lovers, its supporters, and its critics. In the Epic — still preserving, though protesting against, the alleged distinction already alluded to — all these adjuncts are wanting; and it is only by persons of native imaginative power, or of very carefully trained judgment, that it can be perfectly relished or perfectly understood. This, we think, is the main cause why the Epic and the Drama are supposed to be separate entities; though the real difference between them is simply and merely this, that in the former the action is *related*, and in the latter it is *exhibited*.

Strictly speaking, an Epic poem is the poetical narration of some one great act. It is usual to put this narration into the form of verse; but though usual, it is not absolutely

necessary, or even invariable to do so. As an instance of this, we may point to Fenelon's admirable *Telemachus*, which, though it is written in the prose form, is in all essentials an Epic poem. This seeming paradox our readers will see explained in a former paper, where we pointed out the great and important distinction between poetry and verse.

The action narrated may be wholly fictitious, or partly fictitious, and partly true; but whether the one or the other, it must constantly be progressing. Even the episodes or subactions should in a greater or less degree be connected with this one and prominent act. From the very opening of the poem to its close this act must be kept in view, and both the fable and the action should be so managed that every step taken throughout should conduce to the bringing about the consummation of the act entirely, and in the same course as if the whole were strictly a narration of a real life occurrence. Step should follow step naturally and regularly. The fable itself being at once elevated and interesting, the action also should be proportionally elevated, it being always borne in mind, that the fiercer and more violent the action the more brief must it be. The slightest reflection upon what takes place in actual life will corroborate this last remark. We may be angry for some days, but actual paroxysms of rage cannot last long; the spark may endure undiscovered for some time, but the fierce flame must burn itself out, if it be not timely extinguished.

Homer and Virgil have paid due attention to this point. The character of *Æneas*, and the action of the *Æneid*, are infinitely more placid than the character of *Achilles*, and the action of the *Iliad*; and accordingly we find, that instead of limiting himself, as Homer has done, to somewhat under seven weeks, Virgil extends the action of his poem to a far longer time. Boileau, the celebrated French poet and critic, has laid down some excellent rules for writing an Epic. He points out the necessity for care in choice of an hero. He well directs the poet who would wish his

" ——— reader, never should be tir'd,  
Choose some great hero, fit to be admir'd;  
In courage signal, and in virtue bright;  
Let even his imperfections give delight:  
Let his great actions our attention bind;  
Like *Cæsar*, or *Scipio*, frame his mind;  
And not like *Ædipus*'s perjur'd race:  
A common conqueror is a theme too base."

We shall, however, best show what the Epic ought to be by pointing out in detail the beauties of the Epic as it is in the



ever-living and glorious pages of the mighty masters, Homer, Virgil, Milton, and Tasso.

As there are spots in the sun, so there are faults to be discovered even in the grand Epic of Homer; but few and trifling indeed compared with his innumerable and surpassing beauties.

Chief among those beauties is his vigorous healthfulness of tone. We nowhere find in his writing any of that morbid melancholy with which (or the affectation of it) so many modern writers have thought it expedient to dose the "pensive public." He is always animated, always buoyant. The breeze, the battle, the council, the feast, all things that he describes, are described with such force and life-like power that they seem to stand visibly before our eyes. When he describes the strife of two mighty heroes, you do not so much listen to a narration as gaze upon the actual scene of the conflict. He is so animated and fresh, in fact, that it is impossible to read him without feeling a portion of his buoyant and cheery spirit; and we know of no author who could so well serve to imbue youth with what we may emphatically term a manly spirit in literature as Homer.

The vigour and energy of Homer are characteristically displayed in the epithets he uses. A compound epithet with him supplies the place of a long and elaborated description; and not only supply the place of it, but paint more vividly, more strikingly, than any long description could. In the course of our extracts we shall have frequent occasion to notice this particular beauty of Homer; but at present we may point out to the reader the force of such epithets as "cloud-compelling," as applied to Jove, and "far-darting," as applied to Phœbus.

In his numbers, and in his epithets, we see proof of the mingled strength and gladness of Homer's mind. He is never weak or lagging: in the memorable words of Pope—"One might imagine he had no other care than to transcribe as fast as the muses dictated; and at the same time with so much force and inspiring vigour, that they awaken and raise us like the sound of a trumpet. They roll along as a plentiful river, always in motion, and always full, while we are borne away by a tide of verse the most rapid and yet the most smooth imaginable."

The *vivida vis animi* is nowhere to be found in such perfection as in Homer; and if those worthy German critics, who fancied that the Iliad might have been written by several persons, had only taken the trouble to consider the matter thoroughly, they might easily have perceived that the living fire that runs throughout that vast work with an intensity and a constancy that no other writer has ever equalled, must have poured from the inspired mind of one, not many.

The purpose of Homer in writing his truly magnificent poem, the Iliad, redounds as much to his honour as a man, as the work itself does to his renown as a poet. In his time, and long before and after his time the Grecians had as many independent states as they had large and populous cities. Frequently it happened that all these states formed themselves into a league offensive and defensive, and when this was the case, woe to the foe who had deserved their wrath! Even the Persians could not with impunity provoke the enmity of the united Grecian states. But the usual evil of a number of small independent states in the same territory was but too frequently felt in Greece. Excepting when forced into temporary enmity by the threats or the outrages of the common foe, the Grecian states were in the frequent habit of making war upon each other,—a circumstance which, to a wise lover of his country, could not be otherwise than painful and a bad omen.

Knowing that an indirect lesson of policy is frequently better received by the mass of men than a direct one, Homer determined, in a poem containing all the adjuncts necessary to make a great moral lesson agreeable, to show that "unanimity and concord among princes and governors occasioned the preservation and prosperity of states, and that discord is calculated to produce their destruction."

How this high and important task is performed, we shall show in a future paper.

#### CORAL ISLANDS IN THE PACIFIC.

Of these islands, thirty-two have been fully explored, and their respective positions determined by accurate observations. The largest was about thirty miles in diameter, and the smallest less than a mile. Their configuration is various, and all are composed of living coral, except Henderson's Island, which is partly surrounded by it; but their dimensions appear to be increasing, in consequence of the active operations of the lithophytes in extending their wonderful structures, and working the immersed portions gradually up towards the surface. Of the above number, twenty-nine had lagoons in the centre; in other words, they were composed of an exterior girdle or bulwark, inclosing a space varying in dimensions; and when the whole fabric is raised above the surface of the water by means of volcanic agency, or some enormous force acting upwards, effecting the complete insulation of that space, and thus, in the first instance, forming these central lagoons. And this seems to have been the original formation of all coral islands, however much their subsequent appearance may have changed from the operation of natural causes in gradually reducing the height of the exterior rampart, and, at the same time, filling up the interior hollows or cavities. The invariable instinct of the corallines, or lithophytes, leads them to construct these bulwarks in the first instance; for what precise purpose it is not easy to say. But, as the form or shape of each structure is different, it has been supposed by some that they have their foundations upon submarine mountains, or extinguished volcanoes; that, consequently, the figure of the base determines that of the superstructure; and that the lagoons, which are found in every coral formation, may be occasioned by the shape of the crater;—suppositions which appear to be countenanced by the remarkable fact that all the coral islands, without exception, exhibit traces of volcanic agency, and that their elevation above the surface of the water, which forms the upper limit of the labours of the lithophytes, is unquestionably the result of an expansive subterranean force, acting upwards, or in the direction of least resistance. At the same time, it is known that the corallines work laterally as well as vertically, and this circumstance, which seems incompatible with the hypothesis just mentioned, has led some to imagine that the coral formations spring originally from small bases, extending themselves horizontally as they rise perpendicularly towards the surface of the sea; and that the primary construction of the exterior girdle is to be ascribed solely to the peculiar instinct of the lithophytes, which unerring nature has thus directed to execute, first of all, the most important and essential portion of their labours. Mr. Foster, who accompanied Captain Cooke, and first directed the attention of scientific men to the subject of coral formations, was of opinion that the animalcules forming the reefs began with the construction of an outer ledge, in order to shelter their habitation from the impetuosity of the winds, and the power of the ocean. But this notion appears to be ill founded, inasmuch as the force of the wind, and the agitation of the ocean, are not felt at any considerable depth below the surface, whereas the coral animalcules appear to commence

their operations at very great depths, and, consequently, must be engaged in them long before the structures they form attain sufficient elevation to reach the lowest limit of commotion which the power of the wind can possibly produce. In fact, none of the theories which have hitherto been proposed are sufficient to explain or to connect the phenomena exhibited by these interesting formations; nor have any data as yet been furnished from which the average rate of their progressive increase may be inferred, or the laws which regulate it deduced.

### TEMPERAMENTS.

UNWISE and perverse, indeed, is the mere materialist, who looks not, deems not, hopes not, cares not, beyond the mere body which is "of the earth, earthy." Neglecting all the highest and most hallowed feelings, he appeals only to the sensual and the selfish; and if he has to philosophize or legislate for mankind he does so as though he verily deemed them to be only capable of being awayed by the base motive of fear, or the scarcely less base motive of interest.

We flatter ourselves that from our first number to the present—which is pretty near to completing our fourth stout volume—we have invariably shown that we have no sympathy with this dull-headed, cold-hearted, and impious materialism. But though we would not abuse any mean, we would use every legitimate mean to improve the morals, and, by consequence, to promote the virtue and the happiness of our kind; and, unless we are very much mistaken, the variety of the physical temperament has, up to the present hour, been very unwisely neglected by those who have written upon intellectual and moral training. Truly and well was it said\* that "the mind is in some sort the minion of the body." We all know what effect illness of body can produce upon the strongest and most soaring mind. Who among us, for instance, has not at some time met with a realization of that fearful description of paralysis given by the late Sir Walter Scott in one of his inimitable works of prose and fiction? that description which, alas, the day! he drew from reminiscence of one of his own family (his father, if our own memory err not!) and but too minutely realized in his own too early and too sad departing. True enough it is, that it may be objected to any argument founded upon the connexion between temporary illness of the body and temporary illness of the mind, that the effect is only temporary, and that the aid of medical science, or the stern hand of death, usually renders the connexion very brief. We only name this objection, because we deem that it is probable it may occur to minds of a quick but of a not very careful and searching order; for, in truth, the objection is utterly destitute of all force and cogency. Though we utterly repudiate and laugh to scorn all the errors and the sophisms of the mere and heartless materialist,—though we do not fall into the egregious error of confounding the faculty with the organ,—so neither can we lose sight of the fact, that if the latter be damaged, in precise proportion must the former be diminished. In the case of mental aberration, for instance, it is perfectly well known that some "mad doctors"—the term is neither complimentary nor correct, but we take it as we find it!—are infinitely more successful than others in restoring patients to health—home-liberty.

Now supposing the body not to influence the mind, the organ not to influence the faculty, the state of the tenement not to affect the state of the tenant,—we should look for the skilful person to "minister to a mind diseased" among metaphysicians and transcendental philosophers. Kant and

Coleridge, for very desperate cases, would have had their knockers and bell-pulls in constant requisition; minor cases being perfectly safe in the hands of Reid and Zeam, with an occasional slight dose of Bishop Berkeley and Robinson Crusoe. But is it among the men of profound thought and lofty imaginings that we really do look for our skilful "mad doctors?" Not we indeed! We may, and we do, tolerate incapable doctors of the diseases of the body politic; but when of our own proper persons human "the whole head is sick and the whole heart is faint," we are marvellously sagacious in discovering the man who is really able and zealous in undertaking our cure; and in the case of mental aberration, we invariably find that the skilful *medico* attacks the disease of the *faculty* through the *organ*.

Admitting what has been premised above,—and we think he would be no remarkably diffident private gentleman who would dispute it,—what an absurd thing it is, that while we are really and almost painfully anxious for the mental advancement of our youth, we attend only to the mind, and make no use of the vast power we might derive from a careful study and use of the *temperaments of the body*.

So little has this most important point been attended to by the writers upon education, that we should not be at all astonished at hearing a really intelligent reader demand, what are "*temperaments of the body*?" To such a question, if put to us, our reply would be extremely brief; *temperaments* are real chronic diseases, almost always susceptible of cure, or at the very worst of very considerable mitigation, but almost always utterly neglected.

How often do we not hear that this person is bilious, and that sanguine; and yet see that those who are the most really and warmly interested in the moral improvement of those persons, take no sort of means to remove the excess of biliousness or of sanguineness. Yet at the same time how bitterly are the mental *effects* of the *causing* bodily diseases complained of! Is there not here very ample scope for improvement? We think so and we very sincerely believe, that in giving, as we shall do in our next, a brief but clear description of the varieties of *temperaments*, we shall aid many a fond parent, and many a faithful and zealous teacher, in training youth in the right path to moral as well as to mental excellence.

(To be continued.)

**MEMS. AND MAXIMS.**—He who wilfully makes enemies is not merely brutal,—he is foolish into the bargain. It is just as easy to make friends as to make foes, and though we may be fortunate enough not to require the aid of the former, we cannot, whatever be our station, be secure against the activity and the zeal of the latter.

Hurry! A pleasant thing, that! So sure as you drive off any thing to the very latest moment, and must needs go at railroad speed, so surely do you find that something is wanting; and then the fussiness, the worry, the fret, the fever, that you inflict upon every one about you. Hurry! Chesterfield was, perhaps, wrong in saying that haste is incompatible with gentility; but most assuredly hurry, as we, and through us, our printers, are just now experiencing, is any thing except a proof of good judgment.

Fussiness, we believe, is not a legitimate English word; but as Dr. Samuel Johnson said of some other useful, though illegitimate, combination of consonants and vowels, "If it is not English it ought to be." Your worthies who are guilty of fussiness, are best described in the vulgar phraseology of the horse-dealer—"they gallop an hour on a cabbage leaf." They have "high action," but make marvellously little progress!

\* By E. L. Bulwer, Esq.

## WHAT IS EXTRAVAGANCE?

"It is marvellous how many gross absurdities are used, not merely in common parlance and among uneducated persons, but even in the writings of men of really respectable talents. A fallacy for a foundation, and smartness of phrase for a disguise, have been the chief argumentative stock in trade of many a worthy gentleman, deemed to belong to the best possible class of "the best public instructor." How often, for instance, have not the destructive or debasing vices of the poor been apologized for, on the score of similar vices being not wholly unknown among the wealthy? It would not be easy to find out a kind of reasoning better calculated *ad captandum vulgus*; at the same time, it would be impossible to publish a fallacy more unfitted to impose upon a shrewd and reflecting mind. Perhaps the worthy gentlemen who have so abundantly, and in so many shapes, made use of this fallacy, are quite as well aware as we, of the effect it produces on intellects of different orders and in different stages of cultivation. If so, we can only account for their determined adherence to it, on the supposition that their opinion of the public is somewhat similar to Sheridan's opinion of his club. An opponent of his threatened to take "the sense of the club" upon some author in dispute between them. "Take the sense, and welcome," was the jovial reply; "leave me the nonsense, and I'll prettily outvote you."

It sounds like a very humane and enlightened phrase, "Let there be only one law for rich and poor;" but though the maxim both is and ought to be put in practical force in our courts, its application to morals is just about as absurd a fallacy as we have recently made acquaintance with. We are infinitely too anxious for the intellectual and social advancement of that mighty and struggling mass, the bodily-labouring men of England, to be able to do them the disservice of speaking to please them, not to serve them. Extravagance is a vice, of which we fear numberless persons are guilty, without being at all conscious of the fact. If otherwise, how can it happen that thousands of young single men, who earn from thirty to forty shillings per week, are penniless every Saturday morning, while agricultural labourers, with families dependant upon them, can live comfortably upon a third of the amount?

It may suit the temporary purpose of this or that mere declaimer, to talk loudly about the vices of the aristocracy, and to leave wholly out of view the still greater and more utterly ruinous vices of the multitude. But true friends of the latter, as well as of the former,—writers whose wish is "justice to all,"—must be guilty of no such absurd sophistry. They must speak truly; not only must they speak "nothing but the truth," they must also speak "the whole truth;" and to do so has ever been our aim. We are not the apologist of well-housed and well-dressed vice, any more than we are of the vice of the poorest and most wretched creature, whose vices have even consigned him to the sharp misery and despair of the utter outcast. But we must point out, that a vice may be more vicious—more mischievous—in one man than in another. The possessor of a rental of five thousand a year is, no doubt, as great a sinner against temperance, if he drink to intoxication, and as great a sinner against justice, if he try to obtain money by that lowest, most calculating, and most heartless of all the mere vices, gaming, as a poor man whose income does not exceed a guinea a week. But are we, therefore, to hastily conclude that the whole of the moral guilt is equal between the parties? The man of five thousand a year, who expends one thousand in the indulgence of his vicious propensities, is a person whose conduct cannot be justified. But, be it observed, *he*, at all

events, does not inflict starvation upon his family; he has still the power of doing justice to them. But the poor man, whose whole income will but barely keep his family out of absolute suffering from want, cannot abstract even a few shillings from that whole, without being positively guilty of a deliberate and cold-hearted cruelty to his unfortunate dependants.

We admit that moral laws are indefeasible and invariable. Circumstances have nothing to do with any one of those laws, separately and independently considered. Drunkenness is as sensual and disgraceful in any one man, as in any other. Gaming is as mean as pitiable; as cold, hungry, and grasping a vice in any one man, as in any other. But the remote consequences, the contingencies, may be very different in the cases of two men differently situated as to pecuniary, as has briefly, but we think quite undeniably, been shown above.

We have been led to make the above remarks, from having observed that it is too much the fashion for public writers to deal all too tenderly with the vices of those classes for which they profess the most entire and most ardent sympathy; and to show that tenderness precisely upon the very points upon which stern and unsparring truth is the most vitally important.

Vice in *all* men is to be deprecated; by all men should it very sedulously and very anxiously be shunned. But, to the inherent and essential evil of vice in itself—be it what it may—the poor man almost invariably adds a cruelty and an intense selfishness, from which (without any merit on his own part) the rich man is by mere force of circumstances exempted.

## PECULIAR FORMATION OF PLANTS FOR RECEIVING AND RETAINING RAIN.

MOUNTAIN plants, and those in dry situations, are generally furnished with concave leaves, and little canals scooped out in the pellicle which attaches them to their branches, for the purpose of receiving the rain, and conveying it to their roots.

The aloe, artichoke, &c., are in this class; in addition to which, the latter is supplied with a collateral awning to prevent the loss of any water, or the too speedy exhaustion of the moisture. The bark of most mountain trees, as well as their leaves, is also well adapted to absorb the rain water: that of the pine-tree being cleft in ribs perpendicularly, the elm chinked longitudinally, and the cypress covered with a spongy coat, like flax. They also have the power of attracting and condensing the vapour which floats in the moist atmosphere around them; and thence in woody and mountainous countries, are those immense masses of water, which roll their mimic oceans to the sea, and discolour its troubled waters. There are some mountainous trees, however, which are not furnished with these aqueducts, such as the birch-tree; but for these, nature has provided the means of procuring moisture, and has supplied them with roots, which penetrate deeply into the recesses of the earth, and luxuriate in cooler regions, from whence the parent-stock draws the invigorating streams of life, nor envies the receptacles of water which nature has indemnified to her in another manner. The canals, or furrows for conducting water, are not confined only to mountainous plants, though with them alone they are permanent. The same form of leaf has been bestowed on many flowrets during the season when moisture is necessary to their production and growth. You may then, in the spring, behold the infant progeny of Flora, raising their furrowed leaves to catch the bounty of Heaven, and arrest the

falling drops of rain : but most of the flowers of the valley and plain, as they expand, gradually lose their canal, when it is no longer necessary. Thus has Nature wisely adapted her children of the barren mountain and dry soil, to the situation and climate in which she has placed them ; and has clothed the naked rock, as well as the fertile valley in the robe of verdure and vegetation ; thus bounteously has she provided for the modest violet, as well as the soaring pine-tree, and reared up the one to bloom in the shade, while the other spreads her majestic arms abroad, and proclaims her grandeur on the mountain.

### CARLIST WAR IN SPAIN.

To comprehend the merits of a question so fearfully advocated at this moment in Spain—a country which seems, nearly in every age, to have been especially marked out for the horrors of civil war ; it will be necessary for our readers to understand that the dispute arises from the recent repeal of a law which has existed in France from the earliest records of history, and introduced into Spain along with the princes of the house of Bourbon. This law, from having been framed by the ancient Salians,\* is called the Salic law, and excludes females from wielding the sceptre. Females continued to be excluded from the supreme authority of Spain till 1789, when Charles IV. abrogated the restriction, and restored the ancient rule of succession, which gave the crown in the order of primogeniture, without regard to sex. In 1812, the Cortes re-established the Salic law, and as Ferdinand VII. had no sons, his brother Don Carlos was heir presumptive. The former, however, not acknowledging the legality of these proceedings of the Cortes, replaced the right of succession on the same footing as that on which it rested in 1789 ; namely, giving to females the right to govern. The Carlist faction took its name from Don Carlos, and first began to evince hostility to the existing government, at the time of the last revolution in Paris. Fearing that the march of liberal principles, so materially advanced by that event, would enhance the instability of a throne already rendered unpopular by tyranny, and an adherence to the " iron-rule" principles of former times ; Ferdinand sought to meet the demands for liberty in Spain, which had gained considerable strength by the example of France, by several concessions to the wishes of the people, and among others, the recall of many illustrious exiles. So unequivocal a manifestation of liberality on the part of his royal brother alarmed Don Carlos in the highest degree. He, being heir to the crown, naturally anticipated the greatest difficulty in maintaining those principles of government, should he ever succeed to the throne, the efficacy of which he so entirely believed in. He was not slow in finding many adherents among the nobility to support him in his discontent ; and his views obtained the entire concurrence and aid of the church. Thus a powerful faction was formed, whose whole malice was directed against the king and his ministers, whom they regarded, in the excess of their affection for despotism, as not much better than mere moderating constitutionalists. Their great object was no less than a restoration of the church

\* This code, it is conjectured, was drawn up in Latin, before the time of Clovis, by four distinguished Salians ; Arogast, Bogogast, Salogast, and Windergast. Its sixty-second article excluded all women from inheritance, and although it only applied to private estates, the application of it afterwards extended to the throne.

to its former omnipotence, and the re-establishment of the Inquisition ; both which Ferdinand had ever resolutely refused.

Meantime other events occurred, that helped, in a great degree, to aggravate these disagreements. Ferdinand had married a young and handsome wife, and when she was about to make him a father, Ferdinand determined to secure the crown for his own children, whether they should be male or female, and made no scruple to issue a decree revoking the Salic law, by which Carlos was cut off from his succession to the crown. The Carlists, and all who were in their interest, were kept in profound ignorance of the intended measure ; they had no notice of the blow till it was struck ; and first learned the design from a proclamation in the streets of Madrid. Ferdinand's foresight was justified. The infant presented to him by the queen was a daughter.

The irritation and rage of the Carlists were excessive, and betrayed them into plots against the state, with a precipitancy that caused them to be regularly discovered the instant they were attempted to be put into execution. On the 24th September, 1830, a number of royalist volunteers assembled at their quarters, and commenced the cry of " Death to ministers ! " " Long live Charles V. ! " (Don Carlos), in which they were joined by a concourse of women, composed of the lowest dregs of the people, and collected for the purpose. The whole party was headed by a drum-major. Immediate intelligence of this disturbance was conveyed to his Majesty, through M. Carvojal, their commandant-general. Prompt measures were adopted, the ringleaders of the disturbance at once secured, and several persons of distinction immediately banished the kingdom,—among them were the archbishop of Toledo ; the ex-general of the Cordeliers ; M. Airo, formerly minister of finance ; Elizalde, a councillor of state ; and Gonzales, who had been superintendent-general of the kingdom. A morning or two afterwards, the prior of the convent of St. Basilio was found dead in his bed, with his throat cut. It had been proved that, some days previous, a quantity of arms was carried to the convent ; and it was said, that to prevent disclosures which might compromise some very high personages, the prior, of whose silence fears were entertained, was thus murdered. The plans of the conspirators were plainly announced in a proclamation printed and secretly circulated throughout Madrid, setting forth that the birth of a female child, excluded from the succession by the fundamental laws of the nation, was clearly a declaration of Providence against the decree of Ferdinand. The document ran thus :—

" Royalists !—Divine Providence has just manifested to the Spanish nation, by the birth of an Infanta to our present dynasty, that the august personage to whom the throne of Spain in right and justice belongs, ought to be at once acknowledged. Our beloved Charles should be forthwith proclaimed the sovereign of our country, as he is already of the hearts and hands of every well-intentioned Spaniard ; and Ferdinand the VII. should be made to abdicate in favour of the person who alone is worthy to be our king. Let us unite then, and with one voice evince that we are no longer to be made the cat's-paw of the vile court, whose only object is to plunge our

† The term royalist is generally applied to the adherents of a king, but on the contrary, the advocate of Don Carlos have been designated by that term throughout the whole of the rebellion.

country into ruin. Let us set the example of the provinces, and be the first to deserve the protection of the prince, in whose favour Heaven itself has declared."

The consequence of this proclamation was an ordinance from the king, commanding that all armed rebels found in the Spanish territory should be summarily put to death; and all who aided them with council, correspondence, arms, ammunition, money, or provisions, to be treated as traitors. The civil and corporate authorities all over the kingdom were to transmit intelligence of any commotion to the governor of the district, at the rate of an hour and a half per league; on neglecting this duty, to be fined 1,000 ducats, and if the neglect proceeded from mere inattention, they were to be sentenced to six years service in the galleys!

Meantime an invasion of the kingdom of Spain was attempted by some refugees under Mina and Valdez, and signally failed; the details of which it would be unnecessary to repeat, having no reference to Don Carlos.

For some time the king's health had been rapidly declining, and on the 17th of September, 1832, his life was despaired of. Of this event the Carlists took every advantage, by intriguing to seize the crown, even before the breath was out of Ferdinand's body. These intrigues were brought to bear most powerfully on the mind of the dying monarch, and were even furthered by his ministers, eager to secure the favour of Don Carlos, who promised to be the successful competitor in the event of the crown being disputed. The machinations of the Carlists took effect upon the almost expiring Ferdinand, and he was prevailed on to sign a decree which restored the Salic law to its full operation, thus disinheriting his infant daughter; and every preparation was made for proclaiming Don Carlos, so soon as the king should expire. It happened, however, the very day after Ferdinand had been announced as already dead, that his disease took an unexpected and favourable turn; every symptom of danger rapidly disappeared, and consciousness and understanding were restored. The queen lost no time in discovering to him the intrigues by which Don Carlos's party had succeeded in their design; at which Ferdinand was highly indignant, the decree was revoked, the ministers disgraced, and the Infanta restored to her right of succession.

A somewhat different version of this affair is given by the author of "Spain Revisited;" as it is amusing, and we have reason to believe authentic, we will transcribe it:—"When the king was ill at La Granga, in 1832, he was prevailed upon to repeal his will, and leave the crown to Carlos. Soon after he fell into a trance, and was supposed to be dead, during which every thing was arranged to proclaim Don Carlos; and Christina (the queen) herself acquiesced in the act which was to deprive her daughter of a crown, and herself the enjoyment of supreme power, during a long minority. In the meantime, the king came to life again, to the astonishment of every body, and the disappointment of many. Luisa Carlotta (the queen's sister) too, who had been travelling with her husband in Andalusia, now returned. She began by boxing Calomarde's (the chief minister) ears very literally, for not acquainting her with passing events; arranged all the arrangements, procured the restoration of the original will, banished all those who had taken part in the scheme, and been too hasty in offering their allegiance to the new king, and violently upbraided her father for a weakness, which rendered her unworthy to

reign. The stage itself never witnessed, indeed, a more complete shifting of scenes, and sudden reversal of an expected and probable catastrophe."

On the 29th of September, 1833, however, the king really died; and, although he had been married four times, left two daughters, the eldest of whom was only three years old at that time. Shortly after this event, Don Carlos, with his wife and whole family, were ordered to quit Madrid, in consequence of the discovery of an extensive conspiracy, of which he was of course the subject. Upon this, an attempt was made by the apostolics, or adherents of Carlos, to obtain possession of Saragossa, but it was defeated without difficulty.

Before the king's demise a public recognition was made of the Infanta as sole heir to the crown, both in Madrid, and also in every town and city in the kingdom. In the Capital this ceremony was performed with great splendour; but it is said, that the young princess, unaccustomed to such crowds, was alarmed when her hand was so often kissed, and sometimes cried. On these occasions, she was pacified by giving her sugar-plumbs.

The Queen-Dowager lost no time in announcing herself regent, and issued a manifesto, which set forth principles of liberality quite new to Spain; and her daughter was proclaimed queen in Madrid, amidst loud acclamations, on the 24th of October.

The first revolt of any consequence in favour of Carlos took place at Bilboa on the 4th of October, when the monks of the convent of San Francisco came out of their monastery, and marched at the head of a band of Royalist volunteers belonging to Alva, who were soon joined by others from Bilboa, Husto, Bogona. They proclaimed Charles V., and appointed new authorities. Volunteers from the environs repaired to them in crowds; the Marquis de Valdispina made his triumphal entry into the town, where the assemblage of the peasantry devoted to Don Carlos was so great, that they soon reckoned several thousand men in arms. The revolt was equally successful at Orduna, the second large town in Biscay. A more important event was the defection of the garrison of Vittoria, which immediately declared for the insurgents. This example was followed at Logrono, in the vicinity. General Castaganos was employed to collect an army in favour of the queen; but, in an engagement with the Carlists, found himself too weak, and fell back upon Tolosa. The greatest part of the Basque provinces and Navarre, with the exception of Pampeluna, where the revolt failed, fell into the hands of the rebels.

The government, on the other hand, made extensive preparations to meet its enemies in the provinces, and began its operations by disarming the Royalist volunteers of Madrid, who had been always foremost in assisting the Carlist party. They amounted to about 4000 men, and were ordered to surrender their arms on the 27th of October; on the regular troops appearing before them for that purpose, they took up a position in their quarters, and fired on all who approached them; but after an obstinate defence of two hours, they surrendered. A great number of other volunteers, who were proceeding singly to their quarters, were stopped by the troops and patrols, who immediately disarmed them. Even the populace took an active part in the affair. Several volunteers, who attempted to pass through the crowds, were massacred. A similar measure was carried into effect with like success in other parts of the kingdom.

It was not until the 11th of November that General Saarsfeld, viceroy of Navarre, marched against the insurgents who had concentrated their forces towards Vittoria, to meet the approaching attack. The only serious opposition the Christinos (or queen's) army experienced to their progress, was between Burgos and Vittoria. The Carlists were speedily routed and broken up in scattered bands, leaving the Royal army to contract at every day's march the scene of conflict. The queen's troops entered Vittoria on the 21st without encountering the slightest opposition; and at Bilboa, the original scene of the insurrection, the Carlist leaders in vain endeavoured to induce their followers to give battle. Many of them deserted during the night, the new authorities and the monks abandoned the city next day in confusion, and Saarsfeld occupied it quietly on the 25th; and by the end of December the fragments of the revolt were to be found only in the mountains of Navarre. During the whole of these events, Don Carlos was in Portugal, and to his absence from the adherents of his cause is attributed the failure of the insurrection.

In April, 1834, the Spanish government became involved in pecuniary embarrassments, and other events occurred of a favourable nature to the Carlist cause. The provinces of Guipusco, Vizcaya, Alva, and Navarre, proved themselves highly favourable to the pretender. The reason for this preference is that these provinces possess extensive municipal and other privileges which were guaranteed to be preserved inviolate in the event of Carlos gaining the crown, while the reforming and equalizing system of the queen's government would have a contrary effect.

Although Don Carlos had been forced to seek refuge in Portugal, he continued to hover about the Spanish frontier with armed hands, which, though not sufficiently strong for purposes of invasion, kept up the spirit of discontent wherever they went, and became as decoys to draw together fresh adherents. In Valencia, a band of insurgents, under the command of a Baron Herves, had taken possession of Morella, and resisted for some time the efforts of the royal troops to reduce them. At the end of December, they issued from their stronghold to enter Arragon, in the attempt to acquire more adherents and join their leader in Navarre. The royalist general followed, and beat them; taking Herves prisoner, and he was summarily shot. Morella having been thus recovered, peace was restored in Valencia. At Orihuela, the students of the University tried to proclaim Don Carlos, which the police of the place promptly prevented. Other commotions took place in various points of Murcia, and were equally abortive.

At this time, a measure, fraught with the greatest danger to the queen's cause, was set on foot by M. Burgos, the minister of the interior. It was his aim to form a militia throughout the kingdom, and knowing that the influence of the Carlists was the strongest with the lower and uneducated classes, on account of the power possessed over them by the priesthood, the minister excluded all persons from joining the militia but those of a certain rank. This decree, from a government whose principles were avowedly liberal, caused so much discontent, that notwithstanding the instruction was modified to embrace a larger number of persons, great inconvenience, and in one instance bloodshed, resulted from it. The Catalanian governor, Llander, refused to carry the order into execution. At Seville, the existing

Urban volunteers disbanded themselves, as did those at Valladolid, Santander, and Salamanca: and even in Sebastian, the very heart of the Carlist warfare, the decree was openly burnt in the streets, in defiance of the authorities. In Madrid, a body of Carlists taking advantage of the general disaffection, rose in arms, fired upon the queen's troops, and fortified themselves in one of the streets; but were at last compelled to surrender: so great was the popular rage excited against M. Burgos that a military force was found necessary for his personal safety.

The operations of the Carlist bands were confined to Navarre, Guipuscoa, Biscay, and Alva; and here they possessed only the open country, for the other party had in Biscay, Bilboa; in Alva, Vittoria; in Navarre, Pampluna; and Irun in Guipuscoa. The whole Carlist force was said to amount to no more than six or eight thousand. The supreme command was vested in Zumalacarraguy, having under him Zavalo, Eraso, and the priest Merino. These generals, however, seldom acted in concert, each followed the plan of attack or retreat which according to his own judgment was best fitted to annoy the enemy, or to secure provisions for their own men. The strength of the insurgents lay not in numbers, military equipment, or military skill, but in the nature of the country, which supplied them with strong recesses, impeded pursuit, and afforded every obstacle to the scientific movements of a combined army. It was not to their interest to engage with their enemy, until they had obtained the advantages of larger numbers and better supplies, and it was impossible for the army to force them to do so.

A victory obtained by the Carlist general, near Pampluna, over the queen's troops, rendered remarkable by the horrid cruelty of the former, in burning the prisoners within sight of their comrades, followed many petty skirmishes and engagements, possessing no general interest.

The frequent changing of generals in the queen's army, which seemed to be regulated, not according to their military skill, but just as they succeeded or were defeated in their enterprises, added to the distracted and equally varying state of politics in the civil departments, prevented the exercise of that promptitude and rapidity of motion, so essential for competing with so active an enemy as the regular army had to contend with. But for these disadvantages, there can be little doubt but that the war might have taken a most favourable turn for the Christinos, at the point of its history to which we have arrived. But, on the contrary, the government foresaw that the guerilla kind of attacks they were subject to, and which the unaccessibility of the Carlists' strongholds prevented them from returning, would subject the kingdom to a long and harassing state of unsettlement and distraction, unless some decisive step were taken. These considerations induced a renewal of a former treaty, (the quadruple alliance) which was effected on the 22d April, 1834, between Spain, France, England, and Portugal; by which the king of the French, was to "adopt such measures on the frontiers of his states, as may prevent the Spanish insurgents receiving from the French territory any kind of assistance soever, whether in men, arms, or munitions of war." His Majesty of Great Britain engaged "to supply her Catholic Majesty with such arms and munitions of war as she may stand in need of; and moreover, if necessary, to assist her Catholic Majesty by the use of a naval force." His Imperial Majesty the regent of Portugal would "cooperate in



case of need, in assisting her Catholic Majesty with all means in his power, in the way which may be agreed upon by their said majesties."

During the time this matter was in progress of negotiation, Don Carlos himself had retired from Spain to Portugal, and from thence paid a visit to England; the object of which has not transpired. His re-arrival in Navarre seemed to be the signal for the ratification of the quadruple treaty, for at that precise moment it was effected.

The events that immediately succeeded, illustrated in a forcible manner the varying "fortune of war." Rodil, who at the time commanded 20,000 Christian troops, in active service against the Carlists, to cope with the enemy, divided his force into small parties, and caused the insurgents to disperse and retreat on all sides. In Navarre, he pushed them to the French frontiers, and in Biscay to the sea, fortifying as he advanced such places and positions as he deemed might be afterwards useful. Don Carlos himself was driven about with the most restless activity; sometimes with Zumalacarreguy, and the main army, sometimes with a separate body; at one time retiring unto the fortresses of Biscay, and at another, seeking shelter and safety in the mountains of Navarre. In short, the month of September began with a series of the most signal successes gained by the Christians. But the Carlists speedily assumed the offensive, and by the end of the same month, all the former had done was most effectually undone by the rebels! They not only laid siege to Elisondo, which Rodil had converted into a fortified position; but assaulted Tolosa, made an attempt on Vergara, and acquired the whole country between Pampeluna and Vittoria, up to the neighbourhood of Estella. With the usual policy of the Spanish government, the queen's general was replaced by Mina, the very man who, only three years previously, made an attempt to invade the territories, and disturb the crown of the father and husband of the queen and regent.

Zumalacarreguy having descended into the plains of Vittoria, in the middle of October, the queen's troops made preparations for cutting him off; a movement which was anticipated by the active Carlist general, who vigorously attacked General O'Doyle, on the 27th October, and 1,400 men, gaining all their artillery, arms, and ammunition. O'Doyle himself fell, and nearly the whole of his division was either killed or captured. This was followed by other successes, pursued by the rebels up to the very walls of Vittoria.

It was immediately after these disasters that Mina assumed the command of the royal troops. In a proclamation addressed to the people of Navarre, the following sanguinary passage occurred: "I therefore warn you, that every individual the troops shall meet from his moment, at a distance from the high road, between the hours of sunset and sunrise, who shall not be able to give a satisfactory account of himself, shall be immediately *hot!*" This was answered by another issued by Zumalacarreguy, which set forth that "all prisoners taken from the enemy shall be shot, as traitors to their legitimate sovereign. In all the corps and battalions under my command, the motto *Victory or death* shall be adopted, and used, until the enemy recall their order for not giving quarter." Mina also stated in his public orders that he declared a war of extermination against those who should obstinately persevere," and in one day 1,500 of them were exterminated; but the Carlist general, so far from being

routed, successfully attacked General Cordova, at Campeza. Madame Zumalacarreguy, while passing into France, to place one of her children in safety, was, on crossing the frontier, made a prisoner, and placed under the custody of French sentinels.

Confining ourselves strictly to a narration of so much of the affairs of Spain as relate to the Carlist war, we must pass over the commotions in Madrid, which occurred at the beginning of 1835, because they were chiefly occasioned by circumstances over which the rebel army had no control, and were the consequences of ministerial change in the queen's cabinet. Such distraction, however, served in no small degree to split the queen's friends into separate parties, which failing to effect conciliation, became involved in petty misunderstandings, many of which ended in decided defection. Hence the Carlists gained many friends about the court, that under other circumstances they would never have acquired.

This state of things was not confined to the capital. Popular commotion became abundant in different parts of the kingdom, sometimes excited by very slight causes, but all betokening that the public mind was utterly unsettled, easy to be worked upon by designing machinators, and apt to disregard the value of regular and orderly authority. In truth, in all states, at all times, there is always to be found a number of discontented, restless-minded individuals, whose great passion is for change; and if it happens that opportunities present themselves for such discontented persons to assist in working that object, either for better or worse, they will not fail to avail themselves of it, without regard to the justice of the cause in which they enlist. In a country so long torn by civil dissension as Spain has been, it is but fair to infer, there are more of that class of persons than in any other; a class which there is little doubt has served to swell the army and espouse the cause of Don Carlos.

The embarrassments of the government, arising from this want of a commanding influence in the legislature, was greatly increased by the course of military events in Navarre and Biscay. The consequence of the excited state of party feeling in the capital was, that Mina and his army remained for three months nearly inactive, while the Carlists, even in the dead of winter, were continuing hostilities in the mountainous districts. Zumalacarreguy and his subordinate leaders did not expose themselves to the chances of a general engagement, but by rapid marches, directed their attacks against divided bodies of the enemy, or isolated fortresses and positions; and as numerous bodies of regular troops and militia were moving from the interior to reinforce Mina, at Pampeluna, many facilities were afforded to the Carlists in cutting them off, and getting possession of their arms and ammunition, and carrying on that peculiar mode of warfare in which they had so long persisted.

On the 2d of January, the Carlist chief attacked a body of the queen's troops posted at Ormaistegui, not far from Vittoria. The affair was obstinately supported on both sides; but on the following day the queen's general, Caratala, thought it prudent to fall back upon Vittoria, leaving Zumalacarreguy master of the field; he however pushed on, and passing Vittoria, penetrated into Castile, throwing his army between Madrid and Mina, and made several successful movements, in which he gained numerous arms and provisions. On the 5th of January, however, two generals of the queen's army succeeded in bringing him to action, but were repulsed with



a loss, which they themselves owned to amount to 350 men. At the end of the month the Carlists were masters of Los Arcos, where they found 500 muskets, and upwards of 100 prisoners, who had been wounded in the affair of the 5th.

In Navarre, the Carlists were raising the siege of Elisondo, which however, they did not succeed in taking. The savage and cruel disposition of Mina was placed in a strong light during his march to the relief of the garrison. He burned the village of Lecaroz, and shot every fifth man of its population, because they had not held out against the Carlist army. This act appeared the more atrocious, by contrast to the conduct of Zumalacarrégui, nearly at the same period. On the 2d of February, a steam vessel in the Spanish service, but manned and commanded by British seamen, captured a vessel on the coast of Biscay, on board of which were twenty-seven Spanish officers, on their way to join Don Carlos. If the orders of Mina had been obeyed, these unfortunate persons would have been put to death; but their English capturers would not suffer such cruelty, and the prisoners were spared. In return for this good deed Zumalacarrégui, when he found 100 wounded prisoners at Los Arcos at the end of the month, spared the lives of all of them. After this the Carlist chief employed his forces in the blockade of Bilbao, by cutting off all communications between it and the interior. In fact Mina was completely unsuccessful in most of what he attempted, and he shared the fate of his predecessor, by being obliged to resign the command. The next commander-in-chief was Valdez; who on the 19th of April marched from Vittoria at the head of thirty battalions, five squadrons, and a good field of artillery, to attack the Carlist army, which waited to receive him in the vallies of Amascoas. On the 20th, a sort of running fire began, which continued on the 21st and 22d. Both parties claimed the victory, but the result was, that Valdez fell back upon the Ebro; that Zumalacarrégui attacked his rear guard, commanded by Cordova, threw it into confusion, and occasioned a loss of between three and four hundred men.

## NAPOLEON BUONAPARTE.

(Continued from page 399.)

BRILLIANT as were the victories of Italy, we can afford space only to allude to them. Our object is to show the character of Buonaparte as man and ruler, and not as mere general. In the latter character there are plenty of accounts of him already; in the former we know not of one that is at once complete enough to be really useful, and cheap enough to be within the reach of the great body of the reading public. The defeat of the Sardinian troops, despite the skill and discipline acquired in forty years of warfare; the overthrow of the army of Beaulieu, which Austria confidently sent, not merely to arrest the progress of Napoleon, but also to recover the territory of Nice; also of the army, though strongly reinforced, blockaded in Mantua; the crushing defeat of Alvinzi at Arcola; the great battles of Rivoli and La Favorite; and the taking of Mantua, Bergamo, and Treviso; were but a portion of the brilliant success of, we think, the most brilliant campaign of modern times.

We have seen, that very soon after Buonaparte arrived in Italy he formed the design of oppressing Venice: he had assured the Directory of his having a pretext for their atrocious tyranny, if they should desire to plunder Venice of

a "few millions." We may readily believe, that during the two years that the banks of the Adige, the Brenta, and the Tagliamento, were the theatre of war, the conduct of the French troops was by no means such as to prepossess in their favour the inhabitants of that portion of the Venetian territory; and accordingly, when Buonaparte crossed the Tagliamento to ravage Germany, an insurrection, as Buonaparte most impudently and infamously termed it, broke out in the Venetian states. We have seen Buonaparte's own memorably shameless declaration to the Directory when he first arrived in Italy. Are we to suppose that he who made such a declaration would scruple,—when his ambition became enlarged, and squeezing a few millions from the unhappy Venetians was a stroke too mean for his genius to condescend to,—are we to imagine for a moment that this resolute and unscrupulous sworder would hesitate to afford himself "a pretext" for utterly annihilating even the shadow of Venetian independence? It were absurd to dream of such hesitation. To goad the commonalty of the Venetian states into violence was the first requisite to bribe the venal and trembling council into the utter baseness of "soliciting" the protection of the armed ruffians by whom their territory had so long been plundered and desolated, which would suffice to finish the tyrannous and disgraceful work.

Both portions of the process were accomplished with admirable skill and proportionate success. Several French soldiers—Buonaparte says five hundred, but we may safely divide his number by ten, for his mendacity was absolutely awful—were poniarded by the exasperated peasantry, and the French garrison was driven out of Verona. Behold! a sufficient "pretext" for the savage and heartless proceeding which Buonaparte took as soon as he returned from Germany.

The cool atrocity of the whole of the conduct of France towards the Venetians is enough to make one hate the very name of a "conqueror;" but probably not even the impudence of the actions is equal to the impudence of the defence of them which Buonaparte saw fit to put upon record.

It appears that even in France, when the news arrived that Buonaparte had "acquiesced in the proposition of the Venetian Deputies,"—i. e. that he complied with the request of some venal traitors to subvert, utterly to trample down and annihilate the venerable government of their country,—there were some writers even in revolutionised France who were too high-minded not to protest against such disgraceful proceedings. The arrows were well aimed, and went home to their mark. The vanity of Buonaparte was stung. He despised the *canaille*, indeed, and in his scorning and hating soul, the *canaille* included the whole herd of mankind, save the few dozens who were immediately and indispensably useful to him; but already aiming at the utmost attainable civil power, he was nervously anxious for the popularity which he well knew to be the best and shortest road to it. And accordingly he answered the censure on his "fantastic tricks" of authority at Venice, in a style in which bitterness of soul is very visible through a most elaborate endeavour to affect magnanimity and candour.

Speaking in the third person, he says, "Buonaparte could not say to the Deputies of Venice, who came to ask his advice and assistance against the populace, 'I cannot meddle with your affairs.' We could not say this, for Venice and all its territories had really formed the theatre of the war; and being in the rear of the army of Italy, was really under the jurisdiction of that army. The rights of war confer upon a general the powers of supreme police over the countries which are the seat of the war."

"Woe to the conquered!" was the expression of ancient hate and ferocity.—"Shame to the conqueror!" can scarcely

fail to be the expression of modern common sense and humanity in nineteen out of every twenty cases of aggressive warfare. Even in what we have already quoted, what is there but the most brutal assertion of "the right" which results from brute force? We could not, it seems, refuse to interfere, because the country was the theatre of war, and he had a right to "supreme powers of police," because the country was in the rear of his brigand army! Let us say nothing about the "could not" of a man to whom expediency was every thing, and truth nothing; let us only keep our attention steadily fixed upon his "pretexts," and let us just inquire who made the Venetian territory the theatre of war? Who placed the French army *en avant* the Venetian territory?

The reply, the only true reply to these questions, is, France, represented by General Buonaparte; and that short reply scatters to the winds all the sophistry, all the Sardonic and devilish sophistry with which Napoleon endeavours to gloss over matchless tyranny with matchless assurance.

Again, in the same precious document from which we have already quoted, he says, "Ignorant advocates and babblers have asked in the Club of Clichy, why do we occupy the territory of Venice? These declaimers should learn war, and they would know that the Adige, the Brenta, and the Tagliamento, where we have been fighting for two years, are within the Venetian States."

(Continued at p. 431.)

## THE QUAGGA.

THERE has been during the present century a very great, and at the same time a very gratifying increase, in the study of and attachment to zoological studies.

At one time it was thought by not a few well-meaning persons, that the study of natural science had some tendency to diminishing that religious inclination, which every real well-wisher to his fellow-creatures must wish to see universally diffused. Latterly, we are glad to perceive the leading men of this country, whether leaders as to social circumstances or as to intellectual endowments, have discovered, that the very best possible training, to make a man religious, is that which teaches him,

"To look through nature up to nature's God."

No. 264.

Among the novelties of zoology which have recently been brought into this country, we know of none, if we except the giraffes, more curious and interesting than the beautiful creature whose name stands at the head of this article.

In appearance it is, as the cut will show to our readers, extremely like the zebra. Like that fine creature, too, its appearance and its temper are very far from being similar; the latter being altogether as untractable as the former is prepossessing.

The swiftness, strength, and enduring power of the Quagga would, could any method be discovered of rendering it docile, make it an extremely valuable creature.

3 H

a loss, which they themselves owned to amount to 350 men. At the end of the month the Carlists were masters of Los Arcos, where they found 500 muskets, and upwards of 100 prisoners, who had been wounded in the affair of the 5th.

In Navarre, the Carlists were raising the siege of Elisondo, which however, they did not succeed in taking. The savage and cruel disposition of Mina was placed in a strong light during his march to the relief of the garrison. He burned the village of Lecaroz, and shot every fifth man of its population, because they had not held out against the Carlist army. This act appeared the more atrocious, by contrast to the conduct of Zumalacarre, nearly at the same period. On the 2d of February, a steam vessel in the Spanish service, but manned and commanded by British seamen, captured a vessel on the coast of Biscay, on board of which were twenty-seven Spanish officers, on their way to join Don Carlos. If the orders of Mina had been obeyed, these unfortunate persons would have been put to death; but their English capturers would not suffer such cruelty, and the prisoners were spared. In return for this good deed Zumalacarre, when he found 100 wounded prisoners at Los Arcos at the end of the month, spared the lives of all of them. After this the Carlist chief employed his forces in the blockade of Bilbao, by cutting off all communications between it and the interior. In fact Mina was completely unsuccessful in most of what he attempted, and he shared the fate of his predecessor, by being obliged to resign the command. The next commander-in-chief was Valdez; who on the 19th of April marched from Vittoria at the head of thirty battalions, five squadrons, and a good field of artillery, to attack the Carlist army, which waited to receive him in the vallies of Amascoas. On the 20th, a sort of running fire began, which continued on the 21st and 22d. Both parties claimed the victory, but the result was, that Valdez fell back upon the Ebro; that Zumalacarre attacked his rear guard, commanded by Cordova, threw it into confusion, and occasioned a loss of between three and four hundred men.

### NAPOLÉON BUONAPARTE.

(Continued from page 399.)

BRILLIANT as were the victories of Italy, we can afford space only to allude to them. Our object is to show the character of Buonaparte as man and ruler, and not as mere general. In the latter character there are plenty of accounts of him already; in the former we know not of one that is at once complete enough to be really useful, and cheap enough to be within the reach of the great body of the reading public. The defeat of the Sardinian troops, despite the skill and discipline acquired in forty years of warfare; the overthrow of the army of Beaulieu, which Austria confidently sent, not merely to arrest the progress of Napoleon, but also to recover the territory of Nice; also of the army, though strongly reinforced, blockaded in Mantua; the crushing defeat of Alvinzi at Arcola; the great battles of Rivoli and La Favorite; and the taking of Mantua, Bergamo, and Treviso; were but a portion of the brilliant success of, we think, the most brilliant campaign of modern times.

We have seen, that very soon after Buonaparte arrived in Italy he formed the design of oppressing Venice: he had assured the Directory of his having a pretext for their atrocious tyranny, if they should desire to plunder Venice of

a "few millions." We may readily believe, that during the two years that the banks of the Adige, the Brenta, and the Tagliamento, were the theatre of war, the conduct of the French troops was by no means such as to prepossess in their favour the inhabitants of that portion of the Venetian territory; and accordingly, when Buonaparte crossed the Tagliamento to ravage Germany, an insurrection, as Buonaparte most impudently and infamously termed it, broke out in the Venetian states. We have seen Buonaparte's own memorably shameless declaration to the Directory when he first arrived in Italy. Are we to suppose that he who made such a declaration would scruple,—when his ambition became enlarged, and squeezing a few millions from the unhappy Venetians was a stroke too mean for his genius to condescend to,—are we to imagine for a moment that this resolute and unscrupulous sworder would hesitate to afford himself "a pretext" for utterly annihilating even the shadow of Venetian independence? It were absurd to dream of such hesitation. To goad the commonality of the Venetian states into violence was the first requisite to bribe the venal and trembling council into the utter baseness of "soliciting" the protection of the armed ruffians by whom their territory had so long been plundered and desolated, which would suffice to finish the tyrannous and disgraceful work.

Both portions of the process were accomplished with admirable skill and proportionate success. Several French soldiers—Buonaparte says five hundred, but we may safely divide his number by ten, for his mendacity was absolutely awful—were poniarded by the exasperated peasantry, and the French garrison was driven out of Verona. Behold! a sufficient "pretext" for the savage and heartless proceeding which Buonaparte took as soon as he returned from Germany.

The cool atrocity of the whole of the conduct of France towards the Venetians is enough to make one hate the very name of a "conqueror;" but probably not even the impudence of the actions is equal to the impudence of the defence of them which Buonaparte saw fit to put upon record.

It appears that even in France, when the news arrived that Buonaparte had "acquiesced in the proposition of the Venetian Deputies,"—i. e. that he complied with the request of some venal traitors to subvert, utterly to trample down and annihilate the venerable government of their country,—there were some writers even in revolutionised France who were too high-minded not to protest against such disgraceful proceedings. The arrows were well aimed, and went home to their mark. The vanity of Buonaparte was stung. He despised the *canaille*, indeed, and in his scorning and hating soul, the *canaille* included the whole herd of mankind, save the few dozens who were immediately and indispensably useful to him; but already aiming at the utmost attainable civil power, he was nervously anxious for the popularity which he well knew to be the best and shortest road to it. And accordingly he answered the censure on his "fantastic tricks" of authority at Venice, in a style in which bitterness of soul is very visible through a most elaborate endeavour to affect magnanimity and candour.

Speaking in the third person, he says, "Buonaparte could not say to the Deputies of Venice, who came to ask his advice and assistance against the populace, 'I cannot meddle with your affairs.' We could not say this, for Venice and all its territories had really formed the theatre of the war; and being in the rear of the army of Italy, was really under the jurisdiction of that army. The rights of war confer upon a general the powers of supreme police over the countries which are the seat of the war."

"Woe to the conquered!" was the expression of ancient hate and ferocity.—"Shame to the conqueror!" can scarcely

fail to be the expression of modern common sense and humanity in nineteen out of every twenty cases of aggressive warfare. Even in what we have already quoted, what is there but the most brutal assertion of "the right" which results from brute force? We could not, it seems, refuse to interfere, because the country was the theatre of war, and he had a right to "supreme powers of police," because the country was in the rear of his brigand army! Let us say nothing about the "could not" of a man to whom expediency was every thing, and truth nothing; let us only keep our attention steadily fixed upon his "pretexts," and let us just inquire who made the Venetian territory the theatre of war? Who placed the French army *en avant* the Venetian territory?

The reply, the only true reply to these questions, is, France, represented by General Buonaparte; and that short reply scatters to the winds all the sophistry, all the Sardonian and devilish sophistry with which Napoleon endeavours to gloss over matchless tyranny with matchless assurance.

Again, in the same precious document from which we have already quoted, he says, "Ignorant advocates and babblers have asked in the Club of Clichy, why do we occupy the territory of Venice? These declaimers should learn war, and they would know that the Adige, the Brenta, and the Tagliamento, where we have been fighting for two years, are within the Venetian States."

(Continued at p. 431.)

## THE QUAGGA.

THERE has been during the present century a very great, and at the same time a very gratifying increase, in the study of and attachment to zoological studies.

At one time it was thought by not a few well-meaning persons, that the study of natural science had some tendency to diminishing that religious inclination, which every real well-wisher to his fellow-creatures must wish to see universally diffused. Latterly, we are glad to perceive the leading men of this country, whether leaders as to social circumstances or as to intellectual endowments, have discovered, that the very best possible training, to make a man religious, is that which teaches him,

"To look through nature up to nature's God."

No. 264.

Among the novelties of zoology which have recently been brought into this country, we know of none, if we except the giraffes, more curious and interesting than the beautiful creature whose name stands at the head of this article.

In appearance it is, as the cut will show to our readers, extremely like the zebra. Like that fine creature, too, its appearance and its temper are very far from being similar; the latter being altogether as untractable as the former is prepossessing.

The swiftness, strength, and enduring power of the Quagga would, could any method be discovered of rendering it docile, make it an extremely valuable creature.

## DISTRESSES AT SEA.

Few if any of the perils and sufferings by which man, from the cradle to the grave, is so constantly and so numerous surrounded, appear to us to be more truly and touchingly awful than the perils of the storm-tost and shipwrecked voyager. When the might of ocean is roused into rage by the lashings of the terrible tempest, how petty seems the vessel, gallant though it be, and skilful and hardy its crew! Now high up toward the opening and lightning-darting clouds, anon plunged into the yawning abyss of the surging and threatening waters.

But the situation of the mariner in the very midst of the great ocean is absolutely enviable, compared to that of him who has not merely the rage of the winds and waves to contend against, but also an iron-bound coast on his lee, upon which to be spurned into a gory and lifeless mass. His ship! why the stripling David, without God, would have been no verier and pettier toy in the hands of the giant champion of Philistia than that gallant ship with the force of the hurricane to impel him, and the pitiless mass of rock to receive him.

In a future number of this work we shall not improbably give some account of a few of the more remarkable and distressing accidents of the sea; at the present time our limits compel us to confine ourselves to speaking of the wreck of the fine East Indiaman, the *Isabella*, off Hastings, on the coast of Sussex. On dropping down from the docks at Poplar to Gravesend, Captain Wildgoose, a gentleman of well-known skill and intrepidity, sent his pilot ashore. The wind was somewhat contrary, but by no means sufficiently so, or so powerful, as to allow the captain of the fated vessel to feel himself warranted in delaying his departure. Unhappily the evening had scarcely set in when the wind, in addition to setting directly a-head, blew with that tremendous violence which even the most dauntless and experienced sailor emphatically honours with the *ne plus ultra* title of a "gale o' wind;" and the violence implied in that phrase, used by a thorough seaman, is such as your landmen can form no notion of.

Brave as he was, and well versed in every nautical manœuvre that can avail the trained seaman in his hour of peril, Captain Wildgoose would probably have gladly returned now to his anchorage in consideration of his passengers, among whom were both women and children of tender age. But to recede would now have been equally as dangerous as to advance; and while the anxious passengers lay down to rest, attired in the whole of their day dress, in the full expectation of some catastrophe, the gallant captain passed the live-long night, speaking-trumpet in hand, and lending his own fine skill and intrepidity to the direction of the strength and the support of the hopes of his gallant crew.

Vain were all exertions, ill-founded all hopes; it even yet wanted two hours of daylight. Alas! how is that daylight sighed for and prayed for under such circumstances as when the ship struck. The life-boat, that gallant life-boat! the launch of which is the highest specimen of the sublime reduced to art, approached the vessel after its inmates had given up all hope of preservation. Still confident that he could save his passengers and crew, and believing that the vessel would be still safer for them than the life-boat, the latter was dismissed by him. After a struggle, such as none but a thorough staunch sea-boat could outlive, the *Isabella* was at length driven fairly over the reef; but scarcely did the anxious crew feel themselves once more upon the bounding and mighty waters, when there arose the fearful cry of "five feet water in the hold!"

Again all was despair among the passengers; but the captain and his noble crew were only aroused to renewed effort. The life-boat was again desisted, and to give the labouring ship some chance of floating long enough for its approach, the masts, after much difficulty, were cut by the board. When the life-boat, after almost superhuman exertion, was at length brought alongside, the captain safely placed mothers and infants, fathers and little children, in safety—running, while so doing, hazards which an eye witness declares to have been perfectly frightful even to behold.

## TEMPERANCE IN EATING.

THE enormous quantities of food which some people daily consume must be much more injurious to their bodily health than even the severest writers upon regimen have stated. They seem less to "eat to live" than to "live to eat!" Nothing under indigestion is a sufficiency of "the necessaries of life," and the "jolly good living" of their vocabulary is inevitable apoplexy. Marines on board a ship, if we err not, are messed three upon two; i.e. in consideration of their having, as compared to the seamen, but little bodily labour; the rations served out to three marines are only the same in quantity to those which are served out to two seamen. Half of

"The gentlemen of England,  
Who live at home at ease,"

seem to be determinately bent upon enforcing quite a different rule, and "serving out" to every one somewhat more than an ample allowance for six!

Of the good effects of temperance, we showed an instance in our article on the famous Lewis Cornaro; but it is still more strikingly shown that people really do, in Abernethy's coarse, but impressive phraseology, "guttle and guzzle too much," when we look at the cases of the extreme of abstinence, which men have endured for periods of incredible length. When the mutineers of the *Bounty* put Captain Bligh and his faithful few into an open boat, and left them to the mercy of the wind and waves, that gallant officer sailed upwards of four thousand miles with seventeen of his crew in an open boat. One of your regular thorough-going rough fish, flesh, fowl, pastry, fruit, and two or three sorts of wine devourers, would have surely required "something comfortable," just a little extra nourishment to support him, under hard labour, constant exposure to the weather, and the wear and tear of mind, arising from anxiety, upon a subject to less important, than whether the blue Pacific should or should not roll in a few brief hours above their unknelt and uncoffined bodies. If a "high living-gentleman" chanced to read this paper just previous to taking his chair and beginning to anticipate the entrance of John with the soup, he will say or think—"Scribbling dogs! they're not always wrong, though I should require rare feeding, indeed, to stand that! Blazing away at the oars, too, no doubt: to say nothing of sun, wind, and that confounded salt water!"

Adipose, and well appetited friend, (oh! if in your case "good digestion" could "wait on appetite," and health be both!) our eighteen perilled, hard-worked, and constantly exposed crew performed their tremendous work upon such "fine feeding" as an "occasional small bird per diem"—weighing a few ounces.

But we must leave our farther remarks upon abstinence until a future number, and a time when space is more plentiful with us than it is at present.

## MORAL OBLIQUITY; OR, SEEMING PREFERRED TO REALITY.

IN a former number of this work, we spoke of the too great prevalence of mere show; but we then applied ourselves only to show as to dress, equipage, and the like. We are not, however, unaware, as indeed we then intimated, that this love of show is carried even into morals.

*Cato malebat esse quam videri bonum*; we, of modern times, reverse the maxim, and care infinitely less about being good, than about seeming so. There are conventionalities with us even in morality; we have our partialities as to vice and virtue; and look not so much to the inward spirit of right, as to the outward form of decorum. To pick pockets, we admit to be manifestly wrong, but seduction and gambling we far less sternly judge; nay, it is related that a fellow condemned to death for highway robbery, accompanied by circumstances of the most cold-blooded and atrocious violence, was heard, only a day or two before he met the doom he so richly deserved, to speak with infinite loftiness and contempt of the "petty scamps," meaning thereby the light-fingered worthies who exercise their furtive talents upon the pockets of his Majesty's lieges, without, at the same time, bruising and maiming the said lieges' persons.

Again, your trading cheat, who robs by means of light weights, or an uneven balance, swells with virtuous indignation when he hears of some such "petty larceny roguery" as the unlawful abstraction of a salt herring, or a Flanders brick. "Shopkeepers!" quoth he, laying a due emphasis on the important compound word, "shopkeepers are never safe, while such doings go unpunished." And woe to the petty larceny person who comes before our moralizing proprietor of short weights, if the latter happen to be a juror. "Guilty!" as sure as fate, is the word he gives; and if he could pass sentence as well as give verdict, death would pretty certainly be the righteous and emphatic judgment. It is only a very few years ago, we remember reading of a most striking case of this moral obliquity of vision. The clerk to a banker, ruined by that insane love of making a false appearance, of which we have so often had occasion to speak in strong terms of reprobation, plundered his employer to the amount of nearly two hundred pounds. He was detected, prosecuted, and found guilty. That his offence deserved punishment there is not the least shadow of a reason for doubting. If such an offender were to be turned scathless upon society, the example of impunity presented in his person could scarcely fail to have the effect of inducing other vain and unprincipled persons to imitate his misconduct, in the hope of participating his impunity. But justice should be administered in mercy; and heinous as was the young offender's crime, both judge and jury were exceedingly unwilling to hurry a mere boy before the dread tribunal of Heaven with all the sins of his fierce and passionate youth unatoned for, unrepented of, probably not even reflected upon with a full appreciation of their heinousness. The jury, on bringing in their verdict, accompanied it with a strong, and, though a brief, yet a very eloquent recommendation to mercy. The judge was a humane and good man, and was obviously sincere in saying that the recommendation of the jury was as agreeable to his feelings, as it was creditable to their own humanity. But moral obliquity was very rife among us at that time: even courts of justice were not wholly free from its influence. For instance, it was very much the fashion to apportion punishment, not according to principle, but according to accident, over which neither judge nor jury, neither prosecutor nor prisoner, had the slightest possible control. Was a rural district, for three months previous to an assizes, much

afflicted with the malpractices of sheep-stealers—woe to all sheepstealers tried during that assizes; death was their inevitable doom. Had one horse been stolen by one thief, in a certain district, which had previously suffered from the depredations of other thieves, he was hanged as a mere matter of course! On the other hand, did a single thief take away a dozen horses, in a district which for some previous months had been wholly free from that particular species of crime; forthwith justice smoothed her brow, and the sentence of the wholesale thief was reduced to transportation, or even to a mere and brief imprisonment.

In the case of the young man of whom we have been speaking, the humanity of both judge and jury was, however, not liable to any imputation of mere whim—it was creditable to both themselves and our common nature; for our law was at that time in a state, which as to Draconian severity, was a disgrace to us, and would have been to a mere horde of barbarians. "Death," "death," "death!" Such was the fearful doom passed upon offences for which we now merely deport or imprison the offenders, and yet succeed not only in reforming them, but also in repressing crime, which our former sanguinary law was found utterly incompetent to do. But though the judge sympathised with the humane feelings of the jury, he well knew that lenity too easily granted, would be looked at very narrowly and jealously by a public the most inclined, perhaps, in the whole world, to put the worse possible construction upon the lenity of men in power, when shown to men a single grade above the most abject poverty. And accordingly the learned and humane judge intimated, that though he highly approved of the recommendation of the jury, he yet, considering the frequency of robberies by confidential servants, should feel himself far better warranted in sparing the life of the prisoner if the recommendation of the prosecutor were added to that of the jury. The prosecutor sternly refused! John Bull is a humane though a somewhat fitful and obstinate gentleman; and the cold and obdurate style of the prosecutor aroused the feelings of very many persons, who, probably, but for his obduracy, would have just said "Poor fellow! very young," and then have departed the court without giving another thought to the subject. A petition, signed by all the respectable traders of the vicinity, was presented, and the unfortunate prisoner was saved. But mark the sequel! It was but a few months afterwards that the obdurate prosecutor,—who would have sacrificed a human life on account of a hundred pounds; the inflexible lover of justice, who could make no allowance either for the extreme severity of the law which applied to the prisoner's case, or for the extreme youth of the prisoner himself; he, grey in head and bowed in form,—was placed at the very same bar, condemned to death under our then cruel law against forgery, and executed! His defence consisted of many protestations of his having only used the money "with an intention of repaying it," and of entreaties that his "respectability" might be taken into consideration. And this man had seen a mere boy plead at that very bar, and plead vainly too, for his mercy; knowing that at that very instant *he*, who denied mercy to a thief of a hundred pounds, was a forger to the amount of many thousands!

Let us hope that the day is fast coming when the moral obliquities, or preferences of appearances to reality, of which we have only been able to spare space to notice a few, will be utterly banished from among us. In the mean time our readers, of whatever age or station, will find it no uninteresting or unprofitable employment to notice the various instances of the sort which are constantly occurring in society.

## ENTHUSIASM.

THE task of the author, worthy of that name, would be, indeed, a most hopeless and unthankful one, did he allow himself for one hour to abate one jot of heart or hope. He must believe well of both the good feeling and the good sense of his kind, ere he can, with any thing like satisfactory effect, appeal to the latter. For, what *extremes* do not individuals go to! How do they not, by their want of moderation, reverse the deeply and touchingly philosophical words of Shakspeare, and so make "a soul of *evil* in things *good*." Mistaken, though dazzling enthusiasm! Of all the nobly-erring upon the face of the earth, thy votaries make a terrible majority. To *do*, is for some high and tender, yet self-willed and fitful persons, not enough; they must needs *over-do*; "steady and constant" is their aversion; they must do all at once, dazzling the multitude with a display of surprising and seemingly super-human power, exerted during a few brief years; but turning away in dismay and loathing from the task, steadily, continuously, and with stern self-control, eking out that power through half a century.

Few are more inclined to deal tenderly with even the aberrations of genius than we are; but we are of a somewhat phlegmatic turn, and have an indestructible taste for that very much undervalued quality, cool common sense. Our homage is ready for genius; we, as well as our more mercurial neighbours, can admire the gigantic power and the brilliant energy; but we candidly confess that we most admire them when we find them the most mingled with, and regulated by, sober reason.

Some of our readers, we hope, will remember, that in speaking of England's patriot king, Alfred,—as *truly* called the Great, as many other monarchs have been falsely so called,—we took occasion to point out that his *excess* of enthusiasm, noble as were the feelings in which it originated, was both erroneous as to reasoning, and evil as to practical effect. In his excess of zeal for instant usefulness, he literally wore his body out prematurely; and thus, for the sake of giving his country the immediate benefit of the exertion of his really marvellous talents during months, he deprived it of the incalculable advantage of those powers during long years; every one of which, be it remarked, would have made the talents more and more powerful.

Perhaps of all talents, those which are displayed upon the stage are the least positively useful to mankind; yet they are not without a use, nor will they be, until the whole of society shall be addicted not merely to reading, but to reasoning also. We should be grossly inconsistent with what we formerly said on the subject of amusements, were we to recommend theatrical amusements to those who have cultivated minds. For our own part, while we have Scott and Bulwer to read, we can very well dispense with "Jim Crow," in the way of humour; and with blue lights and shouting, in the way of the sublime; and if, in answer to our refusal to quit our own snug study for the crowded and unhealthy atmosphere of the theatre, we are told that Shakspeare is mighty to benefit both head and heart; we reply, that we well know it; that we read his ever-living pages with a reverent and loving spirit; but that Shakspeare's plays *act themselves* to the "mind's eye" of any one worthy to read them; and that "robustious perriwig-pated fellows,

splitting the ears of the groundlings," disagreeable enough in all conscience under any circumstances, are perfectly unendurable in such noble poems as the *Tempest*, *King Lear*, or any other of the writings of the greatest dramatic poets the world has ever seen. To sum up all that we would say on this subject, Shakspeare's plays are the most precious of merely profane writings; but they ought to be *read*, not *acted*.

If, then, it may be asked, why we do not think that Shakspeare's plays ought to be acted? if we think them too noble to be worthily embodied by the utmost scenic skill, what would we point to as useful, as the stage now is, and as the public intellect now is? Our reply will be brief. Having already distinctly intimated that we think the stage would be utterly useless, were *genuine* education *universal*, we say, that there are some of the matters scenic which are by no means without their uses upon *minds which have not yet become practised in genuine THINKING*. To minds like these, impulse is all; reflection nothing. Accident, mere accident, very frequently develops both the good and the evil qualities of their nature. The solid and complete training of the intellect takes no brief time; should we not, therefore, use such other means as we find existent to regulate the *feelings* of those to whom we cannot as yet apply the higher and subtler powers of reasoning? Seeing that accident is so powerful over the uneducated, should we not *entrup* them? should we not (*absit* paradox) *create* for them such *accidents* as are most likely to develop those better feelings which, latent though they may be, are most indubitably existent in the "heart of hearts" of every human being? Assuredly. Shakspeare, to such minds, in twenty lines out of every thirty, is absolutely useless; it requires that he be read with a curious eye and a trained taste to make him serviceable as a teacher of either head or heart. But is there no medium between Shakspeare and absolute nonsense? If *Miranda* and *Portia* are only for the closet, must the stage of necessity be only devoted to impossible combats and bellowed botheration? Have we no comedy so natural, that its occasional pathos goes home to every heart, and touches the hearts of the uneducated with a thrilling power which all the force of the professedly morals-teaching tragedy cannot equal? Has music, then, "charms to soothe the savage breast," but none to soothe the breast of the only ill-educated man?

"The decline of the stage" has, at a very moderate calculation, been attributed to a thousand different causes, by a thousand different writers. We doubt, however, if any one of these writers has happened to hit upon the real cause. The "legitimate drama," it is urged, is out of fashion. Shakspeare is played to empty benches; and unless managers be inclined to have empty pockets also, they must "follow the public taste," and get up lots of flashy, flippant, and non-idea-creating spectacles. The lament, so far as matter of fact goes, we admit; the inference which is commonly drawn from it, we most stoutly deny. The patronage of the theatre, when Shakspeare *was* in fashion, was bestowed by classes which have taken an upward leap. Men who, similarly situated as to social circumstances, and similarly gifted as to native mental *capacity*, would thirty years ago have studied Shakspeare in the theatre, as far as he could be studied there, are now members of literary and scientific societies, readers of the highest order of standard works, as well as of a whole host of periodical publications,



and they now study *Shakespeare in their own houses, with such interpreters as Lamb, Hamlet, and Mrs. Jamieson, to aid them. Behold the real cause of the decline of the stage!*

But though the stage is patronized chiefly by a comparatively untrained order of intellects, it by no means follows that it is frequented by those who are unsuspicious of instruction through the medium of the drama. The beauties of Shakespeare may be wholly thrown away upon a mentally untrained man, whose noblest feelings will be suddenly called forth, *never again to become dormant* by a touch of pathos in a comedy, or by the full glorious gush of the voice of the singer, sinking to that "dying fall" which speaks, oh how potently and how mysteriously, to the sternest heart!

Mrs. Billington, the celebrated singer, was exceedingly corpulent. Singing one night in her grandest style, she was interrupted in one of the most touching passages of her solo, by a lubberly butcher's boy, who, leaning over the gallery so far as materially to endanger his own precious person, to say nothing of a dozen heads or so in the pit, exclaimed in a voice which was part bawl, part crying, and part the tone of a soul's thrill, "The great fat beast!—She—makes me—yowl!" We do not defend the style of the compliment; but had we been Billington, we should have preferred it, notwithstanding, to all their critic-compliment anent St. Cecilia, Orpheus, Euridice, and so forth. And who, who that knows aught of the human heart, shall say that the emotion into which that uneducated lad was startled, was of no benefit to his whole after-life, or to all that portion of society upon which he at a future period might have had any influence?

Again, the late Mr. Emery was one night performing the part of "Bob Tyke," in the "School of Reform," and he enacted the villany of his rôle, during the earlier part of the piece, with such singular skill and effect, that a sailor, who was present, and who entered into the scene with his whole heart, had his honest indignation raised to such a pitch, that it at length became quite unendurable. When about to commit a vile robbery on his father, "Bob Tyke" has to exclaim, "Rob mine own veyther! I must be a villain, indeed!" This was past Jack's powers of endurance, and sending his tarpaulin hat upon the stage, with the force of a twenty-four pounder, he loudly vociferated, "Rob your own father! you swab, you'd rob a church!" The power that produced such an effect upon one man, whose feelings were obviously disposed towards good, might it not also rouse the existing though latent good feelings of other men?

Again, and we will add but this one anecdote. A highly distinguished writer assured us, some time since, that being present at the performance of a very humorous, a broadly humorous piece, entitled "Monsieur Mallet," or "My Daughter's Letter," he saw hundreds in tears at one incidental bit of pathos—at one beautiful though brief delineation of paternal feeling. Remark! he also was in tears, and those whom he remarked were of quite a different order; he could weep while reading some portions of Shakespeare—they would all it "stuff," or "too fine by half;" but to both him and them there were some feelings in common, and those feelings, too, such as do not need Shakespeare's magic genius to awaken into vivid and precious activity—though we do not see that bad puns, indecent dancing,

and melo-dramatic hurly-burly, are calculated to affect them!

On looking back at what we have written, we feel bound, very honestly, to admit that we have been "pretty considerably discursive." But if we have written very much in the "about it, goddess, and about it" sort of style, we believe that we have treated of a subject much more important than it is generally supposed to be. Having dismissed that, we will close this paper with a very few words upon the text which heads it. As we have been discursive hitherto, we may as well end so; and having spoken of the too-great enthusiasm of Alfred the Great, we will now speak of that of Madame Malibran. We need not be told that the difference as to usefulness between the patriot, monarch, warrior, and student, and an actress and singer, is so vast that it would be ludicrous to enter into a comparison between the two characters. But the principle is the same in each case. The smaller as well as the greater talent and usefulness, *consciously* possessed, became *due to society*. With her marvellous powers, how many years might not Malibran have soothed sorrow and awakened generous emotion! how many might not her splendid powers have awakened into a lofty ambition in a loftier species of art than that of acting! how many might not her thrilling tones have so impressed as to render for ever innocuous those meaner or baser feelings which now are to lead them to vice, degradation, crime, death! But she preferred months to years; the startling outburst of laud to the steady and deeper, though less noisy applause of a long and valuable life. Alas, Enthusiasm! Alas, Vanity! also.

### THE BHINDERWARS OF GOANDWARRA.

THE following account of the Bhinderwars, a remarkable tribe of Gonds, by Lieut. Prendergast, appeared in the *Bengal Annual* for 1831:—"In May, 1820, I visited the hills of Oomercuntuc, and the source of the Nerbudda river, accompanied by Captain W. Low, of the Madras army; and having heard that a particular tribe of Gonds, who lived in the hills, were cannibals, I was anxious to ascertain the truth of the assertion, and made the most particular inquiries (assisted by my moon-shee, Mohun Sing, an intelligent and well-informed Kalet,) as to their general habits and mode of living. We learned, after much trouble, that there was a tribe of Gonds who resided in the hills of Oomercuntuc, and to the S. E. in the Goandwarra country, who held very little intercourse with the villagers, and never went among them except to barter or purchase provisions. This race live in detached parties, and have seldom more than eight or ten huts in one place. They are cannibals in the real sense of the word, but never eat the flesh of any person not belonging to their own family or tribe, nor do they do this except on particular occasions. It is the custom of this singular people to cut the throat of any person of their family who is attacked by severe illness, and who, they think, has no chance of recovering; when they collect the whole of their relations and particular friends, and feast upon the body. In like manner, when a person arrives at a great age, and becomes feeble and weak, the khilar khor operates upon him, when the different members of the family assemble for the same purpose as above stated. In other respects this is a simple

race of people, nor do they consider cutting the throats of their sick relations or aged parents any sin; but, on the contrary, an act acceptable to Kalee, a mercy to their relations, and a blessing to their whole race. We descended the Oomercuntuc hills on the evening of the 24th of May, and not being able to get a kooppa to hold the oil for the mushal or flambeau, and my muschalce being absent, I had some difficulty in procuring a chattee, (owing to supplies of any kind not being procurable on the hill,) in which about three and a half seers of linseed oil were put for the mushal, which was carried, the chattee in one hand, the mushal in the other, by one of the cannibal tribe, obtained for me by the head fakeer, an old man who had resided at the source of the Nerbudda for years. The hill being very steep and rugged, we halted at the foot to rest our people and cattle, surrounded by thick and heavy jungle. The mushal was placed on the ground, and my friend the cannibal near it, in charge of the oil. After a halt of a bout half an hour, we prepared to start, and I called to my guide and mushal friend to get ready, but was surprised to learn from my moonshee that the Gond had drank the whole of the oil, and that, as no oil was to be had in the jungle, we must make the best of our way in the dark. I called for the Gond, and asked him how he could bring himself to drink such vile stuff; and although excessively annoyed at being left in the dark, I could not suppress a laugh when he told me that, having seldom an opportunity of getting a good drink of oil, he could not resist the temptation, owing to the savory smell wafted from the mushal to his nose.

#### PAINS AND PLEASURES OF WRITING.

WE have heretofore more than once told our readers that we do not recommend authorship as a mean by which to gain a subsistence; we know too well how many "pains and penalties" are attached to that mode of earning a subsistence to recommend it to the practice of others. Of all mankind, probably no class is so much misunderstood and misrepresented as authors are. It seems to be the positive delight of the wealthy to neglect them, and of the uneducated to condemn them; their works may be read and profited by, but they, the creators, the actual rulers of the destinies of millions, are but too well treated if they chance to die any otherwise than by starvation, or in a debtor's gaol! Praise to the millions! glory to the myriads upon myriads, whose "airy tongues do syllable men's names," and who, at the same time, permit, aye, and not merely permit, but even command the men themselves to die broken-hearted and penniless, while thick-heeled dancers make fortunes by a few months of indecent pirouetting, and squalling animals amuse the million at the moderate charge of a hundred and fifty pounds per night! Glory to those who allow their poets and their philosophers to starve, and at the same time heap wealth incalculable upon their buffoons!

Authorship as a profession! Youth, we who have known this world in most of its varied and ever-varying phases, we who have laboured very long and very earnestly to acquire knowledge, and to communicate that knowledge to you, and to such as you, we entreat you to have no silly notion of the gentility of the profession of authorship. If in the stern spirit of genuine authorship, if in the intense and overpowering love of truth and of the propagation of knowledge,

you throw yourself upon the world as an author, do so only for the sake of being a benefactor to others. Be you sure that for one man who makes a fair living of authorship, there are hundreds who are absolutely within a trifle of positive starvation. Tongue or pen cannot tell the manifold and terrible sufferings to which an author is exposed; and again and again would we reiterate the advice of glorious Coleridge,—“let every man who writes for the press, have some mean of winning his subsistence quite independent of the press.”

If, however, there be not a few very terrible and bitter *désagrémens* connected with authorship, there is one benefit which fairly remunerates the sufferer—the rapt, the passionate pleasure, with which he finds that he has verily, and indeed, been well occupied.

We have been led to make these remarks, from having just now been favoured with one of the best written, and most touching letters, we have ever had the pleasure to read. It was written by a mechanic, who, having seen our recent brief notice of that singular mineral “Asbestos,” desired to make some inquiries as to the possibility of procuring it for a mechanical purpose. After making his inquiry, our correspondent, who we feel quite sure is a fine specimen of his class, proceeds to assure us that he has been a subscriber to our work from its first appearance to the present time; and we have rarely felt so pure and ardent an emotion as on reading his acknowledgment of the service our work has done to his quite obviously masculine and knowledge-desiring mind. Yes, we rejoice that we have not lived quite in vain, and we feel real pleasure in thus publicly assuring our friendly correspondent, that his well-written and friendly letter has given us more pleasure and more impulse to, if that be possible, increased exertion, than any thing we ever before heard or read.\*

**SINGULAR EFFECTS OF LIGHTNING.**—On the 29th of March, 1832, the lightning struck a man whilst in the field, and sitting quietly against the wall. The electric fluid entered apparently between the neckerchief and the skin, at the right side of the back part of the neck, and proceeded over the arm to the hand; its principal effect was, however, on the dorsal and lateral surface of the chest; in the lumbar region it had turned towards the navel, and thence to the abdomen, to the genital organs, and the legs down to the toes. In the whole of its course the lightning appeared only to affect the integuments, which were black, covered with phylctenæ, and in numerous places perforated; the epidermis was in many parts, to a greater or less extent, completely destroyed; the hair of all parts which was struck by the lightning was burnt. The lesion of the skin very much resembled a burn, and also caused a similar pain; a large portion of the dress was destroyed or damaged: the shirt was almost completely burnt. At the outer side of the shoe, whence the lightning seemed to have entered the ground, there was a cleft of about three inches in length. Neither during, nor after the accident, did the man lose his senses, and he declared that at the moment of the concussion, he had the full consciousness of what had happened to him.

\* The correspondent to whom we allude shall have the information he requires in a private letter, the instant that we can meet with an eminent scientific friend who is just now out of town.

## NAPOLEON BUONAPARTE.

(Continued from page 425.)

IN the way of cool, unblushing effrontery, it would be no easy matter to match this. Advocates must needs be ignorant, because they had not learned war. Geography could not make them aware of the extent of the Venetian territory unless avarice and a sanguinary ambition had led them upon a pilgrimage of rapine and bloodshed into the very territories themselves! Again; behold the justification of the treatment of Venice! For two years he and his disciplined desperadoes had made the Venetian territory the "theatre of war." They had impoverished and trampled upon the people to such an extent, that nothing could have terrified the Venetians so much as the prospect of the permanent domination of the French. The rulers of Venice, less patriotic than the populace, rose as one man to disclaim all connexion with France; and the base Venetian Council solicited the aid of the French troops. Well! Supposing all this to be quite right and creditable, what "right" had Buonaparte? He himself tells us, "supreme power of police;"—the said power meaning, in his vocabulary, the utter subversion of an ancient government, that subversion being rendered doubly galling by the tearing down of the national emblem—the Lion of St. Mark. And yet this actor and apologist of such envenomed and ruthless injustice was the very idol of the late liberty-loving Hazlitt! So inconsistent and ill-judging can the undue admiration of military exploits render even men of genius! With what care, then, should not we write historical commentary for the use of young and unsophisticated minds!

We have sufficiently shown how extremely, how painfully anxious Napoleon was to have his conduct favourably judged by the great body of his compatriots. He well knew his position relatively to the Directory. To a mind so acute and prompt as his, it could not be otherwise than evident that the imbecile and yet grasping Directory both hated and feared him. But he also knew that his troops adored him; and he was anxious that *their* support of the political *coup de main*, which he now quite obviously meditated, should be strenuously backed by the whole tag-rag and bob-tail of Messieurs the Badauds of Paris. In his angry declamations against the "Club of Clichy," he very plainly intimated his inclination to resort to the *ultima ratio regum*; and by marching an army upon Paris, put a speedy end to the opposition "of ignorant declaimers and advocates." It was well for his future power that he did not allow his anger at this period to carry him to the extremity he so significantly threatened; for, great as were his power and influence even then, we much doubt whether the guillotine would not have been his reward instead of the imperial crown. However that may be, he allowed his anger to evaporate in words, and we shall speedily find him striving to intrigue himself into a seat in the Directory.

The rumour which most annoyed him, inasmuch as it most nearly touched his intense and immense personal vanity, was that of his Italian victories being the result of detailed instructions from the Directory. "Berthier and Carnot!" he would exclaim; "*quel sottise!*"

In this matter we are bound to do justice to Napoleon. Whatever his other faults may have been, Napoleon most assuredly, as a general, required no assistance from the Directory. And this needs not to be merely affirmed—there is double proof that his victories were the result of his own splendid and original genius. In the first place, Bourrienne very distinctly shows that the Directory expressly left the whole conduct of the war entirely and unreservedly to Na-

poleon; in the second place,—and the second proof is still stronger and more irrefragable than the first,—the plans of Napoleon were obviously formed extempore, and acted upon on the instant. He acted as circumstances required; and he so acted instantly, and without the possibility of his having any communication with the government at home. It would ill become any English writer to fall in with the base *cliques* into which France was at that time, more perhaps than ever before or since, divided. We, the nation who struck down the giant and iron power of the first warrior and statesman of modern times,—we, who foiled his civil craft, and smote into atoms the pride and perfection of his mailed and gallant chivalry,—can well afford to be just to his memory. The poor intriguers of Paris, no doubt, found it very convenient to libel Napoleon in the *salons*; but we have only the cause of truth to support;—we, who "struck the lion down," in smiting Napoleon to the earth, need not, must not

"Pay the wolf homage, proffering him lowly gaze,"

by repeating at second hand all the libels of those unworthy Frenchmen, who, though equal to Napoleon in grasping ambition, were not equal to him either in the soldier's might or the statesman's craftiness.

The perpetual personal attacks of the "Club of Clichy," and the abuse heaped upon both his measures and himself by the journals which had, at the least, the reputation of being sold to the interest of the Bourbons, were not the only stimulants to Buonaparte to march upon Paris, and take the whole government into his own hands. The exiled family was extremely active in endeavouring to make partisans, and to create a counter revolution; and even in the Directory itself, limited as were its numbers, it was quite well known that there was a Royalist party. In this state of things, the personal friends of Napoleon urged upon him to take a decided and bold part "either on one side or on the other." Such are the words of Bourrienne; of that Bourrienne who was actually like the shadow of Napoleon, and who, as his confidential secretary, unquestionably knew more of Napoleon's actual and genuine thoughts and motives than any other human being. What a picture of patriotism!—Either side! The grand object being, not the enforcing and supporting of this or that great principle, but merely that Napoleon should aggrandize himself, and have the power at the same time to aggrandize his very dear friends and very disinterested advisers.

From the conqueror of Italy, we must turn to the invader of Egypt. Details, excepting when they are absolutely indispensable, we must, as far as possible, avoid; in fact, the mere details of Buonaparte's life would give nothing like a just notion of his colossal character.

That he was popular among the French people it needs not to be told; for then, even as now, military achievement was the sure road to Gallic affection. But popular as Buonaparte was among the many, he was detested by more than one very influential man in power;—and he well knew it.

We have already had occasion to remark upon Buonaparte's want of faith. Connected with that vice was a very cold, shrewd, and far-seeing sagacity. Eager as he was for power; hungry and thirsty as he was in ultra-regal magnificence, not only of power but also of expenditure; he yet was far too crafty and skilful a player of the great game of political adventure to make a rash or a premature movement. The east, the sunny, the gorgeous east, linked with a thousand fables familiar to men's minds as household words, and having, too, a thousand genuine marvels, more astonishing than any fable that the wit of man ever yet invented—the east, he deemed, would afford him the best and most con-

spicious scene upon which to perform the next act of his daring and soaring drama.

With a fleet so admirably fitted out, as very rarely at that time was within the power of France to fit out, with a splendid army, and with men of science of the very first order in their respective walks, Buonaparte set out from Toulon in the month of June. On his voyage he, as usual, mystified Bourrienne and his other immediate attendants by *improvising*, every now and then; in the most approved style of prose run mad. He could not look upon the far mountains of Italy, but with a most intense emotion, and melo-dramatic attitudizing to match; and to a grave everyday sort of English reader it really is very amusing to read Bourrienne's sentimental twaddle upon the subject of Buonaparte's exceedingly well-acted, but very decidedly counterfeit sentimentalism.

To Bourrienne, a thorough French trifler, the sea-sickness of Buonaparte, and similar small matters, were naturally very interesting *materiel* for a book; to us all such matters appear to be infinitely too unimportant to deserve a single sentence of narration. What is of mere consequence is the result of the voyage. That Buonaparte was voyaging eastward was a matter of public notoriety; that his particular destination was Egypt was at once obvious to the fine sagacity of England's marvellous and devoted chieftain—the chivalric, the immortal Nelson. To know that the republican victor was on his way to deluge the arid soil of the east with blood, and to aim in that remote scene a deadly blow at the wealth and the power of England, was ample cause for Nelson to strain every nerve to be in time to rush effectually to the rescue.

Supposing the French expedition to have taken up its position off the coast of Tuscany, Nelson sailed to the roads of Tagliamento, and thence to Naples. At the latter place he was authentically informed that the French marauders had taken possession of Malta; and that the fact of the expedition being destined to make a descent upon Egypt, was quite undisguisedly spoken of. Nelson instantly sailed in the direction of Candia; and Buonaparte having intelligence of the redoubtable warrior's proximity, gave urgent orders for the French fleet to make for Cape Azra, situated on the coast of Africa, and at about seventy-five miles from Alexandria.

Rarely, if ever, has England placed a great naval commander in the disadvantageous position in which, at this juncture, Nelson was placed. Instead of being accompanied by light and swift sailing cruisers, which he might have from time to time have despatched in quest of intelligence, the thirteen sail which formed his fleet, had but one vessel below 74 guns, and that one carried 50. Not a cutter, a brig, nay not even a frigate, was at Nelson's disposal, and he literally had to sail night and day, under every yard of canvass he could muster, and scoured all the likeliest portions of the Mediterranean in vain. Buonaparte, on the other hand, was well supplied with cruisers, commanded by zealous and high spirited men, who exerted themselves in every direction to obtain him every needful information.

The consequence of the utter destitution of light English vessels was, that while Nelson was vainly sailing hither and thither, his proud and gallant heart swelling well nigh to bursting with contending emotions—hope and patriotism struggling the while with despair of bringing the foe of England and of social order to the trial—Buonaparte fulfilled his tyrannous and unprincipled purpose, and landed in Egypt. After having explored every bay and creek in the Archipelago, Nelson, on the twenty-eighth day of July, anchored off Cape Coron, which is at the extreme end of the Morea, and then first learned how completely his enemy had evaded his pursuit.

As Nelson's information stated the French to have landed in Egypt a whole month previous to his having anchored off Cape Coron, he very naturally imagined, that the French ships would have effected their return to France; but as uncertainty upon such a point, might be productive of much dissatisfaction, and of many disappointments, he determined to proceed to Alexandria, there to ascertain the precise state of affairs. From our English hero, let us turn to the most splendid and heroic of all quacks, ancient or modern. The *Orient*, a fine 120-gun ship, was the head quarters of Buonaparte, and on board each of the other vessels of the expedition were five hundred veteran soldiers, including a company of artillery-men, who were regularly exercised twice a day. In point of fact, the care and forethought of the French government had been just as admirably exercised, as the haste, or the want of thought, on the part of the English government was painfully conspicuous.

On the fourth Messidor, sixth year of the republic, Buonaparte issued a proclamation dated from the *Orient*. This precious document is properly dividable into two distinct portions; viz. a description of the duties of his troops, and a justification of his enterprise. Of the former we are bound by our sense of justice to confess, that better, or more humane directions, have rarely, if ever, been dictated by a commander so accustomed to victory, that defeat might be deemed impossible. He enjoins his troops to respect the religion of the people, and to behave forbearingly, not only as to property, but also as to chastity of the other sex. All this we much approve of, so far as it goes; only we are not inclined to believe that Buonaparte's soldiers imagined him to be very anxious as to their strict compliance with the rules thus particularly laid down for their guidance. With respect to his justification of the expedition, we need only remark, that it was perfectly Buonapartean in style, and about as coolly contemptuous of right reason and political honesty as any thing could be. A single extract from his felicitous and very French rhodomontade will suffice for our readers:—"The Mameluke Beys who favour exclusively English commerce, whose extortions oppress our merchants, and who tyrannize over the unfortunate inhabitants of the Nile, a few days after our arrival, will no longer exist."

That is to say, that the Mameluke Beys preferred English to French connexions; and ought, therefore, to be massacred very compendiously, and in the most brilliant style of French tactics. Beautiful reasoning, to say nothing about the morality!

(To be continued.)

## PLEASANT PREDICTIONS.

NINETEEN out of every twenty of the acquaintance we have met during the last fortnight, have assured us that we have every reasonable right to expect a second edition of the hard winter of 1814. Pleasant prediction, surely!—first fair, bullocks roasted whole on the Thames, hand-bills printed ditto, coals and wood all manner of prices, and the stock which well-regulated housekeepers had provided to last till next Midsummer, proving barely sufficient to last to Christmas Eve!

Seriously, however, we really fear that this will be a very bitter winter indeed. The repeated appearance and singular brilliancy of the aurora borealis, and the early flight hitherward of wild fowl, seem to promise very plainly to that effect.

## SELF-INSTRUCTOR IN POLITENESS.—No. XI.]

THE curious contrast between the fashionable manners of one age and those of another, have never, so far as our observation has extended, been fully and correctly accounted for; yet the subject is, in one point of view, at least, very well worthy of observation.

In one age—we need go no further back than the days of the "Spectator" and "Guardian"—there was an ambition, among young men of fashion, for a boisterous tone and wild demeanour, which were at that time supposed to be indications of a *manly spirit*. To carry a huge cudgel, to swear like a trooper, and drink like a fish, were the absolute indispensables to a "fashionable" man about town. The coffee-house and the theatre were the amusements of the day and evening; the first part of the night was spent in unlimited tippling; the latter part in frantic rioting, or in the round-house.

How different from modern notions of refinement! Among the respectable classes of the present day, swearing and drinking are not merely looked upon as *mauvais ton*; they are still further censured upon the proper ground of their innate and unredeemable immorality. To be what is called a "rake" would, at present, be ruinous to the prospects of any young man seeking advancement; and even a rake of large fortune finds that in all company, proper to his station, he is considered *de trop*, a very detrimental and undesirable person. Even what was formerly called a "hearty fellow," would have, just now, but slight chance of finding admission into good company. His tremendous cachinnatory explosions, his dislocating shake of the hand, his loud tones, and, above all, his seeming enthusiasm and fervour of feeling, would by no means plead in his favour among modern fashionables. The slow, low, and deliberate speech, the calm eye, the easy and seemingly imperturbable carriage; these are now the grand requisites.

There must be a reason, surely, for so striking a difference between the manners of two, not very distant, periods of the same nation. Nature has not altered; man is now composed of the same materials as then; his muscular power is not diminished; his pulses beat as strongly as ever. How happens it, then, that quietness is now just as much aimed at, as riotous hilarity formerly was? We believe that there are two very opposite elements in the causation of our present manners,—the first is education, the second affectation. It was quite inevitable that as science and literature grew into general favour, the ruder and fiercer portion of our nature should proportionably fall into disfavour: the most influential part of society once declaring itself against what had previously been in vogue, the many, as usual, not only strove to "follow their leaders," but to go ahead of them; and to be grave almost to melancholy, and frigid of tone and manner to the utmost pitch of frigidity, became "the rage."

Our previous "Self-Instructors" have been very inefficiently written by us, or very unintelligently perused by our readers, if we need to do more than to point out the wisdom of avoiding the more modern as well as antique affectation. True politeness is not a mere creature of capricious fashion. It is the same now as it was in the most ancient days; the same, that is to say, as to its spirit. Courtesy, generosity, and an easy and yet not too servile compliance with the established rules of the various kinds of society into which he may be thrown, so far as these forms involve neither the mean nor the criminal—these are the qualities which he must possess who would be really polite,

and these cannot consist with any affectation whether of the hilarious or the melancholy.

On the whole, the modern manner is infinitely to be preferred to its predecessor; for, if frequently insipid and provoking, it at all events gives no countenance or encouragement, as the latter did, to rudeness and actual vice, not to say crime. Still youth will do well not to give way to affectation. Let them be as calm and self-possessed as is the mode; but let them at the same time give fair play to their natural and proper feeling, and not announce the death of a near friend, in as cold a tone as they would the loss of a snuff box or walking cane.

## CARLIST WAR IN SPAIN.

(Continued from p. 424.)

THE atrocities committed on both sides since Mina's sanguinary proclamation, which were not only followed up by himself and his successor, but, on many occasions, by the opposite party, at length excited the horror, and urged the interference of foreign powers. During the short administration of the Duke of Wellington, as foreign minister in England, with the permission of the Spanish government and concurrence of France, he despatched Lord Eliot from the court of St. James's to bring the contending parties to such an agreement as would enforce their treating prisoners according to the laws of civilized war, instead of murdering them in cold blood, as they had hitherto been in the habit of doing, at the conclusion of each fight. His lordship, accompanied by Colonel Gurwood, arrived at the head quarters of Don Carlos immediately after the affair near Vittoria, related in our last number. This humane object was at length effected,—after some petty squabbling on the part of Valdez about the use of the word "convention," which, he urged, implied that the parties to it stood on equal footing; the Carlist leader, however, consented to its being called a "stipulation,"—and was formally entered into on both sides. Its beneficial effects were immediately felt; for Lord Mahon, who was at that time Under Secretary of State for the Foreign Department, stated in parliament\* that the lives of upwards of 600 troops had been spared by Lord Eliot's interference.

It is not a little singular that this interference—having for its object humanity of the most obvious and common-place kind, and dictated by motives which one would imagine could not possibly be looked upon as involving the remotest degree of party-feeling—well nigh revolutionized Madrid, and very nearly cost the chief minister, Martinez de la Rosa, his life, springing, too, from what is designated the *extreme liberal* party in the Chamber of Cortes. On the 9th of May, the convention, concluded a few days previously between Valdez and Zumalacarreguy, became known in Madrid. The opposition expressed disapprobation of it in the Chamber, and all the various classes of revolutionists, out of doors, became ferocious. They exclaimed against what they contended was placing Spain under the control of foreign powers. The public authorities received information, that on that day an insurrection would be attempted, and that violence was threatened to the ministers, and those deputies who adhered to them. The military governor of Madrid, placed, on the

\* See parliamentary debates in "Times," of June 20th, 1835.

11th, a strong guard in front of the Chamber, which, being afterwards withdrawn, was considered a concession to the clamours of the populace. On quitting the Chamber at the close of the sitting, Martinez de la Rosa was assailed by the mob with cries of, "Kill him! kill him!" They attempted, unsuccessfully, to drag him from the vehicle; but after entering the court-yard of his dwelling, and when about to enter one of the apartments, he was attacked by a private of the Urban militia, who, it was supposed, being one of those who assisted in protecting him, was permitted to follow the minister into the house. The man made a thrust at Martinez with his sword, which fortunately did not take effect, having been promptly warded off by the minister's sister-in-law. In the confusion, the assassin escaped. This atrocious circumstance, however, put an end to the dispute, for all parties could not fail to look upon it with detestation, and at the close of the session, on the 29th, tranquillity was restored.

Meantime, the rebel cause was gaining ground in the north. The disaster to Cordova's troops at Guernica was followed by the surrender of Travino, and capture of its garrison by the Carlists. Bilbao was blockaded, and preparations were in active operation against Vittoria. Carlos had regained the command of all his former ground, while the royal army could not point out one material advantage they had gained; and the continued recurrence of events like the one at Madrid on the 11th, made it evident public tranquillity became daily more insecure, while the country was torn with contending opinions and rebellion. These considerations induced the court of Madrid to have recourse to those allies who were parties to the quadruple alliance. England had, in compliance with the terms of her treaty, already furnished arms and ammunition to the value of 200,000*l*. The Spanish government, however, solicited the aid of a portion of our army. On this being refused, the ambassador pressed for a suspension of the Foreign Enlistment Act, to allow of the raising of 10,000 British recruits for the Spanish service, which request was complied with; Colonel Evans, one of the representatives of the city of Westminster, consenting to serve at the head of the new levy. The applications to the Portuguese government were answered by a body of troops being sent into Spain. These negotiations seemed to engross so much of the attention of the Queen's ministry, that the army under Valdez, during the time they were pending, remained almost inactive, of which Zumalacarreguy did not fail to take every advantage. After the retreat of the regular army to the Ebro, Eleorido fell, and was abandoned by the garrison; Urdache shared the same fate; and a division of Valdez' troops, under General Oraa, suffered a severe loss while retreating to Pampeluna. Villafranca, which forms one of the most important positions in the mountain passes, was next, after a few days' siege, surrendered to the Carlist army, to whom also Irun, Tolosa, Vergara, with Durango, were abandoned by their respective garrisons; and by the beginning of June, the whole of the Bascon was cleared of the Queen's troops, and Zumalacarreguy, leaving a part of his troops to besiege Salvatierra, which lay within a few leagues of Vittoria, marched into Biscay with the remainder, to assist in the siege of Bilbao, which was still blockaded by the rebels of that province. The bold and enterprising career of the Carlist commander-in-chief now approached a close. He began to bombard Bilbao on the 14th of June, and continued for several days with but little effect. The Queen's general, Esparto, received, during the siege, a considerable reinforcement; but the greatest execution was done by the English crew of a Spanish steam ship, who, landing and working their guns and Congreve rockets with the greatest rapidity and exactness, made considerable havoc amongst the

besiegers. On the 15th, the Carlist leader was struck in the leg by a shot, which completely shattered it; he would not consent to amputation until the wound became mortal; and on the 25th he expired. Eraso immediately assumed the command, but in the end the Carlists were obliged to abandon the siege.

The death of Zumalacarreguy was the severest check the cause of Don Carlos had yet sustained, for his councils were almost subjected to the entire direction of that general; through whose bravery, skill, and active perseverance, the insurrection had assumed so formidable a character.

Immediately after the siege of Bilbao, Valdez resigned the command, which was vested in Erdora, who in the early part of July commenced his career as general by the bad faith and brutality of disregarding the convention of Lord Eliot, by murdering in cold blood twelve prisoners. The Carlists in return shot thirty-six Christianos officers.

On the 10th of July, the British auxiliary force arrived at St. Sebastian, on which occasion Don Carlos declared by proclamation that all foreign mercenaries who should fall into his hands would be instantly shot!

While these events were progressing at the seat of war, others involving disorder and bloodshed were being acted in Saragossa and Barcelona. A cry was raised against the church,—which was believed with some reason to be the chief and most effectual abettor of Don Carlos,—and for the constitution of 1812. The national guard, or Urban militia, became for a time no longer soldiers, but statesmen. They were affronted with the government for not sequestering the convents with sufficient promptitude, and resolved themselves, along with the municipal authorities, into a deliberative assembly, to teach the court its duty. They were joined by the clamours of the crowd, who broke out into open riot; and between the 12th of July, and the 26th, several convents were set on fire, and more than one hundred defenceless monks butchered in cold blood. The Urban militia, alarmed at these excesses, assisted in quelling the disturbances with little success; and General Llander, returning to Barcelona from before a body of Carlists in Arragon, was forced to escape to Mataro to save his life from the fury of the populace. The like horrors were performed at Valencia, Cadiz, Malaga, Catalonia, and Galicia. The vigorous measures of a new ministry, headed by M. Mendizabel, late minister of finance, in time put an end to these frightful riots.

(To be continued.)

## THE EYE.

Of all our faculties, sight is that of which we can, probably, the least safely be deprived. Loss of speech and hearing is to be pitied; but that is trifling when put in comparison with the deprivation of sight, without which the strongest man would be reduced to almost the pitiable helplessness of an infant. And yet how recklessly do some persons trifle with this precious, this very precious faculty! How it is overstrained and exposed to injury, even by those very persons to whose pursuits in life it is the most essentially and indispensably necessary!

Few diseases are more common in this country, and especially in large towns, than various degrees of what is called "weakness of sight;" and probably a very great majority of the numerous cases of this disease



## MORAL OBLIQUITY; OR, SEEMING PREFERRED TO REALITY.

In a former number of this work, we spoke of the too great prevalence of mere show; but we then applied ourselves only to show as to dress, equipage, and the like. We are not, however, unaware, as indeed we then intimated, that this love of show is carried even into morals.

*Cato malebat esse quam videri bonum*; we, of modern times, reverse the maxim, and care infinitely less about being good, than about seeming so. There are conventionalities with us even in morality; we have our partialities as to vice and virtue; and look not so much to the inward spirit of right, as to the outward form of decorum. To pick pockets, we admit to be manifestly wrong, but seduction and gambling we far less sternly judge; nay, it is related that a fellow condemned to death for highway robbery, accompanied by circumstances of the most cold-blooded and atrocious violence, was heard, only a day or two before he met the doom he so richly deserved, to speak with infinite loftiness and contempt of the "petty scamps," meaning thereby the light-fingered worthies who exercise their furtive talents upon the pockets of his Majesty's lieges, without, at the same time, bruising and maiming the said lieges' persons.

Again, your trading cheat, who robs by means of light weights, or an uneven balance, swells with virtuous indignation when he hears of some such "petty larceny roguery" as the unlawful abstraction of a salt herring, or a Flanders brick. "Shopkeepers!" quoth he, laying a due emphasis on the important compound word, "shopkeepers are never safe, while such doings go unpunished." And woe to the petty larceny person who comes before our moralizing proprietor of short weights, if the latter happen to be a juror. "Guilty!" as sure as fate, is the word he gives; and if he could pass sentence as well as give verdict, death would pretty certainly be the righteous and emphatic judgment. It is only a very few years ago, we remember reading of a most striking case of this moral obliquity of vision. The clerk to a banker, ruined by that insane love of making a false appearance, of which we have so often had occasion to speak in strong terms of reprobation, plundered his employer to the amount of nearly two hundred pounds. He was detected, prosecuted, and found guilty. That his offence deserved punishment there is not the least shadow of a reason for doubting. If such an offender were to be turned scathless upon society, the example of impunity presented in his person could scarcely fail to have the effect of inducing other vain and unprincipled persons to imitate his misconduct, in the hope of participating his impunity. But justice should be administered in mercy; and heinous as was the young offender's crime, both judge and jury were exceedingly unwilling to hurry a mere boy before the dread tribunal of Heaven with all the sins of his fierce and passionate youth unatoned for, unrepented of, probably not even reflected upon with a full appreciation of their heinousness. The jury, on bringing in their verdict, accompanied it with a strong, and, though a brief, yet a very eloquent recommendation to mercy. The judge was a humane and good man, and was obviously sincere in saying that the recommendation of the jury was as agreeable to his feelings, as it was creditable to their own humanity. But moral obliquity was very rife among us at that time: even courts of justice were not wholly free from its influence. For instance, it was very much the fashion to apportion punishment, not according to principle, but according to accident, over which neither judge nor jury, neither prosecutor nor prisoner, had the slightest possible control. Was a rural district, for three months previous to an assizes, much

afflicted with the malpractices of sheep-stealers—woe to all sheepstealers tried during that assizes; death was their inevitable doom. Had one horse been stolen by one thief, in a certain district, which had previously suffered from the depredations of other thieves, he was hanged as a mere matter of course! On the other hand, did a single thief take away a dozen horses, in a district which for some previous months had been wholly free from that particular species of crime; forthwith justice smoothed her brow, and the sentence of the wholesale thief was reduced to transportation, or even to a mere and brief imprisonment.

In the case of the young man of whom we have been speaking, the humanity of both judge and jury was, however, not liable to any imputation of mere whim—it was creditable to both themselves and our common nature; for our law was at that time in a state, which as to Draconian severity, was a disgrace to us, and would have been to a mere horde of barbarians. "Death," "death," "death!" Such was the fearful doom passed upon offences for which we now merely deport or imprison the offenders, and yet succeed not only in reforming them, but also in repressing crime, which our former sanguinary law was found utterly incompetent to do. But though the judge sympathised with the humane feelings of the jury, he well knew that lenity too easily granted, would be looked at very narrowly and jealously by a public the most inclined, perhaps, in the whole world, to put the worse possible construction upon the lenity of men in power, when shown to men a single grade above the most abject poverty. And accordingly the learned and humane judge intimated, that though he highly approved of the recommendation of the jury, he yet, considering the frequency of robberies by confidential servants, should feel himself far better warranted in sparing the life of the prisoner if the recommendation of the prosecutor were added to that of the jury. The prosecutor sternly refused! John Bull is a humane though a somewhat fitful and obstinate gentleman; and the cold and obdurate style of the prosecutor aroused the feelings of very many persons, who, probably, but for his obduracy, would have just said "Poor fellow! very young," and then have departed the court without giving another thought to the subject. A petition, signed by all the respectable traders of the vicinity, was presented, and the unfortunate prisoner was saved. But mark the sequel! It was but a few months afterwards that the obdurate prosecutor,—who would have sacrificed a human life on account of a hundred pounds; the inflexible lover of justice, who could make no allowance either for the extreme severity of the law which applied to the prisoner's case, or for the extreme youth of the prisoner himself; he, grey in head and bowed in form,—was placed at the very same bar, condemned to death under our then cruel law against forgery, and executed! His defence consisted of many protestations of his having only used the money "with an intention of repaying it," and of entreaties that his "respectability" might be taken into consideration. And this man had seen a mere boy plead at that very bar, and plead vainly too, for his mercy; knowing that at that very instant *he*, who denied mercy to a thief of a hundred pounds, was a forger to the amount of many thousands!

Let us hope that the day is fast coming when the moral obliquities, or preferences of appearances to reality, of which we have only been able to spare space to notice a few, will be utterly banished from among us. In the mean time our readers, of whatever age or station, will find it no uninteresting or unprofitable employment to notice the various instances of the sort which are constantly occurring in society.



continually improving police of this country will reduce even these singular and lawless people to something like decorum and habits of domesticity; but, whenever that may happen, they, it is no breach of charity or candour to predict, will be the very last class in this country to have abandoned the bad habits produced by ignorance, in favour of the good ones produced by an enlightened intellect.

#### NOTED TAILORS.

We have heretofore remarked upon the folly of arbitrarily characterising whole masses of men, it being absolutely impossible but that such wholesale judgments should be more frequently unjust than otherwise.

Among the absurd prejudices of the kind to which we allude, we know not of a single one which is more unjust or more discreditable to "the march of intellect" than that which represents a man who makes garments to be *ipso facto* inferior to one who makes any other article of value. He who makes clothing for horses, according to this very stupid and disgraceful prejudice, may be a very useful tradesman, and a very masculine sort of person; but he who makes clothing for men is by no means entitled to any such "high consideration." He, forsooth, must needs be an effeminated person, worthy of all obloquy and nick-name! It is, perhaps, hardly fair to expect that a person can be pleased with being thus taunted; but most certainly every man of sense ought to be able to hear himself spoken of as belonging to a class of men only inferior in essential usefulness to the producers of food, and the builders of places of shelter, without allowing himself to be a jot ruffled in temper on account of a statement so very far from being discreditable to him. The reflection which it is sought to cast upon him, does, in very truth, recoil upon the at once unfeeling and ignorant fool who endeavours to insult him. Tailors, however, like all other men, are liable to yield to impulse, instead of listening to the dictates of reason. Being insulted, they quite naturally wish that the aggressor shall not escape with impunity; hot words follow, and hot words are not only in themselves to be deprecated, but are also extremely likely to lead to hard knocks.

Now we think that an unjustly insulted person would rarely resort to the *ultima ratio* of fighting his opponent but for want of a cogent way of putting the said opponent in the not very enviable predicament of having the tables turned upon him; and few trades, if any, can give better testimonials as to their prowess, bodily and mental, than the tailors can. Tailors, indeed! let them laugh at all sneering fools who endeavour to annoy them; and let them well justify their laugh, too, by the following "facts:"—

Sir John Hawkwood (the first English general) was usually styled *Joannes Acutus*, from the sharpness, it is said, of his needle or his sword. Fuller, the historian, says, he "turned his needle into a sword, and his thimble into a shield. He was the son of a tanner, and was bound apprentice to a tailor, and was pressed for a soldier." He served under Edward III., and was knighted; distinguished himself at the battle of Poitiers, where he gained the esteem of the Black Prince, and finished his military career in the pay of the Florentines, in 1394, at his native place, Hedingham, in Essex. There is a monument to his memory in the parish church.

Sir Ralph Blackwell was his fellow-apprentice, knighted for his bravery by Edward III.; married his master's daughter, and founded Blackwell Hall.

John Speed, the historian, was a Cheshire tailor.

John Stowe, the antiquary, was also a tailor. He was born in London, in 1525, and lived to the age of 80.

Benjamin Robins was the son of a tailor, of Bath. He compiled Lord Anson's Voyage round the World.

Elliott's regiment of light-horse was chiefly composed of tailors: and the first man who suggested the idea of abolishing the slave-trade was Thomas Woodman, a Quaker and tailor, of New Jersey. He published many tracts on this species of traffic—went great distances to consult individuals on the subject; on which business he came to England, and went to York, where he caught the small-pox, and died October 7, 1772.

**MOVING MOSS IN LANCASHIRE.**—On Saturday, January 26, 1744-5, a part of Pilling Moss, lying between Hescomb houses and an estate of Mr. Butler's, called White Bear, was observed to rise to a surprising height: after a short time it sunk as much below the level, and moved slowly towards the south side: in half an hour's time it covered twenty acres of land. The improved land adjoining that of the moss, which moves in a concave circle, containing near one hundred acres, is well nigh filled up with moss and water: in some parts it is thought to be five yards deep. A family is driven out of their dwelling-house, which is quite surrounded, and the fabric tumbling down. Mr. Butler, Whitehead, and Stephen White, are the first sufferers by this uncommon accident. An intense frost retards the regress of the moss to-day; but I fear it will yet spoil a great deal of land. The part of the moss which is sunk like the bed of a river, runs north and south, above a mile in length, and nearly half a mile in breadth; so that I apprehend there will be a continual current to the south. A man was going over the moss when it began to move: as he was going to eastward, he perceived, to his great astonishment, that the ground under his feet moved southward: he turned back speedily, and had the good fortune to escape being swallowed up.—*Phil. Tran.* Vol. X.

**THE MONKEYS AT GIBRALTAR.**—It is singular enough, that though this spot abounds with monkeys, there are none to be found in the rest of Spain. This is regarded as a proof that at one time it was joined to Africa; and it is generally believed, that on occasion of some great convulsion, when the separation took place, the monkeys were taken by surprise, and obliged to sail over with it to Europe. They are now in high favour here. The Lieutenant-Governor, General Don, has taken them under his protection, and threatened with fine and imprisonment any one who shall in any way molest them. They have increased rapidly, of course. Many of them are as large as our dogs, and some of the old grandfathers and great grandfathers are considerably larger. I had the good fortune to fall in with a family of about 10, and had an opportunity of watching for a short time their motions. There appeared to be father and mother, four or five grown-up children, and three that had not reached the years of discretion. One of them was still at the breast, although he was quite large enough to be weaned, and, indeed, made his escape as rapidly as the mother when they took the alarm. It was quite impossible to restrain laughter, when one saw the mother, with great gravity, sitting nursing the little elf, with her hand behind it, and the other children skipping up and down the rocks and walls, and playing all sorts of antic tricks with one another. They made their escape with the utmost rapidity, leaping over rocks and precipices with great agility, and evidently unconscious of fear.—*Letter from Gibraltar.*

## OF ANGELS.

THE term *Angel* signifies in Hebrew a messenger, a name not of nature, but of office, and is applied to men acting officially with respect to each other; also to human messengers acting under a divine commission; likewise to officers and representatives of the christian church; and, lastly, to inanimate creatures and inferior agents of the Almighty's power;—to a higher order of spiritual and intelligent creatures, of whose nature and employments we have but a very imperfect knowledge;—to the Messiah, the Sent of God, who is often distinguished by the Angel of the Lord, the Angel of the Covenant, &c.

The popular application of the term is, to the spiritual and intelligent beings to which we have already referred, and who are considered to occupy the first rank of creatures, though they have generally assumed a human form. The angels are in Daniel iv. 13, &c. called watchers, from their vigilance: for the same reason they are, in the remains we have of the prophecy attributed to Enoch, named Egregori; which imports the same in Greek. The apostle calls them "ministering spirits," and from their being set in opposition to the nature of man, in Heb. ii. 16, we conclude them capable of the highest employments and happiness, &c.

The existence of angels is incapable of being proved *à priori*; but has, nevertheless, in all religions, maintained a universal prominence. The ancient Sadducees denied the existence of all spirits; and yet the Samaritans and Caraites, reputed of that class, openly allow them, as appears from Abusaid's Arabic version of the Pentateuch, and a comment upon the Pentateuch by Aaron, a Caraites Jew, both extant in manuscript in the library of the king of France. In the Alcoran we find frequent mention of angels, which, in the faith of the Mussulmans, are of different orders, and destined to different employments, both in heaven and in earth. They attribute to the angel Gabriel of descending from heaven to earth in the space of an hour, and of overturning a mountain with a single feather of his wing. Seraphim they describe as standing with a trumpet in his mouth, ready to proclaim the day of judgment. The highest order of this heavenly hierarchy is named Azazil, to which Satan, so called in the Alcoran, (as also Eblis, or Perdition) is said to have originally belonged; and also the Gabriel and Michael of holy writ. Here too are placed Azrael, the angel of death or destiny, to whom is committed the care of departed souls; and Esrael, the angel of the resurrection, mentioned above. Subordinate are Monker and Nakir, whose office it is to inquire into the true condition of departed souls on their decease. To every man on earth two guardian angels are assigned. Jin, or genii, are a lower race, formed of grosser fire than the superior orders; they are subject to the passions and appetites of man, propagate their species, and, according to the modern theology of the Arabians, are subject to death.

The heathen philosophers generally agreed with regard to the existence of those intelligences, as is shown by St. Cyprian in his treatise of the vanity of idols, from the concurrent testimonies of Plato, Socrates, Trismegistus, and others; Epicurus being the only philosopher who is said absolutely to have rejected them. In the earliest fragments of the poetry of Greece, we find allusions to the agency of these distinguished beings. Hesiod furnishes no incorrect description of their powers and office:

— a world of holy demons made,  
Aerial spirits, by great Jove designed  
To be on earth the guardians of mankind;  
Invisible to mortal eyes they go,  
And mark our actions good or bad below.  
The immortal spies, with watchful care preside,  
And thrice ten thousand round their charges glide:

No. 265.

They can reward with glory or with gold;  
A power they by divine permission hold.

*Op. et Dies*, i. 246, *Cooke's Translation*.

Spirits, or demons, were believed by the Greeks to hold a middle rank between the gods and mankind. "All the demons are in a middle state between the gods and mankind," Plato, in *Symp.*: and Plutarch says, "Those seem to me to have solved very many and great difficulties, or doubts, who place the demons between the gods and men." The word demon was generally used in a good sense; great and wise men were reported to hold familiar intercourse with the tutelary agents of the gods. The tutelary genius of Socrates, of Numa, and of Augustus, are well known in history. Sometimes the terms demon and genius appear to have been used by the Greeks and Romans in an evil sense: "Juxta usurpatam penes Græcos loquendi consuetudinem tam sancti sunt demones quam protesti et infidi," says Calcidus. Thus we find the evil genius of Brutus appearing to him the night before the battle of Philippi.

The ancient Persians, according to Mr. Sale, were so learned in the ministry of angels in this lower world, that they assigned them distinct charges and provinces, giving their names to the months, and the days of the months. Thus, as Michael was considered the prince of the Jews, Raphael became the prince of the Persians. Hyde, *Reb. Vel. Pers.* c. 19, 20. The Jews, after their return from the captivity in Babylon, infected by the wisdom of the Chaldean sages, who peopled the air with agencies of this description, began to find numerous names and distinct orders of angels; of which, four principal ones are reckoned. That of Michael the first in order; Gabriel the second; Uriel the third; and Raphael the fourth. In the Apochryphal book of Tobit, the last is made to say, "I am Raphael, one of the seven holy angels which present the prayers of the saints, and which go in and out before the glory of the Holy One." Ben Marinon and other writers speak of ten degrees or orders of angels, anciently acknowledged by the Jews. Calmet, *Dict. Bib.*, affirms that the Jews did not know the name of any angel before the Jewish captivity, there being none mentioned in the books written before that event. From these various sources, the christian fathers received and adopted many strange notions on this subject. Some of them imagined that angels had bodies, of which opinion were Clemens Alexandrinus, Origen, Cæsarius, and Tertullian. Others regarded them as pure spirits, who could assume bodies at pleasure; amongst whom were St. Athanasius, Basil, Gregory Nicene, Cyril, and St. Chrysostom. Very common among them was the heathen notion of a race of beings who were born either from the love of gods or angels for women; or the love of men for goddesses. This they thought to be the meaning of Gen. vi. 2, which, according to some copies of the Septuagint, is said to read, "angels of God." Ecclesiastical writers in the middle ages divided these intelligences into nine orders, constituting three hierarchies. The first including cherubim, seraphim, and thrones; the second, dominions, virtues, and powers; and the third, principalities, angels, and archangels. Hence Milton, in his inimitable use of angels as instruments in the machinery of his "Paradise Lost," has the following passage:

"Hear all ye angels, progeny of light;  
Thrones, dominations, principdoms, virtues, powers,  
Hear my decree."

Similar distinctions have been thought to be sustained by the language of inspiration in such passages as Ephes. i. 21, Col. i. 16, &c. Bishop Horsley, in one of the latest of his sermons, has a passage upon this subject, which we cannot forbear extracting, as an able summary of numerous opinions upon this point. It is from Dan. iv. 17. "This interpretation

of these words (that the watchers and holy ones are principal angels) is founded upon a notion which got ground in the christian church many ages since, and unfortunately is not yet eradicated; namely, that God's government of this lower world is carried on by the administration of the holy angels; that the different orders (and those who broached this doctrine could tell us exactly how many orders there are, and how many angels in each order) have their different departments in government assigned to them; some constantly attending in the presence of God, form his cabinet council; others are his provincial governors, every kingdom in the world having its appointed guardian angel, to whose management it is intrusted; others, again, are supposed to have the custody and charge of individuals. This system is in truth nothing better than the pagan polytheism somewhat disguised and qualified; for in the pagan system, every nation had its tutelar deity, all subordinate to Jupiter, the sire of gods and men. Some of those prodigies of ignorance and folly, the Rabbins of the Jews, who lived since the dispersion of the nation, thought all would be well, if for tutelar deities they substituted tutelar angels. From this substitution, the system which I have described arose; and from the Jews, the Christians, with other fooleries, adopted it."

Authors are divided as to the time of the creation of angels: some will have it to have been before the creation of our world, or even before all ages, that is, from eternity; this is Origen's opinion, who, according to Leontius, held that all spirits, angels, devils, and even human souls, were from eternity. Others hold angels to have been created before the world, but not from eternity. Others, again, maintain that they were created at the same time with our world, but what day is disputed. Theodoret and Epiphanius fix their date from the first day.

The concluding sentence of the narrative of the creation, "Thus the heavens and the earth were finished, and all the hosts of them," would certainly seem to include them among the works of the six days. It is peculiar to Jehovah to have been able to say, "Before the day was, I am He."

Their qualifications are to be inferred from the fact, recorded of them, as ascending in fire, passing through prisons, the doors flying open at their presence, shutting the mouths of lions, smiting tens of thousands of men in a night, and other notable instances of power over nature recorded in the sacred Scriptures.

Their number is vast, as appears from several parts of the Old and New Testaments, and especially from the term "hosts of heaven." The prophet Daniel represents them as a thousand thousand, and ten thousand times ten thousand; intended no doubt to express an indefinite number, in which the imagination is lost. Of the few facts of their history, it appears, that at their creation the angels were perfect, and lived in heaven, but numbers of them afterwards sinned and were banished to hell. The nature of their crime, though nowhere stated, is thought capable of being inferred from 1 Tim. iii. 6; and as they are reserved for future judgment, the facts of their case may be in analogy to ours. Fallen angels appear to be of different orders, subject to one chieftain more powerful and wicked than the rest, distinguished by the epithet Satan, *diabolos*, a traducer, an accuser, the prince of the power of the air, the god of the world, and the like expressions. He is said to have instigated their rebellion, to have tempted our first parents, to persecute the church, and on account of his subtlety is called the Old Serpent.

The employment of angels is various, depending perhaps upon their different ranks and degrees of capacity. The case of individual preservation, and of the persecution of the

church; the plagues of Egypt, the destruction of Sodom, the delivery of the law, the different appearances of angels during the old dispensation, and other important inferences recorded of them, illustrate this remark; but doubtless, a noble portion of angelic employment is that of unceasing adoration and praise. Their power to suspend the laws of nature, and the astonishing command they assume over the material elements, render it highly probable that they will, according to some intimations of Scripture, be employed in the closing scenes of time—to raise the dead, to attend the last judgment, to purify the universe, to assist in re-forming that fresh and glorious system which St. Peter saw stretched along the perspective of prophecy.

Dr. J. Pye Smith, of Homerton, in his excellent work on the person of Christ, has devoted a section of chapter 4, vol. i. to an inquiry respecting who was the person denominated the Angel of Jehovah? with certain remarkable attributes and ascriptions in the Old and New Testaments. He recites Gen. xvi. 7—13; xxii. 11—18; xxxi. 11—13; xlviii. 15, 16; Exod. iii. 2, 15; xxxiii. 20, 21; Ps. xxiv. 7; Is. lxiii. 8, 9; Zech. iii. 1—4; xii. 9; and Mal. iii. 1; as the most remarkable passages, and thus brings together the principal features of his character as contained in them. "The person described claims an uncontrollable sovereignty over the affairs of men. He has the attribute of omniscience and omnipresence; he uses the awful formula by which the Deity on various occasions condescended to confirm the faith of those to whom the primitive revelations were given; he sweareth BY HIMSELF; he is the gracious Protector, the Redeemer from evil, and the Author of the most desirable blessings; his favour is to be sought with the deepest solicitude, as an enjoyment of the highest importance to the interests of men; he is the object of religious invocation; he is in the most express manner, and repeatedly, declared to be JEHOVAH, GOD, the ineffable I AM THAT I AM: yet this mysterious Being is represented as *distinct* from God, and acting (as the term angel imports) under a divine mission.

"Are there then," asks the enlightened author, "two Jehovahs? Revelation and enlightened reason reject the notion." Three other modes of solution have been proposed: 1. That the angel of the divine presence was some eminent, celestial creature, sent to convey the messages of the Divine will to those who were the immediate subjects of revelation, acting, therefore, on behalf of the Deity, and allowed to *personate* the Deity in the assumption of the attributes and forms of address which are distinctive of him. To this he offers various objections. 2. That the expression is nothing but an Hebraism to denote God himself, or some miraculous token of the Divine presence. This is Dr. Priestley's, and Mr. Belsham's opinion. The phrase "Angel of Jehovah" means either the visible symbol of the "Divine presence, or Jehovah himself." But this decision leaves unaccounted for the very strong attribution of intelligence, will, power, and all personal properties, which it would be perfectly absurd to apply to a visible splendour, or any symbolical phenomenon whatever; and it overlooks the *essential* part of the case, the clear and marked *distinction* between the personal angel and him who sent him. It is this distinction, so widely different from the idea of a symbolical token, which makes the difficulty upon the Unitarian hypothesis. 3. That the being eminently called the Angel of Jehovah is one who is, in certain respects or properties, *distinct* from God; and yet is, at the same time, truly and *essentially* THE SAME with God! And to this third conclusion he evidently considers the balance of evidence to incline.\*

\* See Dr. J. P. Smith's Scripture Testimony to the Messiah.

## [ No. XII.—SELF-INSTRUCTOR IN POLITENESS. ]

IN concluding, as we intend to do with this article, our series of "Self-Instructors in Politeness," we feel it necessary to point out to our readers, that affectation is an insuperable obstacle to real politeness of demeanour and habits. We have recommended not mere seeming and acting, (in the theatrical sense of the latter word,) but the acquisition of the reality of good breeding, and those kindly feelings to which thorough good breeding so mainly owes its birth.

This caution is the more necessary, because it is by no means an uncommon thing to meet with young persons who, sincerely desiring to render themselves agreeable to their associates, take a course calculated to render them diametrically the reverse.

Perceiving that certain tones and gestures become certain extremely pleasant people, they imagine that the same tones and gestures must of necessity become them also. In this supposition they make two very capital mistakes: in the first place they are quite mistaken in supposing that their imitative powers are displayed so very admirably as to put them in the actual possession of the peculiarities they so much admire, or even of a tolerably good imitation of them. It is very rare, indeed, to find even professional mimics who have so perfect a mastery of voice and eye, as to render their "imitations" at all correct. In the second place there is a "fitness of things" in the features and tones of man as well as in the most stupendous marvels of the creation; and that which becomes one man exceedingly, would, even if it could be quite exactly copied, be altogether as much unbecoming the imitator. Education greatly alters natural style; the more salient angularities of individuals become worn down in the great mass of society, so that there is a general resemblance among men. But after all that the most careful training can do, the whole of the native style of an individual cannot be annihilated; and as it is the native style, in general some oddity, that is almost always selected for imitation, the chances of its being ill executed and ludicrous are, of course, very greatly increased. The peculiar gesture or tone which may be admirably adapted to the person or the voice of any one person, is, *ipso facto*, ill adapted for that of any other given person. This, as to all the more striking and obvious points, perhaps none will think of disputing. For example, it will at once be admitted, that when we see in a child of five or six years old the stiff, constrained manner of fifty, joined to a sharp, shrewd, and somewhat snappish as well as very formal style of speech, we invariably feel annoyed, and complain of the child being so "old fashioned," and "so

odd," and so "unchild like." But many who would at once admit a fact so undeniable as this, are themselves guilty of imitating peculiarities, for which their physical, to say nothing of their mental, idiosyncrasies render them just as little fitted as the young child is for giving itself the grave airs of an old man or woman. Even were the imitator and the imitated as precisely alike as "the two Dromios,"\* the imitation, to a close and accurate observer, would be both clumsy and unbecoming.

Poor Burns well exclaims:—

"Oh, would some pow'r the giftie gie us  
To see ourselves as others see us!"

and our readers may rest satisfied it is after no brief or careless observation of society that we assure them, that few things more directly and certainly tend to make a man ridiculous than the too common, and yet extremely absurd habit of imitating the peculiarities of manner.

We have already said that we intend with this article to close our brief series of "Self-Instructors in Politeness;" and we trust that we shall be allowed, in this one of the hundreds of article in which we have zealously, however feebly, endeavoured to amuse as well as to guide our readers, earnestly to entreat them not merely to distinguish between false politeness and true politeness, but also constantly to bear in mind, that the latter is a real and a very important virtue. Partly as a very condition of our mundane existence, though mainly as a consequence of the perversity of mankind themselves, every member of society, from the very highest to the very lowest, is liable, at the least, to many sorrows and much pain; and to most of us that pain and those sorrows come in very fell and terrible abundance. And is it a light thing, that with the mere tone of our voice, and the mere glance of our eye, we may aggravate pain and sorrow which are already scarcely endurable? Is there not something altogether inspiring and precious in the reflection, that, by a bland tone and a benevolent air, we may soothe the sorrow we cannot relieve, and double the value of whatever relief it is in our power to afford? He who will answer the first question in the affirmative, or the second in the negative, may give up all endeavours at politeness; nature has not intended him for politeness, for that is the aggregate of pleasing grace, conferred by careful training, bestowed upon good feeling and good sense; and he who can so answer, think as he may upon the subject, may very safely take our word for it, that he has neither one nor the other.

## No. XXI.—SELF-INSTRUCTOR IN BIOGRAPHY.

SIR PHILIP SIDNEY.

THIS accomplished nobleman, on account of his talents, amiable temper, and elegant manners, was an universal favourite of the age in which he lived. Queen Elizabeth designated him as her Philip, and his tutor thought his office one of such high honour that he desired no greater reward than an epitaph commemorating him as "the tutor of Sir Philip Sidney." The same remarkable testimony was given by his friend and biographer Sir Fulke Greville, on whose tomb was inscribed—"Fulke

Greville, servant to Queen Elizabeth, Counsellor to King James, and friend to Sir Philip Sidney." And the king of Scots, afterwards James I. of England, celebrated his memory in a copy of Latin verses, which he composed on the death of the young hero. Hume says, "This person is described by the writers of that age as the most perfect model of an accomplished gentleman that could be formed, even by the wanton imagination of poetry or

\* See Shakspeare's "Comedy of Errors."

fiction. Virtuous conduct, polite conversation, heroic valour, and elegant erudition, all concurred to render him the delight of the English court; and as the credit he possessed with the queen and the earl of Leicester (his uncle), was wholly employed in the encouragement of genius and literature, his praises have been transmitted with advantage to posterity. No person was so low as not to become an object of his humanity."

The delicacy and tenderness of Sir Philip Sidney's poetic genius, displayed in his romance of "Arcadia" and "The Deference of Poesy," gained for him the appellation of the "Divine Astrophel."

His father, Sir Henry Sidney, deputy of Ireland, was a sage and a statesman, possessing great military genius. Sir Fulke Greville says of both parents, that "the clearness of his father's judgment, and the ingenious sensibleness of his mother's, brought forth so happy a temper in their offspring." The political distractions which had torn nearly all the continental states during the reign of Elizabeth, rendered it particularly unsafe both to the persons and morals of Englishmen to go abroad; hence none were allowed to leave the country but merchants, and those intended for a military life, and even they were not permitted to do so without a special license from the queen. On leaving the University, Sidney, although a diligent student and lover of arts, had a great predilection for military glory, and requested the queen's license to absent himself from court. The document affording him the privilege he sought is dated May 25, 1572, and runs thus:—"For her trusty and well-beloved Philip Sidney, Esq., to go out of England into parts beyond seas, with three servants and four horses, to remain during the space of two years, for his attaining the knowledge of foreign languages."

During his study in France, Sidney married the daughter of Sir F. Walsingham, English ambassador to that court, and was made a gentleman of the chamber to Charles IX. He then visited Frankfort, Venice, and Padua.

On his return to England, Sidney became the admiration and delight of the court; and so high an opinion had his sovereign of his talents and prudence, that she did not scruple to entrust him with the responsibility of representing her at the court of Vienna, although at the time of his appointment his age did not much exceed twenty years. Sir Philip Sidney was the youngest ambassador ever sent out from the British government. He gave a full narrative of his embassy in an official letter to his father-in-law, Walsingham, which has been characterised as "a splendid testimony of political address and maturity of genius, far above his years."

The extremely unsettled and troubled state of Ireland, during the reign of Elizabeth, rendered the task of government, which devolved on Sir Philip's father, very troublesome, and even dangerous; he made, though a just and mild deputy, many enemies, and articles of impeachment were drawn up against him. In his son was found a zealous, talented, and successful advocate; and of every charge Sir Henry Sidney was honourably acquitted, chiefly through the instrumentality, perseverance, and genius of Philip.

In the year 1581 the happiness of England had been well nigh sacrificed by the union of the "Virgin Queen" with the duke of Anjou, third brother of Charles of France. In consequence of some marks of favour bestowed by Elizabeth on that prince during the celebration of an anni-

versary of her coronation, on November 17, when she actually presented him with a ring from her own finger, the nation took alarm. The most honest of her counsellors dissuaded her from so rash a step; and a Puritan of Lincoln's Inn wrote a passionate book, entitled, "The Gulph in which England will be swallowed by the French Marriage," which so incensed Her Majesty, that she caused the man to be condemned as a libeller, and to undergo the sentence of having his right hand cut off. Yet such was the esteem in which the queen was held by her people, and so great was the constancy and loyalty of the man, that, after the executioner had done his office, the sufferer took off his hat with the remaining hand, and, waving it over his head, cried, "God save the queen!" Every effort was made, both by the court and the people, to oppose what was feared to be Elizabeth's settled intention; even the ladies of her own bedchamber took every opportunity of prejudicing her against her intended husband. Still she remained doubtful and irresolute; and it was left for Sir Philip Sidney to turn the scale of hesitation which balanced in the queen's mind, against what would have been a severe blow to the well-being of this country. He indited her a letter, in which he dissuaded her from her present resolution with an unusual elegance of expression, as well as force of reasoning. The effects of this well-timed epistle were happily decisive in settling the pretensions of the French aspirant. Elizabeth was so convinced by Sir Philip Sidney's arguments, that she instantly sent for the duke, and had a long conference with him in private, in which she is supposed to have made many apologies for breaking her engagement. Anjou expressed great disgust at his leaving her, threw away the ring she had given him, and retired from this country with many curses on the mutability of women. During the time he was prosecuting his suit he did not want for advocates to help him with the queen. At the head of his partisans was the earl of Oxford, who was so enraged at the effectual part Sir Philip had played in saving the country from the French marriage, that, on the occasion of some court revels, an altercation took place between them, and the earl applied the term "puppy" to Sidney. A challenge was the consequence; but the queen having been apprised of it, interfered to prevent the meeting, and Sir Philip, incapable of submission, retired from court. In his retreat at Wilton, the seat of his brother-in-law, he employed himself in those literary compositions that have ranked him among the most elegant and tender of our early poets.

The diplomatic and military talents of Sir Philip Sidney had, however, rendered him of too much consequence to the queen and her government to allow of his services being long neglected. He was appointed Governor of Flushing, an honour which lost England her greatest favourite. In the full career, but not having scarcely attained the height of military fame, fell the Marcellus of his age! In a skirmish before Zutphen, during a thick fog, Sidney having one horse shot under him, mounted another, and finding Lord Willoughby surrounded by the enemy, manfully cut his way to that nobleman's rescue, which he succeeded in effecting, and continued the fight till he was wounded by a bullet in the right knee. He fell near a dying soldier, and, although 'marching' with thirst from excessive bleeding, turned away a bottle of water which had been brought him, from his own lips, with these words—"Thy necessity is still greater than mine."

The manes of Sir Philip Sidney received every honour, public and private, domestic and foreign. Philip of Spain declared that "England had lost in one moment what she might not produce in an age."

### "FAMILIARITY BREEDS CONTEMPT."

OLD sayings, like old wine, though often extremely homely, contain much wholesome nourishment, and are capable of imparting the same healthy tone and vigour to the mind which wine does to the body; there being only this difference between the two, that whereas there is only at times a wisdom to be found in the latter, and it requires to be used with great discretion if we wish to derive any benefit from it, there is always a benefit to be derived from the former; and the more deeply we imbibe their wholesome spirit, the greater improvement we shall find in the healthy tone of our mental constitution. This may seem, to some, rather a common-place observation, but nevertheless it is a true one; and we appeal to the common custom among the Eastern nations, of inscribing proverbs and short moral sentences on the walls of their apartments, to show that we are not singular in holding these scraps of morality in such very high estimation.

But to the text. Self-esteem and respect, arising from a consciousness of possessing talents, knowledge, or virtue, perhaps even in a much higher degree than the generality of those whose company we may be compelled to join, is, undoubtedly, a very gratifying and noble feeling; but it is utterly useless as regards our worldly advancement, unless we can impress the idea of our individual merit upon those with whom we are thrown into contact. Indeed, by such conduct, we are not only injuring ourselves, but others also, inasmuch as we keep concealed those good qualities and excellent endowments which should be held forth as patterns for others to copy. "Let your light so shine before men that they may see your good works," is the command of one to whom we ought to listen with the highest reverence, not only because it is our abstract duty to obey such a supreme authority, but also because it is to our individual interest to do so.

If, then, we have no right to hide our merits, we certainly are not justified in preventing their due appreciation; and the human mind is so constituted, that we are all in the habit, either more or less, of judging by external appearances. "Gravity," says a celebrated writer, "is a mysterious carriage of the body, invented to conceal the defects of the mind;" and verily it is generally found not only to answer that purpose, but even to mislead the multitude in so effectual a manner as to gain the possessor credit for wisdom, when, very often, he is not endowed even with common sense. We by no means wish to inculcate this species of deception; but we would impress upon the minds of our young readers the importance of maintaining a certain air of dignity and self-respect, in order to obtain from others that due deference and courtesy of behaviour, which their worldly or mental endowments fairly entitle them to receive. Familiarity with any body, let their station in life be either superior or inferior to our own, is, in its effect upon the opinion of others, next akin to downright buffoonery; we are degraded immediately in their esti-

mation. With our superiors, it is a sure proof of our wanting the sense to perceive their superiority; and with our inferiors, it has the effect of making them imagine that we honestly conceive ourselves to be equal to them. We remember somewhere reading the tale of a king, whose daughter was honoured by having three princes, of very high and undoubted merit, as suitors for her hand. Her father determined to choose for her; and in order to form a correct opinion of those respective qualifications which they possessed, and which might be most conducive to his daughter's happiness and their individual welfare when they might be placed in possession of regal power, he ordered them to make a public display of their accomplishments, at which he would himself be present, and give an unbiassed decision. With regard to the two first, he had already made up his mind; but when the third day arrived, and before the last competitor for the prize had gone through half the trials allotted to him, the king was so much pleased with his superior qualifications, that he already decided on choosing him as his son-in-law, and the successor to his throne. The youth, however, became so violently excited by the applause which rang on all sides around him, that his mind was completely intoxicated; he set no bounds to the gymnastic feats he was now exhibiting, and, in a paroxysm of wild buffoonery, threw himself, heels upwards, into so indecent a posture, that the king, in disgust, stopped the remainder of the sports, and immediately gave his daughter's hand to another, but a really less-deserving suitor; judging, as he said, that a man who could degrade himself in the eyes of his inferiors, and so forfeit their respect, was utterly unfit to assume any superiority over them. We have no hesitation in saying, that the judgment was a just one; for it is most probable that the people, had this youth been set over them, would not only have treated his decrees with contempt, but would have annoyed him by affixing some unpleasant nickname to his proper appellation, and, should he have given them the slightest cause of offence, or encroached the least beyond the limits of his prerogative, would, most likely, have proceeded to open rebellion.

Let our young friends beware, and taking warning by the example we have set before them, so control and regulate their demeanour, as not to lose the advantage which their qualifications entitle them to, by placing themselves, for one moment, on a level with those who, either in point of merit or station, are undoubtedly their inferiors.

### NAPOLEON BUONAPARTE.

(Continued from p. 432.)

NOTWITHSTANDING all that Napoleon himself has said upon the subject, it is quite clear, from the statements of Bourrienne, that Malta was taken, not by French force and valour, but by French gold and French intrigue. Be that as it may, the taking possession of Malta was to Buonaparte a far more important matter than even he, shrewd as he was, could have supposed it to be. The delay that this caused him *en route* for Alexandria was one of the causes by which he was saved from falling into the hands of his redoubtable and anxious opponent, Nelson. A second time the huge force of the unprincipled Gaul owed its preservation from



destruction to a mere accident; for Bourrienne very distinctly states, that the French force would have been off Alexandria at the same time as the fleet of Nelson, but for a delay to the former arising from the necessity of waiting for a convoy from Civita Vecchia. Judging from the time at which he had ascertained that the French had left Malta, the gallant Nelson imagined that they had probably sailed for Alexandretta, in Syria. But for this very reasonable miscalculation, Nelson would have succeeded in the great object of his patriotic ambition, and the career of Buonaparte, in all probability, would have been cut short.

"What great events from little causes spring!"

But for the delay of a few beggarly merchant craft, laden, probably, with such important matters as figs and Florence oil, the awful retreat from Moscow, and the murderous slaughter at Waterloo, would, in all human probability, have been unimaginable to us.

We do not, on any light or hasty grounds, give it as our opinion that Buonaparte would have been defeated in the event of Nelson having met him before Alexandria. That Admiral Brueys was a gallant and accomplished officer, and that Bourrienne has very impartially narrated what he saw, are facts which no one, whose opinion is of any consequence, will dream of disputing. Both of these quite obviously felt that the Eastern expedition would terminate very fatally, should Buonaparte not succeed in disembarking his land forces, without passing through the ordeal of a conflict with Nelson.

Bourrienne distinctly informs us, that during the whole voyage Brueys was in a state of the most painful apprehension. Laden, as every vessel was, with an infinitely greater number of men than was proportioned to the accommodations, the vessels themselves being ill-formed, and so crammed with baggage, military and civil, as to render skilful and effective manœuvring altogether out of question, Brueys boldly and unequivocally stated, not merely to Bourrienne and others of the *attaché* of the general-in-chief, but also to Buonaparte himself, that his chief hope of a happy result rested on his succeeding in evading the English force. Every day's news of the where-about of Nelson gave a new bitterness and force to the anxiety of the gallant French admiral; and on one occasion he went so far as to exclaim to Bourrienne, "God send that we may pass the English without meeting them!" And the sincerity of the exclamation was attested by a deep sigh.

That Buonaparte himself fully appreciated the danger and difficulty of his situation, is quite evident from the inflexibility with which he at length resolved to disembark. It was in vain that Brueys pointed out the danger of disembarkation on a coast, of the more favourable points of which they were all perfectly ignorant, and, in defiance of a terribly violent surge, which beat upon the stern and jagged reefs of rocks that line the coast. They were three leagues from land, and the state of the weather, and other circumstances, made Brueys very anxious that the landing should be deferred for twelve hours. But though, by way of enforcing his arguments, he pointed out to Buonaparte that Nelson would certainly not traverse the distance between their position in a space of time less than several days, the Sardonic commander-in-chief was not to be convinced, and the disembarkation was completed, though at the expense of several lives.

Human life, in fact, at all times, seems to have been a commodity upon which Buonaparte set an extremely small value. Bourrienne, indeed, in the true Gallic style of sickly sentimentalism, tells us, with admirable gravity, that

Buonaparte, during this voyage, showed great anxiety for the saving of such sailors as chanced to fall overboard. The ex-secretary of the tyrant of Europe does not, indeed, in plain terms, say that this anxiety may be taken as a test of Buonaparte's general and constitutional humanity; but it is pretty evident that he desires us to infer as much. For our own especial part, we think that the clap-trap humanity which Buonaparte thought it politic occasionally to display in the cases of individuals, deserve only so much praise as Byron bestows upon Sterne, when he says, "He was a heartless sentimentalist, who preferred whining over a dead ass to relieving a living mother."

Though Bourrienne is generally very impartial in his account of the sayings and doings of the wonderful man with whom he so long lived on terms of cordial and confidential intimacy, there is one portion of his remarks upon the Egyptian affairs, which, ere we proceed to remark upon Buonaparte's consulate, we feel bound to express our opinion. We are not sufficiently acquainted with "young France,"—that France which expelled Charles X., and made the streets of its luxurious capital swim with blood, for the sake of enjoying the paternal, liberal, and, as to taxation, singularly forbearing rule of the son of the blood-stained *égalité* of the old revolution,—we have not sufficient acquaintance with this modern and revised edition of France, to be able to say what is the standard of morality *there*. But *here*, in our native and justice-loving England, we think that right little value will be set upon the moral commentaries of a writer who has coolly penned such a passage as we shall presently have occasion to quote.

It will be remembered by most of our readers, that more than one writer of high authority and proportionate influence have charged Napoleon with being by no means too well principled as to money. For instance, it was affirmed that he brought away from Egypt twenty millions of francs. Bourrienne is very indignant and sarcastic upon this affirmation. He takes, however, a somewhat left-handed way of refuting it. Let us hear himself.

"In his [Buonaparte is spoken of by the ex-secretary], notes upon Egypt, it appears that in one year twelve million six hundred thousand francs were received. In this sum were included those *which were levied at the expense of many decapitations.*"

Not a syllable of reprobation of these brutal and gold-hungry acts of murder! Decapitations! Pretty, waiting-woman sort of language truly, in which to describe acts for which any one, save the leader of a trained and armed host of swordsmen, would be strangled to death, amid the approving shouts of assembled thousands!

It may be said, perhaps, that we speak unadvisedly; that by decapitations Bourrienne means, at least, fair fighting in the open fields, host to host, chief to chief, and man to man; brands gleaming; and even horse and warrior burning with that terrible "rapture of the fight," that *certaminis gaudia*, which, alas! has perverted so many of the noblest creatures of our race. No such thing! We are not allowed to doubt of the murderous cruelty of *le petit caporal*; a hint is not sufficient; we have particulars to justify our detestation of his cruel and avaricious guilt. Hear Bourrienne once more! Substantially, he says that "Sidi-Mahomend el Coraim, scherif of Alexandria, was accused and found guilty of treason against the republic of France, to which he had taken the oaths of fidelity. He was condemned to die,



or to pay three hundred thousand francs; an alternative which a wealthy European in similar circumstances would have been happy to accept from the hand of power. 'You are rich,' said Bourrienne to him; 'make this sacrifice.' He chuckled and said, 'If I am to die now, nothing can save me, and I shall give my piastres for nothing: if I am not to die, why give them?' He carried his fatalism to the gibbet on the 6th of September, 1798."

Ah! but he had taken the oaths of fidelity. Not a doubt of that! *Væ victis*, the victor's dictation is pretty generally the ruler of the conduct of the vanquished, and we do not for an instant question, that men of rank and substance in Egypt showed all sorts of alacrity in preferring a forced, and, as they hoped, a temporary submission to the Gallic tyrants, to playing a part in such pleasant performances as the brutal fusillade of the Albanian garrison. But Bourrienne's moral logic scarcely holds water. Did this scherif Sidi-Mahomed el Coraim swear any otherwise than as one under restraint? If so, what were the *proofs* of his "treason?" Was there, as in the case of Venice, some pretty "pretext" constantly kept warm for the purpose of "squeezing a few millions?" If not, if this unfortunate man was positively guilty of this treason, and if nothing but virtuous indignation and a love of justice caused him to be condemned to die, *why was he asked to purchase his life?* Three hundred thousand francs! From Cain to Thurtell, never was murderer more deserving of being put to death than he who planned this vile attempt at extortion, and, on its failure, made the scherif, in the flippant language of one of our contemporaries, "carry his fatalism to the gibbet on the 6th of September, 1798."

Bourrienne, it seems, endeavoured to persuade the scherif to purchase his life. The answer, as given above, was a sensible and a brave one: had he consented to be plundered, he would, in all probability, have been murdered immediately afterwards.

Enough has been said about Bourrienne's morality in this matter; we must now look a little into his arithmetic. He finds fault with the charge of twenty millions, but confesses that in twelve months 12,600,000 francs were received. What about the other two months?—

To . . . . .	12,600,000
Add . . . . .	2,100,000

14,700,000

and we have fourteen millions seven hundred thousand, to say nothing about the fact, that conquerors *taking* money are RATHER less likely to remember all the items than the *conquered*, among whose "millions" are included some "levied at the expense of several decapitations!" Think, too, of the elaborate equivocation, the "neat but nothing gaudy" style in which French extravagance is made the apology, the all-sufficient apology, for French robbery and murder!

"Bonaparte was fourteen months in Egypt, and he is said to have brought away with him twenty millions. Calumny may be very gratifying to some persons; but they should at least give it a colouring of probability. The fact is, that Bonaparte had scarcely enough to maintain himself at Ajaccio, and to defray our posting expenses to Paris."

Aye! but was it ever yet heard of, that he who is extravagant in the expenditure of his plunder, is therefore justified in plundering? *Bringing away* was a *lapsus*

*calami*, a mere idiomatic absurdity; one of those which abound in all languages. It was merely meant that Egypt was *plundered* to that amount by Napoleon; and though his great and good qualities have no more sincere or ardent admirers than ourselves, we think that, considering how much is acknowledged by the apologist, the accuser, despite his unlucky choice of phrase, was rather *wider* than *over* the mark.

(To be continued.)

## "WINTER IS COMING!"

THERE are very few who have not, for the last month past, been in the habit of hearing these words very frequently pronounced, and of seeing, by way of illustration, a succession of small shudders, and much rubbing together of well-gloved hands.

In a recent Number, we took occasion to remark upon the unpleasant probability of our being about to experience a winter of unusual length and severity. Alas! whatever may turn out to be the fact as to the weather, we have but too sad and indisputable proof that much of suffering is in store for the poor. Improvidence! Intoxication! Idleness! If there ever was a time when there were more criminals than at any other, such a time is the present.

In every direction we find the price of provision is rising; in every direction, too, we find that crops have fallen far behind an average.

We very rarely go out of our way to extract from a contemporary; but the information in the following paragraph, which we copy from "The London Mercury," is by far too important to be passed over. In fact, we think it the duty of every public writer who may meet with it, to aid in extending its circulation.

"WINTER PROSPECTS.—We would implore the labourers in all departments of industry, by the regard which we have unflinchingly displayed for their interests, to act with more than wonted discretion, in any attempts, at this period, to raise wages. We will never allow any abatement of their rights. They are not only justified in uniting to get good wages, but it is their duty to use all fair and lawful means for that purpose. But the nation is threatened with difficulties unheard of within our memory. Taking Europe and America together, there can now be little doubt that the crops of grain and potatoes have fallen considerably short of the quantity which is required to feed the nations. The pinching wretchedness necessarily implied in the dearth of food, to any extent whatever, is sufficient to make a bold mind tremble at the contemplation. The evil to the labouring classes will be terribly aggravated by indiscreet ruptures with the capitalists who employ them; while, from the peculiar circumstances of the times, the large stocks, the qualified and decreasing demand for British manufactures, and the too brisk demand for cotton to keep the main branch of trade going, there never was an opportunity more favourable for the manufacturers to stop short their operations, and thereby enable themselves to stand out for better prices for their stocks, sink the prices of the raw material, and give a lasting depression to wages. By Mr. Lilly's Corn Exchange letter, wheat is 50 per cent. and potatoes 80 per cent. higher than in last year. Peas and oatmeal, both which are defective in quantity, will be run up by being called for as substitutes for

potatoes. Cheese, which is the make-shift for beef and bacon with the labourers, is rising rapidly."

With such a prospect before them, the labouring men of England cannot be too earnestly exhorted to economise to the utmost possible extent. Labour, always scarce in the winter, will not readily rise in price in proportion to the rise in the price of provisions. It is not in the nature of things that it should do so; and fearful will be the sufferings of those who, spending in riotous enjoyments their present earnings, shall find themselves in the depth of a hard winter without employment, or with their actual value of labour reduced fully one-half by the rise in the price of every description of provisions. We earnestly call upon every writer who has influence, and who would faithfully employ it wisely and worthily, to use the utmost possible exertion towards impressing present economy upon all who have not any income other than that derivable from daily bodily labour.

### OBSERVATIONS ON NATURE, AND THE UNIVERSE.

CURIOSITY has led many persons to inquire into the first formation of the globe on which we live, and several hypotheses have been advanced, but all of a conjectural nature, and none of them free from unanswerable objections. In discussing this subject, it is therefore unnecessary to repeat any of those notions which in themselves carry a manifest refutation; but reason and philosophy may help us in this pursuit to arrive at something like a plausible, if not a correct conclusion. It is not, however, to be presumed that we can make that a matter of fact, which can only at best be but analogically defined. That the globe on which we are placed had an original formation, cannot be doubted; and that it has since undergone many considerable mutations, convincing evidences remain, and successively present themselves to the sight of the attentive observer. There are two ways of treating this subject,—namely, philosophically and experimentally,—which together may form something like a conclusive demonstration; but neither of them, taken separately, can produce any satisfactory result. We know that the earth is formed from atoms of the elementary kind, congregated in a mass, having a common centre towards which they press, or gravitate, with a force or preponderance equal to their weight and density: it consequently establishes this fact, that, in the operation of forming a globular body, the lighter elements, composed of more subtile particles or atoms, would be the last in seeking a centre, and of course would rest on the outside, or higher parts, most remote from the centre of the compacted body; and the adhesion of such particles of matter as were homogeneous,\* would form indurated substances, such as rocks and stones; and it is not unreasonable to suppose, that the whole interior of the earth was at first composed of such materials. Indeed it is most probable; and so feasible is this idea, that some ingenious geologists have adopted it as a *datum* on which to rest the basis of their doctrines and opinions. These hard substances must have enclosed very much of that keen and active element called fire, which, in a state of *vis inertiae*, or inactivity, lay dormant and imperceptible; but which, by the effect of motion, was capable of great expansion and activity. Much of the element that we call air, would also

be enclosed, where any apertures existed, however small they might be; but the water being less elastic than air,† and finding no room in the interior, would soon rest upon the surface, and cover the earth equally all over its entire superficies, so that no dry land should appear. And this is not a mere supposition, it is supported by the best principles of reason and philosophy, as well as the concurrence of sacred and profane history. How long this disposition of the elements might remain is a question no way affecting our present argument; but that the orbicular and rotatory motion of the earth, and the consequent effects of that expansion which accelerated motion, by producing heat, gives to the element of fire, and indeed to all elements, would effect a convulsion that could not happen in a quiescent state of the globe, it was impossible for the water to confine an element like fire so circumvolved, when motion had caused its expansion, and the irresistible power of which must, and no doubt did, create explosion in many places, if not simultaneously, most assuredly successively. And that this has been the case the mountains on our globe indubitably prove, being all of them originally of volcanic formation, as the following observations, drawn from experimental inquiries, will decisively confirm.

Few mountains exist on the face of the earth, even the highest, without petrifications and fossil remains, and in many of them submarine productions abound; these could not be generated in the earth. Oyster shells, muscles, and other substances of the piscatory kingdom, have evidently been deposited by a primary convulsion of nature, such as that to which we have alluded. The raising of those mountains from under the water has not only carried up the aquatic animals, shells, &c., but has left correspondent caverns and lower parts of the sphere, to which, according to the laws of matter and the equilibrium of the whole, the waters must have subsided from the face of the earth. Probably some such eruption of the subtile fluid broke up the fountains of the great deep, and caused that deluge which we call Noah's flood.

That these marine productions are found in the highest mountains, we have ample testimony from the accounts of all such travellers as have made this research the principal business of their inquiries; and that mountains were formed at an early period after the creation, is manifest from the history of the antediluvian world, as recorded by Moses in the book of Genesis.

Many persons with the best intentions, and particularly those of extreme religious *punctilio*, startle at this doctrine, as if it questioned the skill of the Almighty Architect of the universe, and seemed to imply the idea of an imperfection in his work, that wanted subsequent alteration and improvement; but such an objection must yield to the fact, which presents the proof of constant changes at this day, both by the effect of volcanic convulsions, which lift the bed of the sea to its surface, and form new islands, as has lately been the case in the Mediterranean, and also by the recession of the ocean in some places from the land, and its encroachment upon it in other parts. Those changes, therefore, are not adduced as indications of incapacity in the great Creator of the world; but as events incident to his design and preordination of those laws by which he intended nature to be governed, and perhaps also destined at some future period, by means of elementary commotion, to dissolve the fabric of our terrestrial sphere. God is in himself perfect, but he has not chosen to make any thing equal with himself; therefore perpetuity and perfection are not given to sublunary exist-

\* Homogeneous, of like kind, form, and nature, &c.

† Air is eight thousand times more elastic and lighter than water.

ences. That volcanic eruptions and earthquakes have been frequent in past ages, is manifest by the form and appearance of the earth, and also by the records of history which relate the overthrow of cities, the sinking of whole portions of land on which large lakes have been formed, and the projection of *lava* into the sea, erecting promontories and isthmuses of great elevation and extent. Doubtless some such event occurred in the destruction of Sodom, and the cities of the plain, as related in the sacred volume, and that the adjacent mountains were raised from the level, which then extended to the eastward of those cities, by the breaking forth of a subterranean fire, that, belching out the sulphureous substances of the interior, rained down fire and brimstone on those devoted places and their miserable inhabitants. And why should not the judgment of God be executed in this way, rather than in any unaccountable or incredible manner? There has been a vague opinion entertained that the petrifications of testaceous animals, and other deposits, may have been left upon the mountains by the deluge, as the tops of the highest hills were covered; but such an inundation could only affect the surface at most, and must have left those marine substances on the outside: it could not have insinuated them into the body and to the very centre of the mountains, where they are frequently found. It follows, therefore, that they must have been somehow amalgamated with the composite materials of those mountains, at their original formation. Hence arises the inference that the whole globe on which we live must have been, *ab origine*, covered with water, until that element was divided by the elevation of certain portions of the earth, and precipitated to the lower parts and the fathomless caves that would be opened correspondent with the uplifted hills. Valleys would naturally retain marshy and swampy appearances, until rivers, following the mighty efflux of the ocean, began to drain them of the superfluous fluid; then the remaining moisture and internal heat would become capable of germination, not only of vegetable productions, but likewise the gestation of animal life, even in a degree far more prolific and powerful than at this day. In corroboration of this opinion, we find that the remains of prodigious animals are sometimes found embedded in low grounds and bogs, whose species have long been extinct; and that the earth does not now sustain such as the Mammoth by land, and probably the ancient Leviathan, and others of the *Balmean* tribe of the ocean. Skeletons of these animals have been found of such an amazing size as to bear no proportion with the living animals of the present age, and some of them of a nondescript kind; evidently proving that even in nature's procreative energies a debilitating change has taken effect. Man also has become curtailed in his duration and strength, since the days when "there were giants in the earth." And the doctrine of Lucretius, in his Epicurean philosophy, that the earth grows old, and experiences the sterility and infirmity of declining life, may not be an assertion void of some useful suggestions to the contemplative mind of a true philosopher. However, not to depart from the subject of discussion, it appears from the best and most rational conclusions, both as regards the visible and theoretical data on which to found an hypothesis that shall most satisfactorily describe the original form and state of our globe, that its whole surface was covered with water, in which those shell fishes, and other aqueous appendages that were propagated and formed, are now found in mountains and other parts of *terra firma*; and whose presence there has often puzzled the naturalist and geologist, for which to account, but which seems plain enough on the principle here advanced, that they have been raised from the aquatic bed of the earth where they grew,

and were elevated along with the tumuli that the expansive force of elementary fire has lifted out of the vast profound, and raised aloft to embrace the clouds, and to give vent for the ethereal flame to mingle with its kindred element in the skies.

It may be added by way of corollary to these observations, that the ancient world produced more spontaneously than the present or postdiluvian, for we read in Scripture that men multiplied exceedingly, and yet they appear to have neglected or been ignorant of the methods of agriculture, of planting and sowing, or any other artificial means of improving the soil, or fructifying the earth by tillage. In the family of Noah it is not recorded that husbandry had made any progress beyond the management of the vine, or perhaps only the pressing of the juice from the wild grape; at all events, the Egyptian colonists were ignorant of the use of the plough, until they learned from Mizraim, or Caphtorim, how to turn up the soil and to sow or plant the corn, their hieroglyphical record of which gave rise to the vulgar worshippers of Serapis, in the form of an ox, because that animal had been used to draw the plough and turn up the ground; its figure, therefore, was the representation of that benefit which they derived from the labours of the field, but was mistaken by their ignorant posterity, for the very being that gave them food and plenty in abundance; so that by an apotheosis of erroneous imagination, they made a god of a brute beast. If, in fact, the earth have diminished in fecundity by nature, the art of man to revive and encourage reproduction has more than proportionally increased, and the most barren parts have been made productive by industry and ingenuity. Previous to the invention of ploughing and sowing, men had not in general any located property; they passed their lives in tending flocks, and wandering from place to place, in search of pasturage for their cattle; but when they began to cultivate the ground, it was necessary for them to remain to protect the rising crop, to guard it in the growth, and to reap it in maturity, so that they colonized, became national, and remained within the regions where they first settled, and on the lands which they appropriated by right of primeval possession; and this new system of the human condition in a measure dissolved the patriarchal dominion, and introduced a form of government extending its control over the united tribes and families of a whole country. Every thing that we can discover, or by which we can trace the condition of the antediluvian world, affords strong proof of its superior productiveness; and this quality would naturally continue for a long time, in consequence of the lubricated state in which the continuance of the water on its surface had left it, and the action of heat from the subterranean fire with which it was invested; these were the agents, that like the sanguiferous fluid of the human body, full of youthful glow and warmed moisture, gave vigour to the whole constitution of the globe. Time has wasted the adolescent energies of nature, and seems to point at the period when,

"The great globe itself, and all that it inherits,  
Shall melt away, and moulder into dust;  
And like the baseless fabric of a vision  
Leave not a wreck behind."

TEMPERANCE.—To speak of temperance as though it were a virtue, appears to us to be somewhat worse than a mere error. Why, the very beasts of the field are temperate! And what a wallowing and degraded, as well as disgusting, animal is a man, who has indulged his intense love of strong drink! The truth of the matter is, that sobriety is natural; intemperance only a mere and a very vile acquired habit.

## BETHLEHEM, THE BIRTH-PLACE OF CHRIST.

THE city of Bethlehem, though now a poor, decayed place, was once a city of some consequence; remarkable as the native place of King David, and still more highly honoured as the scene of our Saviour's birth, according to the predictions of the prophets. As there was another Bethlehem in the land of Zebulun, this city was sometimes called Bethlehem Ephrata, or Bethlehem Judah, from its belonging to that tribe. It enumerates among its eminent natives, besides those illustrious names already mentioned, Abijah, a judge of Israel, Elimelech, Boaz, Obed, Jesse, and Matthias the apostle. To this city it was likewise that Naomi returned with Ruth out of the land of Moab.

Bethlehem lies about six miles south-west from Jerusalem, and still exhibits many remains of antiquity, highly interesting as connected with the events recorded in sacred history. Some of these bear evident marks of being genuine, while others are doubtful or plainly false. Among the former may be reckoned the pools, said to have been constructed by Solomon, three in number; lying so disposed, one below another, that the waters of the uppermost run into the second, and those of the second into the third. At some distance above them is the celebrated *fons signatus*, from whence they derive their supplies; and it is so called from a tradition that Solomon shut up this fountain, and sealed the door with his own signet, that the water might be reserved for his own drinking.

Whatever truth there may be in this tradition, the situation of this fountain affords great facilities for it, as the springs rise under ground, and have no other approach than a hole like the mouth of a well. On descending through this hole, you come to a vaulted room, fifteen paces long and eight broad, within which is another, rather less: both are covered with handsome stone arches, supposed to have been constructed in the time of Solomon. From these springs, the water is conveyed by a subterraneous channel to the pools; and by another channel composed of brickwork, part is conveyed to the city of Jerusalem. As for the gardens, if the spot assigned them be the true one, Solomon must have chosen it as affording an opportunity of displaying the effect of wealth and power; as none could be more unfit for horticultural purposes, the ground being rocky and barren; but the hanging gardens of Babylon, the rock of Malta, the palace and grounds of St. Ildefonso, and the Escorial in Spain, plainly prove that absolute power, united with almost boundless wealth, can create a paradise in a desert, and cause flowers to bloom where nought before was seen but russet sterility.

Another relic of antiquity is a well, or rather cistern, of rain water, said to be the well of which David longed to drink, and the water of which three mighty men of his army procured for him at the hazard of their lives. But if this be the well, Bethlehem must be much diminished in extent since David's days; as it was then at the gate of the city, but is now at some distance from the town.

From the pools, an aqueduct, or rather channel laid on the surface of the ground, made of large blocks of a coarse kind of marble, perforated through the centre, conveys water to Jerusalem. It is said to have been the work of Solomon, and was so solidly constructed, as to have been likely to bid defiance to the corroding in-

fluence of time. But the Turks have found means to destroy the greater part, so that only a few fragments now remain.

While Bethlehem is thus interesting, as presenting memorials of ancient worthies, it is rendered a thousand times more so by having been the birth-place of our Lord and Saviour Jesus Christ; for though the places now shown as having been the scene of some remarkable occurrences in his life, are probably not the true ones, we know that some part of Bethlehem witnessed them, and that its precincts are hallowed ground.

The Greeks, Latins, and Armenians, have each a convent at Bethlehem, so situated, that they all communicate, by a door, with the Church of the Holy Manger. This church or chapel is of great antiquity, and is said to contain the very manger in which Christ was laid, and to stand on the very spot once occupied by the stable. On the pavement, at the foot of the altar, is the representation of a star in marble, which corresponds, according to tradition, with the point of the heavens where the miraculous star which appeared in the east became stationary. The place where the Virgin is said to have brought forth her first-born son, is in the crypt under the church; and is indicated by a white marble slab incrustured with jasper, and surrounded with silver rays: around it are inscribed these words,—

"Hic de Virgine Maria,  
Jesus Christus natus est."

At a little distance, sunk two steps below the level of the crypt, is the manger—a block of white marble, hollowed out for the purpose; and two paces further is an altar to point out the spot where Mary sat, when she presented Jesus to the wise men from the East.

The church is adorned with paintings of the Italian and Spanish schools, representing the Virgin and the Child, after Raphael; the Annunciation; the Adoration of the Wise Men; the Visit of the Shepherds; and many other things connected with the history of that great event. Thousands of pilgrims visit this sacred spot; and it is almost impossible to contemplate the different parts of it, without sensations of mingled awe and veneration.

Besides the Chapel of the Manger, they show at Bethlehem the chapels of St. Joseph, the reputed father of our Lord,—of St. Jerome, St. Paula, and Eustechia. The last two were mother and daughter, who retired with Jerome to Bethlehem, to spend their lives in acts of piety and devotion. Not far from the village is shewn the field where the shepherds were watching their flocks by night, when the heavenly hosts announced to them the birth of a Saviour. A little to the right is the village where they are said to have dwelt; and near is a ruined nunnery, founded by St. Paula, where she died.

But while we feel great interest in visiting places so memorable, it is shocking to observe the height to which superstition is carried by the ignorant and prejudiced who resort thither. Within a few yards of one of the convents is a grotto, revered because there, as tradition reports, the Virgin Mary hid herself and her babe from the malice of Herod, for some time before an opportunity offered for escaping into Egypt.

As this grotto is hollowed out of a chalk rock, it is white; but the people in general believe that this whiteness is not natural, but that it was occasioned by some of the Virgin's milk, which fell from her breast while suckling the holy child. To this chalk, therefore,

they attribute the miraculous power of increasing women's milk; and it is taken for that purpose by the wives of Turks and Arabs, as well as Christians.

### TUMULI, OR BARROWS.

Barrows, in ancient topography, were artificial hillocks or mounds, met with in many parts of the world, intended as repositories for the dead, and formed either of stones heaped up, or of earth.

Of these mounts, Dr. Plott takes notice of two kinds in Oxfordshire; one placed in the military ways, the others in the fields, meadows, or woods; the first sort, doubtless, of Roman erection, the other more probably erected by the Britons or Danes. We have an examination of the barrows in Cornwall by Dr. Williams, in his *Phil. Trans.* No. 458, from which we find they are generally composed of foreign or adventitious earth, that is, such as does not rise on the place, but is fetched from some distance. Monuments of this kind are also very frequent in Scotland. On digging into the barrows, arms have been found, in some of them, made of calcined earth, and containing burnt bones and ashes; in others, stone chests, containing bones entire; in others, bones neither lodged in chests, nor deposited in urns. These tumuli are round, not greatly elevated, and generally, at their bases, surrounded by a fosse. They are of different sizes; in proportion, it is supposed, to the greatness, rank, and power of the deceased person. The links of Skail, in Sandwick, one of the Orkneys, abound in round barrows. Some of them are formed of earth alone, others of stone covered with earth. In the former was found a coffin, made of six flat stones. They are too short to receive a body at full length: the skeletons found in them lie with the knees pressed to the breast, and the legs doubled along the thighs. A bag, made of rushes, has been found at the feet of some of these skeletons, containing the bones most probably of another of the family. In one were to be seen multitudes of small beetles; and as similar insects have been discovered in the bag which contained the sacred Ibis, we may suppose that the Egyptians, and the nation to whom these tumuli belonged, might have had the same superstition respecting them. On some of the corpses interred in this island, marks of burning were observed.

The ashes deposited in an urn, which was covered on the top with a flat stone, have been found in the cell of one of the barrows. This coffin or cell was placed on the ground, then covered with a heap of stones, and that again cased with earth or sods; both the barrow and its contents evince them to be of a different age from the former. These tumuli were in the nature of family vaults; in them have been found two tiers of coffins. It is probable, that on the death of any one of the family, the tumuli are opened, and the body interred near its kindred bones. Ancient Greece and Latium concurred in the same practice with the natives of this island; Patroclus, among the Greeks, and Hector, among the Trojans, received but the same funeral honours with our Caledonian heroes; and the ashes of Dercennus, the Laurentine monarch, had the same simple protection. The urn and pall of the Trojan warrior might, perhaps, be more superb than those of a British leader; the rising monument of each had the common materials from our mother earth. See Homer's *Iliad*, xxiv. 1003. The Grecian barrows, however, do not seem to have been all equally simple. The barrow of Alyattes, father of Croesus, king of Lydia, is described by Herodotus as a most superb monument, inferior only to the works of the Egyptians and Babylonians. It was a vast mound of earth heaped on a

basement of large stones by three classes of people; one of which was composed of girls, who were prostitutes. Alyattes died, after a long reign, A. D. 562. Above a century intervened; but the historian relates, that to his time five stones, (*ovpol*, termini or stelæ,) on which letters were engraved, had remained at the top, recording what each class had performed; and from the measurement, it appeared that the greater portion was done by the girls. Strabo, likewise, has mentioned it as a huge mound, raised on a lofty basement, by the multitude of the city. The circumference was six stadia, or three-quarters of a mile; the height two plethra, or 200 feet; and the width thirteen plethra.

It was customary among the Greeks to place on barrows, either the image of some animal or stelæ, commonly round pillars with inscriptions. The famous barrow of the Athenians in the plains of Marathon, described by Pausanias, is an instance of the latter usage. An ancient monument in Italy, by the Appian Way, called the Sepulchre of the Curiatii, has the same number of termini as remained on the barrow of Alyattes; the basement, which is square, supporting five round pyramids. Of the barrow of Alyattes, the apparent magnitude is described by travellers as now diminished, and the bottom rendered wider and less distinct than before, by the gradual increase of the soil below. It stands in the midst of others, by the lake Gygaüs, where the burying-place of the Lydian princes was situated. The barrows are of various sizes; the smaller made, perhaps, for children of the younger branches of the royal family. Four or five are distinguished by their superior magnitude, and are visible as hills at a great distance. That of Alyattes is greatly super-eminent; all of them are covered with green turf, and retain their conical form without any sinking in of the top.

Barrows are also found in great numbers in America. These are of different sizes, according to Mr. Jefferson, some of them constructed of earth, and some of loose stones. That they were repositories for the dead, is obvious, but on what particular occasion constructed, is matter of doubt. Some have thought they covered the bones of those who fell in battles, fought on the place of interment. Some ascribed them to the custom said to prevail among the Indians, of collecting, at certain periods, the bones of all their dead, wheresoever deposited at the time of death. Others, again, supposed them the general sepulchres for torons conjectured to have been on or near these grounds; and this opinion was supported by the quality of the lands in which they are found, those constructed of earth being generally in the softest and most fertile meadow grounds on river sides; and by a tradition said to be handed down from the aboriginal Indians, that when they settled in a town, the first person who died was placed erect, and earth put about him, so as to cover and support him; that when another died, a narrow passage was dug to the first, the second reclined against him, and the cover of earth replaced, and so on.

(To be continued.)

### THE DEAD SEA, OR THE LAKE OF ASPHALTITES.

IN travelling over the land of Judea, extraordinary appearances every where present themselves; the burning sun, the towering eagle, the barren fig-tree,—all the poetry, all the pictures of Scripture, are here; and to a lively imagination, every name commemorates a mystery, every grove proclaims the future, every hill re-echoes the accent of a prophet. God himself has spoken in these regions: dried up rivers, riven rocks, half-open sepulchres, attest the prophecy: the Desert still appears mute with terror, and you

would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal. The Dead Sea is supposed to occupy that spot upon which Sodom formerly stood, and which, according to Strabo, was destroyed by an earthquake. Its waters are particularly salt; and on its surface floats, in different parts, a large quantity of asphaltics, which being thrown up to the surface in a liquid state, by subterraneous fires, becomes condensed by the superficial coldness of the water, and is then collected by the Arabs, and forms a considerable article of trade.

The atmosphere round this celebrated sea was remarkably clear and serene, and we saw none of those clouds of smoke, which, by some writers, are said to exhale from the surface of the Lake Asphaltés, nor from any neighbouring mountain. Every thing about it was, in the highest degree, grand and awful. Its desolate, though majestic features, are well suited to the tales related concerning it, by the inhabitants of the country, who all speak of it with terror, seeming to shrink from the narrative of its deceitful allurements and deadly influence. "Beautiful fruit," say they, "grows upon its shores, which is no sooner touched than it becomes dust and bitter ashes." In addition to its physical terrors, the region round is said to be more perilous, owing to the ferocious tribes wandering upon the shores of the lake, than any other part of the Holy Land. A passion for the marvellous has thus affixed for ages false characteristics to the sublimest associations of natural scenery in the whole world: for although it is now known, that the water of this lake, instead of proving destructive to animal life, swarms with fishes; that instead of falling victims to its exhalations, certain birds make it their peculiar resort; that shells abound upon its shores; that the pretended fruit containing ashes, is as natural and as exquisite a production of nature, as the rest of the vegetable kingdom; that bodies sink or float in it, according to the proportion of their gravity to the gravity of the water; that its waters are not more insalubrious than those of any other lake; that innumerable Arabs people the neighbouring district:—notwithstanding all these facts are now well established, even the latest authors, by whom it is mentioned, continue to fill their descriptions with imaginary horrors and idle phantoms, which, though less substantial than the "black perpendicular rocks around it," cast their lengthened shadows upon the waters of the Dead Sea.

Our minds were much gratified in beholding a prospect so different from what we had been led to expect; and, with a feeling of unusual respect and admiration, we approached in silence the waters of the Lake Asphaltés. Wishing to see the Jordan where it flows into the Dead Sea, and having therefore broken up our camp, we proceeded to cross this inhospitable country over a sandy plain; and perceived at the bottom of a ravine, what at first appeared to be undulating sand; but which, upon a nearer inspection, we found was a languid, yellow stream. This then was the Jordan! that river so celebrated in Jewish history.

#### CARLIST WAR IN SPAIN.

(Continued from p. 434.)

In the mean time the hostile operations of the Carlist army were considerably extended. Hitherto the war had principally raged in Navarre, Empuscoa, and Biscay; it had now reached Catalonia, Arragon, and Valencia. This might be attributed to the failure of all attempts against the Carlists in the former provinces, which encouraged their friends to beatir themselves in the cause in other parts of the kingdom. In the last named districts, the Carlists showed themselves in detached bands, the only object of whose irregular and rapid attacks, seemed that of giving employment to the

Queen's troops, and consequently preventing them from attacking the main body of the army in Navarre, of which, since the death of Zumalacarguy, Don Carlos had himself taken the command, to stifle the pretensions and intrigues of his other generals.

By the end of August the English recruits at Santander were sufficiently drilled to take the field, and formed a legion of nearly 9,000 men, commanded by General Erans. They were first brought into action in the neighbourhood of St. Sebastian. On the 30th of August, part of them attacked some advanced positions of the Carlists, accompanied by the irregular troops in the Queen's service, commanded by Taurigeni, or El Pastor.

The object of this was to reconnoitre the enemy's entrenchments. On a particular part of the heights, the Carlists abandoned their works, inducing the Christinos and British auxiliaries to advance to a favourable position for being attacked, and they were obliged to retreat before the insurgents, with some loss. This the first affair, in which the mercenaries were employed, was unsuccessful in consequence of a want of the merest military foresight. About the same time, as if to balance this repulse, Cordova, at the head of the Queen's troops, obtained a slight victory at Los Arceos.

Don Carlos now commenced strengthening his army in Biscay, and threatened Bilbao with a fresh attack. His views were however intercepted; for the Queen's army of reserve, under Generals Espartero and Espeleta, entered the town; while a greater part of the auxiliaries were transported thither, by sea, from Santander and St. Sebastian. The Carlists ventured no further than maintaining their position in the neighbourhood, which induced Espartero, and Espeleta to imagine the presence of their troops consisting of 15,000 men, no longer necessary. They therefore commenced their march to the southward, on the 11th September. Of this movement the rebel general was informed, and marched during the night to the village of Arrigorriaga, about a league from Bilbao, through which the Queen's troops would be obliged to pass. On their approach, the Carlists opened a smart fire, while the marching troops determined to force a passage. They were, however, thrown into confusion, and fled back to Bilbao. Having obtained assistance of some British battalions, they returned to the attack. Both the Christinos and their reinforcement were obliged to give way, some suffering severely while crossing a narrow bridge in the rear, others from being compelled by the Carlist cavalry to take to the river itself. Though of the Queen's troops, 300 men were wounded, and 100 taken prisoners, few were killed; as throughout the war, it seems by the Carlists to have been acted upon as a principle, not easily accounted for to fire from long distances. From this unsuccessful movement a most important object resulted to the Carlists. Direct communication between the main body of the Queen's army and the garrison at Bilbao was thus effectually cut off. In October, however, a portion of the auxiliaries, by taking a circuitous route, managed to join Cordova, who had got entangled amongst the enemy at Vittoria, after a good deal of skirmishing; and these united forces maintained a position on the Ebro, till the end of the year, without undertaking any active operation.

The Carlists of Guipuzcoa continued the siege of St. Sebastian without much prospect of reducing so strong a fortress; but they took a small sea-port in the neighbourhood, called Guetaria.

At the end of November a body of Portuguese troops crossed the frontier, to the amount of 6,000 men, but did not bear any part in the events of the year.

(To be continued.)

BRIDGE ACROSS THE WESER AT BREMEN.



## BRIDGE ACROSS THE WESER AT BREMEN.

THE town of Bremen is divided into two parts by the river Weser, being situated upon a sort of peninsula. There two divisions are known as the old and the new town, communicating with each other by means of bridges, the largest of which is represented in the above engraving. At the foot of the bridge, on the left, is an enormous hydraulic machine, for drawing and distributing water to different parts of the city, over which is the following inscription:—

"Volve, Pater, civi tradam tua dona, Visurgis."

The great wheel on the inside of the building makes fifty-one revolutions per hour, and supplies the reservoir with 120 hugeheads of water each time it turns. Besides this there are several small water-wheels attached to the piers of the bridge. These also force considerable quantities of water into the pipes, which supply both the city and suburbs.

For more particular notice of the Hanseatic town of Bremen, we refer our readers to the article headed "Walks of Bremen," at page 120 of the present volume.

## THE FATE OF SIR WALTER RALEIGH.

FEW of our countrymen have more largely shared the affection of their contemporaries, or the admiration of their posterity, than the great, though, in some instances, erratic, Sir Walter Raleigh. In the reign of the great and glorious maiden queen, Elizabeth, Raleigh, from a comparatively obscure condition, rose to affluence, distinction, and influence. So high, indeed, did he rank in the opinion of Elizabeth, that, at one period of her reign, he was considered by no means unequal to the task of rivalling the gallant and impetuous Essex; and it is more than probable that Raleigh owed *some*, at least, of his earlier popularity to the opinion which the court attendants had formed of his ability to do so. The passionate arrogance of Essex had created him many enemies, and they, as it would seem, thought Raleigh a very likely instrument by which to bring about the disgrace and degradation of the imprudent favourite of female majesty. Be that as it may, the popularity of Raleigh, to whatever cause originally attributable, would never have been so great or so durable as it has been,—we might almost add, as it still continues to be,—had he not been possessed, and that too in a very eminent degree, of some of the most amiable and elevated qualities of which our nature is susceptible.

Though during the lifetime of Elizabeth, both wealth and honours were plentifully enjoyed by Raleigh, his at once luxurious and prodigally generous nature prevented him from making any considerable provision for a less prosperous or a less propitious state of things. Whether his straitened circumstances did actually render him desperate enough to meditate treason or not has never been fully ascertained. Be that as it may, James the First had scarcely united the Scottish and the English crowns, when Raleigh, in common with Lord Cobham and some others of less note, was accused of treasonably conspiring against him. The charge was never fully proved, but he was, nevertheless, condemned to be decapitated. Either timidity or humanity, however, rendered James unwilling to proceed to the actual execution of the sentence; and for more than twelve years the gallant, learned, and accomplished Raleigh remained a prisoner in the gloomy and ominous Tower of London. Every morning of that long period he rose with the terrible probability hanging over him, that his execution would be ordered ere noon; and it is scarcely possible to pronounce a higher eulogium upon his calm and unalterable fortitude than is contained in the simple fact, that under such circumstances,—circum-

stances as disadvantageous as any that can be imagined to mental exertion,—he enriched the English language with several works, among which was his "History of the World," which, even to this hour, is esteemed by all men of taste and learning. At length his prison doors were opened to him; but his liberty was given to him with the hard condition of his sentence of death being only *suspended*, and not *remitted*. Destitute of property, and looked coldly upon at court, Raleigh formed the determination of seeking in a foreign land that wealth which he could not attain in his own.

In his youth he had travelled much, and, among other parts, had traversed the coast of Guiana. In that country he averred that he had discovered an immensely rich mine of gold. By some it is contended that this assertion was false, and made in the desperation of poverty; by others it is thought that it was actually true. True or false, he contrived to have his assertion conveyed to the ears of the king; and his majesty was so completely wrought upon by the hopes which Raleigh held out of bringing home great treasures, that he granted him a private commission to bring from the southern parts of America "such merchandise and commodities as may prove useful and profitable to the subjects of these realms and dominions." It seems tolerably certain that James was anxious for only *one* kind of commodity, viz. gold; and we may very fairly assume, that he was more anxious for the use and profit of the *monarch* of "these realms and dominions," than for those of his liege subjects. If James did, as it seems certain that he did, confidently calculate upon reaping a golden harvest from the expedition of Raleigh, his hopes were completely disappointed. That adventurer having, by means of the commission granted to him by the king, raised a sum of money sufficiently large to enable him to equip a squadron of twelve sail, with these he actually proceeded to the coast of Guiana, but he found no gold there. Having directed some of his companions to sail up the Oronoko, they attacked the town of St. Thomas, then in the possession of the Spaniards, and did considerable injury to the garrison. This occurrence was of exceeding ill consequence to Raleigh. His son, an extremely high-spirited and talented youth, was killed in the action; and that circumstance, together with the ill-success with which the whole surrounding country was examined in search of the wished-for gold mines, so thoroughly dismayed the seamen, that they insisted upon their commander at once returning homeward. Raleigh, who

well knew that he had little favour to hope for from James, was desirous to go to France, but his mutinous sailors carried him as a prisoner to Plymouth. From that place an order from the king caused him to be removed to the Tower of London, the scene of his former long captivity. It is necessary to observe here that when the detachment from Raleigh's squadron attacked the town of St. Thomas, England was at perfect peace with Spain. It was therefore not without good reason that the Spanish ambassador complained of the attack, and called upon James to punish the author of it. If James had had the manliness to bring him to trial for having exceeded the powers given to him by the king's own commission, and if he had been duly and fairly convicted upon that charge, the most rigid lovers of justice, and warmest admirers of Raleigh's great and varied abilities, must have admitted the justice of the proceeding. But a very different course was pursued, and one which remains, and ever will remain, a blot upon the character of James, both as a man and as a monarch. Raleigh was not brought to trial upon a new charge, but ordered to be put to death upon the old sentence. After having been kept imprisoned for twelve years, expecting each day to be his last; after having been liberated, and employed by the royal commission; this brave soldier, skilful commander, and accomplished scholar, was at last beheaded upon a sentence which many years before had been pronounced upon him, upon a charge which was never fairly proved to be correct. He met death with all possible firmness, but without the least portion of bravado; and died amidst the pity of all good men, and the indignation of all lovers of justice.

### TUMULI, OR BARROWS.

(Continued from page 447.)

"THERE being one of these barrows in my neighbourhood," says Mr. Jefferson, "I wished to satisfy myself whether any, and which, of these opinions were just. For this purpose I determined to open and examine it thoroughly. It was situated on the low grounds of the Rivanna, about two miles above its principal fork, and opposite to some hills, on which had been an Indian town. It was of a spheroidal form, of about forty feet diameter at the base; and had been of about twelve feet altitude, though now reduced by the plough to seven and a half, having been under cultivation about a dozen years. Before this it was covered with trees of twelve inches diameter, and round the base was an excavation of five feet depth and width, whence the earth had been taken of which the hillock was formed. I first dug superficially in several parts of it; and came to collections of human bones, at different depths, from six inches to three feet below the surface. These were lying in the utmost confusion, some vertical, some oblique, some horizontal, and directed to every point of the compass, entangled, and held together in clusters by the earth. Bones of the most distant parts were found together; as, for instance, the small bones of the foot in the hollow of the skull; many skulls would sometimes be in contact, lying on the face, on the side, on the back, top or bottom; so as on the whole to give the idea of bones emptied promiscuously from a bag or basket, and covered over with earth, without any attention to order. The bones of which the greatest numbers remained, were skulls, jaw-bones, teeth, the bones of the arms, thighs,

legs, feet, and hands. A few ribs remained, some vertebrae of the neck and spine without their processes, and one instance only of the bone which serves as a base to the vertebral column. The skulls were so tender, that they generally fell to pieces on being touched: the other bones were stronger. There were some teeth, which were judged to be smaller than those of an adult; a skull, which on a slight view appeared to be that of an infant, but it fell to pieces on being taken out, so as to prevent a satisfactory examination; a rib, and a fragment of the under jaw, of a person about half grown; another rib of an infant; and part of the jaw of a child, which had not yet cut its teeth. The last furnishing the most decisive proof of the burial of children here, I was particular in my attention to it. It was part of the right half of the under jaw. The processes by which it was articulated to the temporal bones were entire, and the bone itself firm to where it had been broken off, which, as nearly as I could judge, was about the place of the eye-tooth. Its upper edge, wherein would have been the socket of the teeth, was perfectly smooth. Measuring it with that of an adult, by placing their hinder processes together, its broken end extended to the penultimate grinder of the adult. This bone was white; all the others of a sand colour. The bones of infants being soft, they probably decay sooner, which might be the cause that so few were found here. I proceeded then to make a perpendicular cut through the body of the barrow, that I might examine its external structure. This passed about three feet from the centre, was open to the former surface of the earth, and was wide enough for a man to walk through, and examine its sides. At the bottom, that is, on a level with the circumjacent plains, I found bones; above these a few stones, brought from a cliff, a quarter of a mile off, and from the river, one-eighth of a mile off; then a large interval of earth; then a stratum of bones, and so on. At one end of the section were four strata of bones plainly distinguishable; at the other, three; the strata in one part not ranging with those in another. The bones nearest the surface were least decayed. No holes were discovered in any of them, as if made with bullets, arrows, or other weapons. I conjectured that in this barrow might have been a thousand skeletons. Every one will readily seize the circumstances above related, which militate against the idea that it covered the bones only of persons fallen in battle; and against the tradition also which would make it the common sepulchre of a town, in which the bodies were placed upright, and touching each other. Appearances certainly indicate that it derived both origin and growth from the accustomed collection of bones, and deposition of them together; that the first collection had been deposited on the common surface of the earth, a few stones put over it, and then a covering of earth; that the second had been laid on this, had covered more or less of it in proportion to the number of bones, and was then also covered with stones, and so on. The following are the particular circumstances which give it this aspect. 1. The number of bones. 2. Their confused position. 3. Their being in different strata. 4. The strata in one part having no correspondence with those in another. 5. The different states of decay in these strata, which seem to indicate a difference in the time of inhumation. 6. The existence of infant bones among them.—But on whatever occasion they may have been made, they are of considerable notoriety among the Indians: for a party passing, about thirty years ago, through the part of the country where this barrow is, went through the woods directly to it, without any instructions or inquiry; and having stayed about it some time, with expressions which were construed to be those of sorrow, they returned to the high road, which they had left

about half a dozen miles to pay this visit, and pursued their journey. There is another barrow, much resembling this, in the low grounds of the south branch of the Shenandoah, where it is crossed by the road leading from the Rockfish Gap to Staunton. Both of these have within these dozen years been cleared of their trees, and put under cultivation; are much reduced in their height, and spread in width, by the plough; and will probably disappear in time. There is another on a hill in the Blue Ridge of mountains, a few miles north of Wood's Gap, which is made up of small stones thrown together. This has been opened, and found to contain human bones as the others do. There are also many others in other parts of the country. In South Africa, to the north of the Hottentots, innumerable barrows are said to have been seen by Dr. Sparrow. (*Travels*, ii. 264.) In New Caledonia, also, Mr. Foster met with a barrow four feet high, surrounded by an enclosure of stakes. But the most recent discoveries of the kind, in countries removed from all intercourse with Europe, have been made by Mr. Oxley, during his expedition into the interior of New South Wales, in 1817-18. On his return, he passed two native burial places. The first presented a raised mound of earth, under which were some ashes; but there was no decisive proof whether they were from wood or bones. A semicircular trench was dug round one side of the barrow, as if designed to afford seats for persons in attendance. The second appeared not to have been constructed more than a year or two; and, from the care displayed in it, evidently belonged to some personage of distinction. The form of the whole was semicircular. Three rows of seats occupied one half; the grave and outer row of seats the other. The seats formed segments of circles of from forty to fifty feet, and were raised by the soil being trenched up between them. The grave was shaped into an oblong cone, five feet high and nine long. On opening this barrow, a layer of wood presented itself, about two feet beneath the surface, forming a sort of arch, which supported the upper cone. Beneath this were placed several sheets of dry bark; then dry grass and leaves, to which no damp had ever penetrated. The body, which was fresh enough to be extremely offensive, was deposited, at the depth of four feet, in an oval grave, as many feet long, and about two feet broad. The legs were bent quite up to the head, and the arms were placed between the thighs. The face was downwards. The direction of the corpse was east and west, the head being to the east. The body was carefully wrapt in a great number of opossum skins. The head was bound round with the common net and girdle of the natives. Over the whole was a larger net. Two cypress trees were to the west and north of this barrow, distant about fifty feet. The sides of them towards the sepulchre were barked, and curious characters were deeply engraven in them."

### MAHOMETANISM.

THE religion of the Mussulmans is Mahometanism; it extends over Syria, Palestine, Mesopotamia, Persia, Egypt, Morocco, Fez, Algiers, Tripoli, Barca, Nubia, Nalolia, Turenomania, Georgia, and Turkey in Europe; from all those places pilgrimages are made to Mecca, the birth-place of the prophet of the Mussulmans, like as the ancient Jews used to go up to Jerusalem to worship and bring their offerings to the temple. From Cairo, in Egypt, a caravan or company of persons go yearly to Mecca, consisting, as it is stated by travellers,

of at least fifty thousand. With this company of devotees, the priests that go up are allowed considerable privileges, and are called saints. In the city of Fez, which is the capital of Morocco, there are a great number of mosques, some of which are very magnificent, being supported on marble pillars, and their interiors decorated in the most sumptuous manner; the principal, or Grand Mosque, having about a thousand lamps burning every night.

Mahomet, the founder of this religion, flourished about the year of the Christian era 622. Though descended from a noble family, he was in indigent circumstances, and, under an uncle named Abu-Taleb, was employed in commercial pursuits; but by his marriage with a rich widow, he acquired considerable wealth.

Fifteen years of his life were devoted to seclusion; and in that time he composed the Koran, and planned his scheme of religion, which, with respect to its ordinances, seems to be a compound of Paganism, Judaism, and Christianity. The chief doctrine of the Koran is the unity of God, and many moral precepts are contained in that standard of the Mahometan faith; but the principles inculcated by this religion are not entirely spiritual, some things of a sensual nature being admitted; such as polygamy, and the possession of beautiful women in heaven, by those who adhere to the doctrines of the Prophet, or die in defence of his religion. The Mahometans are not unwilling to allow the prophetic character of Jesus Christ, and they consider the Bible as a book of Divine inspiration, but their Koran as a more complete interpretation of religious knowledge and duty.

In a conversation on the subject of their faith, which some of the Muftis had with Buonaparte in Egypt, they agreed that Christ was the Christian's prophet, and that the gospel was given to him by Divine inspiration; but that the Koran was also given to Mahomet by a revelation from above they strictly insisted upon, and that it was their duty to believe its doctrines and fulfil its precepts. If reliance may be placed on the best information of persons who have resided in Constantinople, the creed of the Mussulman is as follows:—

"I believe in the books which have been delivered from heaven to the prophets; the Koran to Mahomet, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus Christ. I believe in the prophets, and the miracles they have performed. Adam was the first prophet, and Mahomet was the last. I believe in the bridge Sirat, which passes over the bottomless pit of hell! it is as fine as a hair, and as sharp as a sabre. All must pass over it, and the wicked shall be thrown off. I believe that for the space of 50,000 years, the righteous shall repose under the shade of the terrestrial paradise, and the wicked shall be exposed naked to the burning rays of the sun. I believe in the water-pools of Paradise. Each of the prophets has in Paradise a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and in hell. The inhabitants of the former know no want, and the *houris* who attend them are never afflicted with sickness. The floor of Paradise is mink, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire and by voracious and poisonous animals."

It is evident by this creed, that Mahometanism is a strange mixture of spiritual and sensual conceptions; and seems to have been formed, in a great measure, out of the

various religions existing at the time when it was promulgated by its author, the being and attributes of One God forming the basis on which it was erected. The substantial foundation on which it was built, its opposition to polytheism, and the promises of sensual enjoyment in heaven, contributed to spread the belief in its doctrines with considerable rapidity among the voluptuous inhabitants of the eastern countries; they readily embraced a system that promised them enjoyments, which they esteemed beyond every other consideration: and the pretended communications of Mahomet with angels and spirits imposed so strongly on them, that they adopted his teaching as of Divine authority, and his words as the decrees of Heaven. But Mahomet did not leave his doctrines to find their way to the human heart by their excellency alone, as in the christian Scriptures, for he made the sword an instrument to enforce his ordinances; and as part of his system was of a carnal nature, so he used with no sparing hand the most cogent method to give it a temporal supremacy. This supremacy is vested in the grand Mufti, under whom are the *imams*, or priests: the monks, who are very numerous, are called *dervises*; they are abstemious in living, and rigid in devotion; there are eight orders of them. The Mahometans reckon their years from the Hegira, or, as it is called, the flight of Mahomet.\* Formerly the Sultans assumed the office of Caliph, or supreme of ecclesiastical affairs, as being the successors of Mahomet; but indolence and supineness have caused them to delegate that office to the Mufti, as they have also the command of the army to the Grand Vizier.

Many of the doctrines of the Mahometans are clumsy imitations of the christian Scriptures. They believe that at the last day the trumpet shall sound, and the dead shall be raised; that Michael the archangel shall weigh the souls of men; that there is a purgatory, or intermediate state; that to have images in their temples is idolatry; that the new moon ought to be saluted reverentially; that polygamy is allowable; that a pilgrimage to Mecca every year is required; and that they should honour the prophet Mahomet by prostrations and offerings. They believe in the doctrine of fate; but acknowledge the efficacy of good works, and consider alms-deeds and charity as being essential virtues.

### POLITICAL RIGHTS AND DUTIES.

The first and most important political right, is that which every man ought to have; that is, an equal protection by the laws of his country, and an adequate share in the framing of those laws. In the latter instance, he who is to submit to certain regulations, should be consulted as to his opinion, and have the option of his assent or dissent, respecting the propriety of the institutions under which he has to live; and, though he may not control, yet he may advise, petition, and even remonstrate against whatever seems to him improper, or inconvenient; but he cannot justifiably resist the decision of a majority, with respect to those rules which are to govern the whole

community. Every man in a state of society must submit not only to restrictive laws, but also to the yielding of his sentiments, in many particulars. When he finds the will of the multitude against him, his acquiescence is then a duty, by which alone he can secure a title to be protected from injury, or the violence of desperate out-laws; who, taking advantage of his opposition to authority, would not scruple to despoil him of his rights. This submission is not incompatible with the privilege of complaint when a man finds himself oppressed, or that the operation of certain laws are become partial and unjust; in fact, it will occur that the wisest regulations at one time, may, through the changes of circumstances, become at a future time obsolete, if not obnoxious; and then it is a patriotic duty to represent them as such, and actively strive for the abrogation of whatever is pernicious in the civil or criminal code of jurisprudence: and in pursuance of such an object, the right of access to the highest power cannot be refused, consistently with the maxims and principles of a free government; for, while peevish innovations are to be guarded against with cautious vigilance, manifest improvements should not be rejected. The authority that has been established for the public good and the welfare of the people, cannot assume a hostile dominion over them, without breaking the civil compact: the door once shut against application for relief and redress of grievances, it follows that the interests of the public are deserted for the pride of power, and that society is no longer cemented by mutual consent and satisfaction. But to sow discontent among the subjects of a state, with a base design of profiting by discord, or rising into notoriety and influence, for selfish purposes, is not a right, but a rebellion against both the government and the governed; it is nothing less than an attempt to break that mutual and salutary covenant, by which the safety and peace of society was to be secured. The sooner an attempt of such a disorganizing and diabolical nature is suppressed, the better for the community, and the more creditable to that government whose duty it is to protect the people from such vile invasions of their peace and welfare. If an individual, by superior talents, industry, or merit of any kind, can raise himself to eminence, and gain the esteem and confidence of his fellow-citizens or countrymen, his exaltation becomes of that legitimate nature, that it is a matter of right; it is not a factious invasion of public order, but a circumstance that promotes emulation, and confirms the wisdom and advantages of a well-governed state: that individual ought not to be precluded from the ascending scale of society, his qualifications prove him to be worthy; and he rises, not like a desolating tempest, but like an orient ray, that opens a scene of serene contemplation for the admiration of men, and shows the virtues they should imitate. This right of aspiring to eminence by superior worth and talent, is characteristic of liberty in its true sense, and a popular proof of its existence in any country where political rights are well understood.

Protection, as a political right, extends to the security of a man's person and property, as well as his privilege with regard to the government, not only from depredations by desperate robbers, incendiaries, &c., but also from the violence of oppression and injustice by the more powerful or opulent of his neighbours; the poorest person, living under the law, has an equal right with the richest, to have justice done, and his suit heard and determined, without prejudice or partiality, and to have a

\* The Hegira, or flight of Mahomet from Mecca to Medina, to avoid his persecutors, happened on Friday, July 16th, 622; from this period his followers fixed their era, and from thence they date the foundation of their empire and religion. Mahomet was born at Mecca, in 571, and died at Medina, 634.

ready way to obtain redress in case of injury or grievance of any kind : any obstruction to this privilege, howsoever created, is a deprivation of the poor man's political right, and a deviation from justice ; every instance of wrong in this respect is a slip in the knot that binds society together, and may untie the cord of union and subordination.

¶ Persons accused of crime, insubordination to the laws, or the invasion of the rights of others, are politically entitled to a fair and open trial ; and no accusation against a man, however atrocious the deed (when proved) may appear, ought to prejudice the minds of his judges against any defence the accused may make ; and it is his undoubted right to be tried by his peers or equals, and in every respect according to the impartial laws of his country : also, that he be not deprived of his liberty an unnecessary length of time, or without reasonable cause, before his trial,—personal freedom being a right of the most sacred kind, and which ought not to be infringed upon, but under positive proof of public necessity, and the security of justice. If the laws of a state are founded on justice and equity, they will be such as every good man would regard as rules of conduct for himself in all his actions, even though no power or authority existed to enforce obedience to them. Submission to wise regulations is therefore no abridgment of a just man's liberty : the boundaries of civil right are the bulwarks of civil security ; and the fence that is formed to circumscribe his sphere of duty, is the true shield of his social and political rights. His enjoyments, his pleasures, his pastimes, his duties, the whole range of his desires, lie within the compass of the circle, and he feels no restraint in consequence of the security by which he is surrounded. In truth, he is not controlled by the law, for he has a law within himself ; and hence it occurs, that to act agreeably to well-devised and honestly-administered laws, is perfect liberty. Any other condition would place a man in the lamentable miseries of licentiousness ; like a traveller in a wilderness, where the trackless wild has no traces of a path to guide him on his way in safety from the dens and caves of the devouring monsters of the desert.

Expediency has in past ages suggested the idea of partial privileges to some, and the exclusive advantages of honour and profit have been assumed by a few, on the plea of decorum and system, lest incompetent or improper persons should take on themselves offices of skill and learning to which they were not eligible, either through want of talent or experience ; and sometimes less feasible objections have existed, under covert of those, to bar out the humble individual from rising into consequence and dignity.

Other practices have been sanctioned by power, to withhold a participation in political rights, on account of certain principles which, appearing repugnant, or contrary to general conviction, were considered as disqualifications for the social union ; being, as was imagined, derogatory to the interests of the community. Both those methods of proscription were *de facto* persecutions, wholly hostile to the enjoyment of political rights ; for whatever may be a man's origin, his pursuits, or avocations in life, his sentiments, or religious opinions, so long as he contributes to uphold the integrity of the state, to bear its expenses in due proportions, and to avoid any infraction of the rights of others, his claim to a full participation in common political rights is plain and indubitable. He ought not to be shut out from the immunities

and privileges to which his industry, probity, and talents may fairly entitle him ; nor degraded below that eminence which is accessible to any of his fellow-citizens of more orthodox or more pliable conformity than himself. He who helps to navigate the ship, and conduct her to the haven, should not be thrown into the sea because on the voyage he did not say the *Pater Noster* in a particular tongue, or sing psalms to certain tunes : let him land, and be remunerated as one of the crew. Having shared the common danger, and performed the duty of his berth and station on board, the rest is between man and his Maker, not subject to human control.

Some persons may imagine, that to deprive a man of a small right is but a trifling offence, notwithstanding the principle is the same, and to a poor man the injury is as great as if a monarch were to be deprived of his crown. When Diogenes repulsed the intrusive Macedonian, by desiring him to stand out of the sunshine, which was shaded by his presence from the tub of the cynic, doubtless he felt the interception of the solar rays as a breach on his natural right greater than any which the proud conqueror had made, even when he wrested the Persian sceptre from the hands of Darius. And why should he not ? Alexander did not take away the light and warmth from Darius ; he left him something still to possess ; but when he stood before the genial beam which warmed the life-blood of the philosopher, he clouded his enjoyment of light, and robbed him of a comfort for which the crowns he had seized would to this anchorite have been no compensation. It is not the *minimum* of right that makes it less of a right, any more than a penny in a poor man's pocket should be taken away from him, on the allegation that, being so small a sum, the act of injustice is also trifling, and had it been a pound the violence would not have been done ; but penny or pound makes but little difference to the owner, if by what is taken he shall have nothing left. Political rights are therefore not to be esteemed so much on account of their magnitude, as they should be respected for the effect and consequence their possession, or the divestment of them, may have upon a lawful proprietor. The *meum et tuum* is reciprocally binding between the high and the low, the rich and the poor ; with this only difference, that the rich ought to be liberal, and for that, the poor ought to be grateful ; for what two virtues are more congenial to human happiness and pleasure, than generosity and gratitude ? It seems, indeed, as if the Almighty had bestowed wealth on some, and destined others to poverty, that mankind should be blessed with the supreme happiness of exercising these pleasing virtues ; and when the rich man withholds his hand from the needy, and shuts his heart against the appeals of pity, he obstinately refuses the highest enjoyment that gold can purchase, and that heaven in kindness bestows on mortal men, to soothe the woes that corrupted nature has scattered about the world.

How indignant was the king of Israel, when the prophet related to him the wrong done to the poor man, by one who had robbed him of his only lamb ; and how ready was David to exercise his regal power and judicial authority, by instantly declaring, "The man that hath done this shall surely die." Now, had it been a mean subject of David, his death would have been inevitable, though not more deserved than by him to whom Nathan said, "Thou art the man !"

Even-handed justice is a common political right. No man should be excluded, and no man should be exempted

therefrom; nor should any pains, penalties, or fines, exceed the punishment due in mercy and justice to the offence committed: connivance in one instance, and condemnation in another, of similar proof, the offences being manifest, is gross dereliction of duty, and basely abusing man's political rights. In respect of municipal privileges and political rights, all the members of a community are *bond fide* equal; there cannot be any distinction in them. They should be free as air, open as the day, and administered as impartially as He who rules the spheres, and whose sun shines as serenely on the worm that crawls from the dust, as on the triumphant monarch of a mighty empire, mounted on a diamond throne of state. According to its proper place and nature, every creature receives its equal share of life and liberty, and all enjoy from Heaven their equal rights.

### HORRIBLE CANNIBALISM IN NEW ZEALAND.

THE *Tasmanian Journal* (published in Hobart Town), of the 21st of January, 1830, contains a narrative of some terrific scenes related to the editor of that paper, by a highly respectable and intelligent eye-witness, Captain Briggs. About the middle of that year Captain Briggs arrived, in the *Dragon*, at New Zealand, and found that a great deal of animosity existed between two savage tribes; one of which was commanded by a chief, called the Marinewie, and the other by two chiefs, called the Robulloh and the Hecho. On Captain Briggs's arrival, the two latter chieftains endeavoured to induce him to accompany them in an expedition, which they had been for some time preparing against the Marinewie.—Captain Briggs, however, peremptorily refused to be associated in the horrid enterprise;—not so with the commander of another British vessel, which happened just then to arrive upon a trading voyage. She was a fine brig of 300 tons, whose name, and that of the commander, he reluctantly forbore to insert. The two chiefs agreed with this person that his ship should convey them, and their people, to the country of the Marinewie, where the war was carried on to utter extermination. On the 22d of October of the above year the expedition sailed: there was a fine fleet of war canoes, two chiefs, with about 1100 picked warriors, on board the English brig. Captain Briggs remained at the anchorage, procuring, by the usual means of barter, a cargo for his vessel. On the 11th of November, the expedition returned, having been entirely successful; the Marinewie had been taken by surprise, his whole people destroyed, (except such as fled into the interior, beyond the reach of pursuit,) and his wife and daughter (a fine girl of fifteen) taken prisoners. The captain of the vessel stated, that on their arrival at Bank's Harbour, the Hecho and the Robulloh caused all their people to conceal themselves below; that the Marinewie sent immediately on board to negotiate for the trading, which he, of course, supposed was the object of the Englishman's arrival. The trade commenced; and the Marinewie, not suspecting the fate which awaited him, went himself on board. After he had been seated in the cabin some time, the Hecho and Robulloh jumped upon him from their place of concealment, as did their people upon all those who attended him on board, and, seizing him

by the train, explained to him his situation. The scene which followed is too dreadful to describe. During the night, the Robulloh, the Hecho, and their men, landed from the ship; and having succeeded in capturing the wife and daughter of the Marinewie, they sent them on board, and a work of death ensued, utterly unspeakable and undecipherable, for the horrible cruelties that were perpetrated. The whole population of the place who did not escape were killed, except about fifty, reserved to be taken back and sacrificed at the bloody feast of triumph which awaited their return. At day-light, in the morning, the victors were actively employed in cutting up and preparing for the steam kettles the dead bodies of the slaughtered victims of the night. The whole of the day was occupied in salting, and packing in baskets, heads and bodies to be conveyed back. Amongst the victims was a fine young woman, who was cut open, her head and part of her body salted; and the remainder, in the presence of the captain, officers, and crew of the British ship, given to the pigs, which they themselves fed on!

### SUPERSTITION AT SEA.

IN the Essays we some time since published upon "Popular Superstitions," we omitted, as a correspondent has well reminded us, to speak of, probably, the most remarkable of all the existing instances of the power of superstitious feeling to weaken and debase even the most resolute and masculine minds. The whole civilized earth bears testimony to the stern and imperturbable gallantry of British seamen. Call upon "the hardy tar" to close-reef top-sails in a gale of wind, and, giving the true nautical "hitch" to his *haud neminandums*, up goes gallant Jack, though it blows great guns, and the frail yards on which he rests are creaking and bending beneath the mountainous masses of waves. A broadside! Let him have a double dose of it,—a seventy-four on his larboard, and a ninety on the other, and there you find him working his guns, or making all snug aloft, just as coolly as if guns, powder, ball, and boarding-pikes were not in existence. But in the case of a "ghost," honest John would much rather be excused; as witness the following anecdote.

One after another, on board of a certain vessel, did the sailors come down without their reefing the main top-sail. Such a very unusual non-performance of duty was, of course any thing but too agreeable to the officers,—and the mate, on inquiring, found that some one had saluted them with "it blows hard." He went up, and found an extremely fine parrot!

Again,—Another of our officers mentioned that, on one of his voyages, he remembered a boy having been sent up to clear a rope which had got foul above the mizen-top. Presently, however, he came back, trembling, and almost tumbling to the bottom, declaring that he had seen "Old Davy," aft the cross-trees; moreover, that the Evil One had a huge head and face, with prick-ears, and eyes as bright as fire. Two or three others were sent up in succession; to all of whom the apparition glared forth, and was identified by each to be "Old Davy," sure enough. The mate, in a rage, at length mounted himself; when resolutely, as in the former case, searching for the bugbear, he soon ascertained the innocent cause



of so much terror to be a large horned owl, so lodged as to be out of sight to those who ascended on the other side of the vessel; but which, when any one approached the cross-trees, popped up his portentous visage to see what was coming. The mate brought him down in triumph, and "Old Davy," the owl, became a very peaceable shipmate among the crew, who were no longer scared by his horns and eyes; for sailors turn their backs on nothing when they know what it is. Had the birds, in these two instances, departed as they came, of course they would have been deemed supernatural visitants to the respective ships by all who had heard the one or seen the other.

### PAGANISM.

It is an astounding fact, that in the middle of the nineteenth century, after the promulgation of the Gospel, not a fourth part of mankind has embraced the christian religion; and it is greatly to be feared that of this number, many are more busied about abstract notions of Scripture doctrine, or more solicitous about temporal affairs, than really impressed with the spirit and essence of pure Christianity. If we deduct from the aggregate estimate of the christian sects those who violate its sanctuaries by superstitious ordinances, worldly motives, and uncharitable feeling toward other professors of different opinions concerning points of faith, we shall, it is to be feared, find that the flock of Christ is yet a little flock; and that its members are not located, but scattered abroad throughout the regions wheresoever his name is mentioned (John xvi. 32); yet, though scattered, and unknown to each other, they are recognised and united by and in their spiritual Head, when they follow that Head in the purity and simplicity of the Gospel. But nothing is so difficult as the separation of outward objects from the ideas of inward perceptions: that which the eyes cannot see, is seldom spiritually discerned, and never continually present to the mind; hence it occurs, that in those intervals of inadvertency, errors are committed, and wrong notions enter into the hearts of men; for they are continually, for want of a clear view, assimilating in their imaginations the invisible to the visible world.\* On this account it was observed by Christ to the Jews: "If I have told you of earthly things and ye do not understand, how shall ye understand if I speak to you of heavenly things?" And even the disciples of Christ were long spiritually blind, as appears by the request of Philip, that he might be empowered to see God the Father, like an object of matter and substance before his eyes. (John xvi. 8.) The principles of Paganism prevailed in the mind of Philip, and he knew not at that time how to worship a Being that did not appear personally in his sight; and, unfortunately, at this present era of gospel truth, too many Christians fall into the same delusion, and entertain a degrading idea of the Deity, by a personification adapted to the limits of a physical perception,† and ascribing thereby to God the form, substance, and passions of men. That this is the very essence of Paganism cannot be disputed; for from this very idea, that they wanted a god to be manifested in a visible shape, it became expedient for their rulers and teachers to indulge them with certain representations and images, in order to exact obedience from them, and to control their fierce desires; hence, as they were sensible that the god which they worshipped could

only be in one place, the ubiquity of the true God was forgotten; and consequently they multiplied gods for different purposes, and to preside over different countries and places.\* Thus were idolatry and polytheism introduced into the world among the descendants of Noah, and especially those who sprung from Mizraim, and who emigrated from Asia into Egypt. To explore the source of Paganism, we need not go higher than the Egyptians; nor need we look into the customs and practices of the Chaldees, as some writers have done; and who, by refining and commenting upon certain terms in the Chaldean language, have perplexed rather than developed the mysteries they pretended to unfold: for instance, one of them makes the word *oub* to signify a familiar spirit, and also a serpent, and that *oboth* was the same thing in the feminine sense;† but it will be difficult to prove that in any language the distinction of male and female was ever applied to serpents, though it has been to persons possessed of familiar spirits, that is, to wizards and witches: and if *oub* and *oboth* were ever used by the Chaldees to signify serpents, they must have been used figuratively, as comparing cunning men and women to that subtle reptile, exactly as we make use of such expressions in our own language. We say of a morose and rude man, that he is a bear; of a gluttonous and selfish one, that he is a hog; and with great propriety we may say of artful persons, 'he is a serpent, or she is a serpentless': but it would be quite anomalous to say of wizards and witches that they had serpents, instead of saying they had familiar spirits. This, however, is very little to the purpose; and it will be easily shown, that when the serpent became an object of adoration it was as an emblem of life, or of that vivifying influence which was supposed to give and sustain life; and as they could not comprehend what it was that did give and preserve life, they set up that as a visible emblem or token which approached nearest to the resemblance, in their ideas, on account of the remarkable tenacity of life exhibited by these reptiles; and in consequence, the same term was used to signify both life and a serpent—in one sense literally, in the other figuratively. But that which was figurative soon became literally interpreted and thus the representation was taken for the reality, the picture for the place, and the portrait for the person; a result that might be expected, when the only way of conveying ideas was by symbols or hieroglyphics. These symbols were in the place of words, and had the same relation to ideas as words have at the present time, now that we know how to shape them both orally and graphically; and well would it be if all authors would take care never to follow the idolatrous practice of substituting representations for realities, by giving us words instead of ideas, or hiding their ideas under a cluster of unmeaning expressions. Whether the Greeks received the practice of idol worship from the Egyptians, or from the Asiatic Pagans, or in any other way, is not material: it is certain, however, that notwithstanding their skill and science in learning and the arts, they were, like the descendants of Mizraim, gross idolaters. Architecture, mathematics, and philosophy, as well as poetry, were understood and carried to the highest degree among them; and yet they never discovered that their gods were, what we know of them, the names of certain powers in nature, of time, and of seasons, or of distinguished per-

\* Paganism and idolatry often prevailed with the Jews of old, and the Samaritans transgressed particularly: (see 2 Kings xvii. 29.)

† Mr. John Bellamy, in his "History of all Religions," page 72.

‡ The invention of letters, and the arts of writing and printing have been great blessings to mankind; they have facilitated interchange of thought, removed errors, rectified mistakes, and secured knowledge and liberty wherever they have been taught and cultivated.

\* This is a part of the Swedenborgian system, which see.

† Swedenborg entertained notions of personal communication with angels and spirits, and went very near to assert the same of the Deity.



sons whom memory had honoured with the sacred Apotheosis; and that they were no gods, but elements, and effects, or men and women of renown, and all creatures of the one true invisible God, by whom they were created. It is hardly possible to believe, that, amid so much knowledge, their philosophers could have been so ignorant as to sacrifice to idols and deified mortals; whatever the common people might have done; and indeed it appears that some of them,—such as Pythagoras, Socrates, and Plato, and perhaps many others,—had strong convictions upon this subject; but not daring to avow them openly; they were disguised, and their sentiments have therefore been transmitted to us in a distorted and disfigured shape. Socrates suffered death at Athens, for contempt of their gods, four hundred years before the birth of Christ; and that contempt could have been excited only by a conviction that God was a being, not of matter and substance, but of essence and spirit, far above the nature and powers of man; much more than that must He be above the works of men's hands, and therefore could not be worshipped in the shape of an idol; nor could there be any gods but one, since all things must have proceeded from the same source, and been the work of one Almighty Cause. But whatever might be the convictions of those illustrious philosophers, it is true the Egyptians, Greeks, and Romans, were Pagans and polytheists; they were actually complete idolaters; and it is also a lamentable fact, that at this day more than half of the human race are in a state of Paganism.

The principal divisions of the modern Pagans are—1st, The Parsees, or Gauras; 2d, Buddhism and Buddhists; 3d, Chinese; 4th, Japanese; 5th, Hindooism, or Hindoos, of several sects; 6th, the Africans; 7th, the American Indians; 8th, Madagascar, Ceylon, and other islands of the Pacific Ocean and Indian Seas. But to enter minutely into their particular idolatries is no way interesting, since Paganism is much the same in all places—full of cruelties, absurdities, and ignorance.

It will therefore be most systematical, before taking notice of the several divisions of Paganism and their customs, as they are at the present time mixed in their ceremonies with some of the rites of the ancient Israelitish ordinances, to give some account of the origin of idolatry, which it is our intention to do in an early number.

### MOUNT ETNA.

THE majestic Etna, which the ancients considered as one of the highest mountains in the world, and on the summit of which they believed that Deucalion and Pyrrha sought refuge to save themselves from the universal deluge, is situated on the eastern coast of Sicily. It stands near the town of Catania, on a very extensive plain called *Val di Demona*, from the notion of its being inhabited by demons, who torment the spirits of the wicked in the bowels of this volcano. Etna has been celebrated as a volcano from the remotest antiquities. Eruptions are recorded by Diodorus Siculus, as having happened 500 years before the Trojan war, or 1693 years before the Christian era; and great eruptions have been since observed.

The extreme height of this mountain has been estimated by Captain Smyth at 10,874 feet, or about two miles; and the circumference of its bare at 87 miles, with its greatest diameter extending from east to west. Upon its sides are 77 cities, towns, and villages; the number of inhabitants of which is about 115,000. From Catania to the summit is a journey of 30 miles; and the traveller must pass through

three distinct climates, which may be denominated the torrid, the temperate, and the frigid. Accordingly, the whole mountain is divided into three distinct regions, called the fertile, the woody, and the barren. The first, or lowest region, extends through an interval of ascent from twelve to eighteen miles. The city of Catania, and several villages, are situated in this first zone; and it abounds in pastures, orchards, and various kinds of fruit-trees. Its great fertility is ascribed to the decomposition of lava, and of those vegetables which have been introduced by the arts of agriculture and the exertions of human industry. The figs, and fruit in general, which it produces, are reckoned the finest in Sicily. The lava of this region flows from a number of small mountains, which are dispersed over the immense declivity of Etna. The woody region, or temperate zone, extends from eight to ten miles in a direct line, towards the top of the mountain; it comprehends a surface of about forty or forty-five square leagues, and forms a zone of the brightest green around its whole extent, which exhibits a pleasing contrast to the white and hoary head of the mountain. It is called the woody region, because it abounds with oaks, beeches, and firs. The soil is similar to that of the lower region. The air here is cool and refreshing, and every breeze is loaded with a thousand perfumes, the whole ground being covered with the richest aromatic plants. Many parts of this region are the most heavenly spots upon earth; and if Etna resemble hell within, it may with equal justice be said to resemble paradise without. The upper region, called the frigid zone, is distinguished by a circle of snow and ice. The surface of this zone is, for the most part, flat and even, and the approach to it is indicated by the decline of vegetation; by uncovered rocks of lava and heaps of sand; by near views of an expanse of snow and ice; by torrents of smoke issuing from the crater of the mountain; and by the difficulty and danger of advancing amidst streams of melted snow, sheets of ice, and gusts of chilling wind. The curious traveller, however, thinks himself amply recompensed, upon gaining the summit, for the peril which he has encountered; the *coup d'œil*, both of sea and land, being of the finest and most extensive description. At night, moreover, the number of stars seems increased, and their light appears brighter than usual. The lustre of the milky-way is like a pure flame, that shoots across the heavens, and with the naked eye we may observe clusters of stars totally invisible in the lower regions. From the immense reservoirs of snow and ice which occupy these lofty regions, the whole island is supplied with those commodities so necessary in a hot climate, and without which, the natives say, Sicily could not be inhabited. So great is the demand for these luxuries, that the bi-hop's revenues arise from the sale of them; and he is said to draw 1,000*l.* a year from one small portion lying on the north side of the mountain.

### ON THE SPONTANEOUS REGENERATION OF ANIMAL SUBSTANCES.

SOME very singular instances are upon record of the regeneration of animal substances. Lobsters are frequently, indeed generally, observed to have their claws unequal in size. The best authority exists for saying that this disparity arises from the smaller claw being a new limb, by which the loss of the original one, by strife or accident, has been compensated. The same animals regularly cast their testaceous armour every year, and are speedily and regularly supplied with a new one.

The human hair grows even the more strongly and abundantly from being occasionally cut; and the growth of the human nails is also promoted by the same means. These facts are so familiar to us, from their frequency and regularity of occurrence, that we pay little attention to them: "*Omne ignotum pro magnifico*," says the Roman poet,—"*Every thing which is not familiar is marvelled at*;" and the converse of the proposition is equally true, and just as little creditable to the justice of our mode of reasoning.

Some cases of regeneration of animal substances, however, are related and attested by various eminent surgeons, so surprising and so strikingly indicative of the wondrous skill and power of the great Architect of that living wonder, the human frame, that the perusal of them cannot fail to interest the most careless, or to strike the most unobservant with an admiring conviction, that—

— "the first Almighty cause  
Acts not by partial, but by general laws."—

We shall select a few of these cases for the perusal of our readers, not doubting that, in so doing, we shall contribute equally to their amusement and their instruction.

In the Edinburgh Medical Essays,† Mr. Johnston, an eminent surgeon of Dumfries, states that he had a patient under his care with a diseased leg. The disease grew from bad to worse, until the whole of the chief bone of the leg‡ was exfoliated, i. e. cast off in successive layers. It could scarcely be anticipated that any resource remained to the patient in such a case as this, except the pitiable one of amputation. But the eminent and respectable surgeon from whom we quote, states that the bone was subsequently regenerated, and that the patient not only recovered, but has as perfect use and command of his leg as he had previously to being attacked by the disease.

M. Le Cat§ relates a case in which he took above three inches' length of bone from the upper arm of a grown person whom he attended, and which was replaced by bony substance of the exact length and form of that which had been removed.

Mr. White, an eminent surgeon and able writer, relates a case in which the stump of an arm grew more than half a foot after the operation of amputation: and what adds to the singularity of this case is, that the regenerated portion of the stump had the same sensibility and warmth to the touch as the rest of the patient's body, and the bone had all the natural firmness and solidity proper to that substance. The regenerated portion of the stump, it should be added, tapered gradually down to a scarcely obtuse point.

Another and even more singular case of regeneration is related by the same able practitioner. A fine boy, the child of a lady of title, was born with the thumb of one hand double from the first joint. The superfluous member was rather smaller than the natural one, but had a perfect nail. When the child had reached his third year, Mr White amputated the superfluous thumb; but, to the astonishment of the surgeon, and to the regret of the little patient's family, the thumb *was regenerated, and that too with a perfect nail*. Some time afterward the boy was taken to an eminent surgeon in London, to

whom the thumb was shown, and its singular history related. This gentleman gave it as his opinion, that the operator, by whom the original excrescence had been removed, had failed to go to its root, from fear of injuring the joint of the thumb proper. Reasoning thus, he proceeded to amputate the regenerated excrescence, and, that there might be no doubt of the completeness and efficiency of the operation, he turned the ball of the thumb completely out of the socket! Notwithstanding this, the excrescence was *actually regenerated, and furnished, as before, with a perfect nail!* After this, it may reasonably be presumed (though the fact is not stated), that the friends of the child were content to leave it alone, lest, in endeavouring to relieve his hand from a superfluous thumb, they should at length contrive to leave it without a thumb at all.

Though in the last-mentioned case the effect of the regeneration of animal substance was disagreeable and unwelcome, it is not possible for any intelligent person to contemplate this wonderful property without a feeling of gratitude, admiration, and awe. By its operation the ravages of disease and the effects of accident, otherwise irreparable or fatal, have been, in innumerable cases, divested of all permanent ill consequence. Nor is this only the case as relates to spontaneous regeneration of decayed or abstracted animal substances, though we have hitherto confined our observations to cases of that nature: contrariwise, it is by the aid of this marvellous power of regeneration that the surgeon is enabled efficiently to lend his aid to his patient, as, but for it, the most skilful practitioner the world possesses, or has possessed, would be unable to cause the union of the parts of fractured bones, or of divided integuments or flesh.

Into whatever branch of natural philosophy we may carry our researches, we thus find new and convincing proofs of the wisdom, the power, and the beneficence of GOD; and the more carefully and patiently we study the teeming and varied objects of his creation, the more completely and cordially shall we assent to the profound truth of the assertion of Lord Bacon, that, "though a mere smattering of philosophy may consist with infidelity, it is impossible for any man to become really a philosopher without, at the same time, becoming, if he were not previously, a CHRISTIAN also."

## CARLIST WAR IN SPAIN.

THE present year began with prospects no more favourable to the restoration of tranquillity in Spain, than at any other period since the rebellion commenced. The convention entered into by the interposition of Great Britain, by its agent Lord Elliot, from being partially broken, was, by degrees, totally disregarded. At Barcelona, a horrid massacre took place on the 4th of January. It having been reported that the Carlists had defeated Mina, and burned several villages, the populace rose and attacked the citadel, executing summary vengeance on all suspected of Carlism. Upwards of one hundred prisoners were inhumanly butchered, and the body of Colonel O'Donnell was shockingly mutilated. These disorders continued until the 5th, and were at length put a stop to by the presence of Mina.

On the 8th, a skirmish was fought near Bayonne, between the 6th battalion of Navarrese Carlists, and a

\* Pope, "Essay on Man."

† Page 452, Vol. V.

‡ Scientifically termed the *tibia*.

§ Philosophical Transactions, Vol. LVI. page 270, *et seq.*

column of 2000 Christinos, who were escorting a convoy from Puente le Reina. Notwithstanding the inequality of numbers, the former were victorious over the Queen's troops. A singular event occurred in Madrid on the 17th, in consequence of a suspicion that the inmates of the convents in that city had rendered some secret assistance to the cause of Don Carlos: at midnight, the Governor of Madrid, without any previous notice, caused many of these establishments to be closed, and the inmates sent back to their families.

In March, the indignation of the English nation was much excited by the accounts received of the wretched state of our countrymen who had gone out to Spain as auxiliaries. Loud complaints were raised against the Spanish and British generals. Cordova was charged with duplicity, and a desire to betray the British legion into those enterprises most replete with danger; and General Evans was thought to be entirely unqualified for so responsible a military command as that intrusted to him. The English corps was harassed by useless marches and purposeless counter-marches; their clothes, by so much exertion and exposure, were torn and ragged; their shoes worn off their feet, their discipline relaxed, and their feelings degraded. This combination of evils occasioned disease amongst them, to which not a few fell a sacrifice. In a letter to his constituents of Westminster, Evans afterwards partially denied all these statements, except that having reference to the bad health of the corps. At the same time, brutalities of the most revolting character continued to mark the war amongst the Spaniards themselves. The inoffensive mother of a Carlist chief, named Cabrera, having fallen into the hands of the Christinos, was, by the orders of Mina, barbarously shot! In return, Cabrera ordered that all prisoners taken by his men, should meet a like fate; an order that was too promptly carried into execution. Among these, there was the wife of a colonel in the Queen's service.

On the 29th of March, Cubera entered Leira at the head of 4,500 infantry and 300 horse; and other divisions of the Carlist troops took possession of Benaguaril, Benisano, and Villamarchanti; and during the night of the 11th of April a portion of Don Carlos's forces mounted four pieces of artillery on a height commanding the fort Lequisto, and opened so destructive a fire against the place, that the garrison, after a gallant defence, surrendered, to the number of 500 men, and were made prisoners.

We now come to the first important event in which the British legion acted, and to the success of which it mainly contributed, namely, the battle at St. Sebastian. In this town the queen's army and auxiliary troops were completely pent up, and in daily expectation of bombardment from the enemy who surrounded them; and at length it became evident that the town must fall without some effort to break the enemy's lines.

To understand with any degree of clearness the operations of both armies in this important affair, it will be necessary for us to give a short description of St. Sebastian, with the plan of operations, offensive and defensive. The town is of small extent, but strongly fortified, and is situated at the foot of a high conical hill, on the summit of which is a castle. It stands on a narrow tongue of land, washed by the river Urumea on the coast, and the waters of the harbour on the west, rising from which is another hill, surrounded by a lighthouse. The two eminences, about musket-shot from each other, form the entrance to the Bay, which is also pro-

tected by the small rocky island of Santa Clara, placed almost exactly in the middle of the outlet.

At the bottom of the Bay, and close to the water's edge, stood the isolated convent of Neustra Señora de la Antigua, held and fortified by the Carlists; and a few hundred yards nearer the town, on the high road, that of San Bartolomé, occupied by the queen's soldiers under Chapelgorris. Behind these two buildings is a semicircular range of hills. "A glance at the nature of the ground," says the pleasant writer of "Twelve Months in the British Legion," (to whom we are indebted for the above description), "shows the impossibility of turning the positions in the face of a powerful and determined enemy." For some time each party seemed waiting for the other to commence hostilities; but it was not until day-break on the 5th of May that the attack actually commenced; when it was agreed, the night having been dark, and the time otherwise favourable for the movement, that the garrison should make a sortie.

About 4500 of the Legion, and 1500 Spaniards, were engaged in the action, though the latter had but a small share in the toils of the day. The Carlists had been engaged for more than four months in perfecting the fortifications and entrenchments, which, from natural advantages, and the great labour that had been bestowed on them, were deemed impregnable. The attack was made in three columns; the centre being commanded by Brigadier-General Shaw, the first column by General Reid, and the second by General Chichester. The most important assistance was rendered by his Britannic Majesty's steam-vessels the Phoenix and Salamander, under Commodore John Hay, both of which kept up a heavy fire of shells, bombs, and rockets, from the harbour, upon the enemy's works. The fire from the Phoenix effected a breach in an angle of the principal redoubt, through which two regiments of the Legion were enabled to enter.

The following graphic account of the opening of the attack we borrow from the amusing volume last quoted.

"Arrived at San Bartolomé, we halted for a quarter of an hour, while our light company, under Captain Cotter, was sent on in front, to clear a few straggling houses occupied by the enemy in the neighbourhood. It was a moment of anxiety; the men were resting on their arms, holding their breath, and afraid to speak, lest the alarm should be caught by the Carlist outposts; the tinge of morning was appearing over the hills, and showed the loop-holed parapets of the enemy, and the dusky figures of the gathering battalions, as they slowly moved on their different tracks to the appointed parts of the line. I paced up and down in front of the halted regiment, looking at the brilliancy of the flaming convents, (San Francisco and La Antigua, set on fire by the Carlists), when a solitary shot, followed by a rattling volley and a loud hurrah! at a distance, proclaimed the first collision with the enemy. 'Forward!' said the Colonel; and the 9th marched up the road in support of the 7th, the straggling shots whistling over our heads, and giving evidence of the commencement of the action."

The loss of the Carlists, in killed and wounded, amounted to nearly six hundred men: that of the British to seventy-eight officers, and eight hundred rank and file. The Carlists fell back upon Hernani; and it was confidently thought that if Cordova had pushed on, after the success of the last encounter, that place would have been taken without any difficulty. The objects gained by this last engagement were by no means adequate, in point of advantage, to the support of the Queen's cause, to the carnage it cost, and the gallantry it served to display.

(To be continued.)



## USEFULNESS OF THUNDER-STORMS.

THERE are, no doubt, many things in nature of which the usefulness is not actually perceptible. But considering how exceedingly limited is our knowledge of God's works, it is far more reasonable, as well as more becoming, for us to suppose that we are ignorant of their usefulness, than that usefulness does not exist. Almost every passing year discovers, to those who study nature, some striking evidence of the real and important usefulness of some of those things which for ages mankind have looked upon as wholly mischievous to their interests.

But though we are thus loudly exhorted to Christian humility, and to a just confidence in the benevolence and wisdom of the Creator, our presumption and distrust appear to be utterly incorrigible. We not merely pass a sweeping sentence of uselessness upon all which we do not understand, but are hardy and unjust enough to accuse of mischievousness many things of which the really indispensable service and utility are as clear as the daylight.

The manner in which we speak of thunder and lightning is a striking instance of this. We speak of them as if they were the terrific and resistless instruments of unmingled evil and universal destruction. Nothing can be more unjust or more ungrateful than this is.

It is very true that deaths sometimes proceed from lightning, and that by that swift and powerful fluid, valuable property, also, is sometimes consumed or rendered worthless. But we have no right in this, any more than in any other case, to take exceptions for rules, and to pass a sweeping censure upon a whole, on account of an occasional and very rarely occurring injury inflicted by a part.

The dislike of thunder which some people manifest, and the fear which they feel of it, are wholly unfounded and absurd. Lightning sometimes does injury; thunder never can, for it is merely sound. And yet, so blinded are we by the prejudices of others, and by our own credulity, that there are many who gaze with perfect calmness and self-possession upon the flash of the lightning, whose hearts sink within them at the loud reverberation of the thunder. If the lightning itself were to be viewed as an unmixed and inevitable evil, we should yet have more reason to hear the thunder with pleasure than with pain. Light travels infinitely more swift than sound; and, as the flash of the lightning precedes the report of the thunder, all danger of our being stricken by the former is over by the time that we hear the latter. We should, therefore, even in the case which we have for argument's sake supposed, hear the thunder with pleasure and gratitude.

But even the lightning deserves to be viewed by us with very different feelings from those with which we do view it. The injury which it inflicts is all that we pay attention to; but that is, in fact, exceedingly small, and of exceedingly rare occurrence. Let us only consider how vast is the annual number of deaths from various causes, and how very few are there which result from lightning. The pernicious enjoyments of the table are pursued by great multitudes of men as the chief earthly good; yet from them spring agonizing diseases and premature death. So far from shunning dissipation, which is invariably productive of evil, men pursue it as a pleasure of the very highest class. The lightning, on the other hand, very seldom does even a trifling injury

to man or to his possessions, but always does the most essential, in fact the most indispensable, service.

The atmosphere, loaded with unwholesome particles, becomes thick, tainted, and oppressive. Were it long to remain undisturbed by some powerful agent, we should speedily be afflicted with the most terrible and destructive diseases. Even as it is, we all know by experience that the state of the atmosphere just before the occurrence of a thunder-storm, is such that we can only breathe with extreme difficulty and pain. Were the atmosphere to remain unpurified from the elements which cause us so much inconvenience, its corruption and stagnation would increase at every hour, and we should at length inhale a destructive and deadly poison. But the lightnings dart through the wide expanse, sweeping away the noxious vapours, and destroying whole myriads of injurious insects: the atmosphere is thus cleared of all its impurities, and rendered at once pleasant and salubrious.

Nor is this all. The particles of various kinds, which while stagnant and corrupting were generating disease and death to man and all animals, are not merely divested of their noxious situation and influence, but are, at the same time and by the same process, converted into most useful agents in the fertilization of the earth. It has been ascertained, beyond all possibility of dispute, that the showers which descend during or immediately subsequent to a thunder-storm, are charged with an abundance of sulphureous particles and salts, which possess the most powerful fertilizing qualities.

Thus the lightnings, which we are foolishly, and in some measure wickedly, accustomed to look upon with dislike, are the immediate instruments, in the hands of God, in averting disease and death from man and from all living creatures, and in conveying to the whole vegetable creation a rich nourishment, such as all the chemical skill of mankind would in vain endeavour to produce.

While, then, we look with admiration upon the thunder-storm, as manifesting the resistless might of our Creator, let us by no means fail to remember that it manifests his benevolence also: let us consider, that if his power be boundless, so also is his mercy. We may (for some wise, though hidden purpose,) be doomed to suffer, either in person or property, by the storm: but even should that be the case, of how little consequence is the evil which we suffer, when compared to the widely extended and—be that especially remembered—the incomparable blessing conferred upon all the rest of the animated creation. If we accustom ourselves to reason thus, we shall view the rising storm with gratitude, and not with discontent.

## THE TEMPLE OF THE PANTHEON AT ROME.

OF all the temples, and indeed of all the buildings, which ancient Rome has left us, the Pantheon is certainly the most noble and perfect. Its justness of proportion strikes the eye at first sight. The portico is an example that the noble simplicity may still be preserved, though decorated with the most ornamental order, the Corinthian. This portico presents to the view sixteen pillars of this order of oriental granite; eight of them support the pediment; they are very thick, measuring from five to six feet diameter, yet their look is light; they are said to be thirty-seven feet high, exclusive of their bases and capitals; their shafts are cut out of one piece

entire piece. The inscription is on the frieze. Having entered the portico, the great door merits attention for its noble and majestic appearance; the architrave consists of only three pieces of fine African marble; the door is of bronze, and of antique sculpture, but does not seem to have been originally designed for this place. On entering the temple, which is quite round, you are struck with its apparent smallness; but this deception must arise from its proportions, being as wide as it is high; it is covered by a dome open in the centre, whose compartments must have made a beautiful appearance when plaited with gilt bronze,

but at present there is not the smallest vestige remaining of any metal. Opposite to the door is the great altar, and on each side of that four other altars. The whole of the inside is handsomely fitted up. The pavement is of porphyry and giallo antico, bordered with other precious marbles. This noble building is at present converted into a modern church, being called *La Rotunda*, or *Santa Maria ad Martyres*, to whom it is dedicated, and is the resting-place of several famous artists, as *Raphael*, *Penino del Vaga*, *Annibale Carracci*, *Taddeo Zuccheri*, *Flaminio Vacca*, and the celebrated musician *Corelli*.

### THE NEW HOUSES OF PARLIAMENT.

It has been very justly observed by one of the ablest of our contemporaries, that there has never, since the rebuilding of *St. Paul's*, been a nobler opportunity than there is at the present time, for the erection in our metropolis of a truly national building, worthy alike of our wealth and of our character as an enlightened people. Singularly enough, we owe the present, as we owed the former, opportunity to the destroying element, fire. Shall we turn the one calamity, as we did the other, into a benefit; making even loss advantageous? We think so; and most probably our readers will think with us, when they shall have read the brief description we shall give them of the accompanying design, which represents "the basis" of the new building; and which is in the highest degree creditable to its able author, *Mr. Barry*, as is its adoption to the Committee.

The river front has an exceedingly noble appearance. Its great loftiness of elevation may, at first sight, seem an objection, but that is easily met, the loftiness being chosen for the express purpose of concealing the hall and the adjoining buildings. The extreme simplicity of the

river front has likewise been condemned, it being contended that in so extended a range of building such simplicity has a somewhat monotonous and fatiguing effect. This objection, too, we think is futile. It is to be remembered that the style of even a palace, a building only of residence for royalty, may be very considerably too florid, and thus lose in actual magnificence, and thereby become less in keeping than it should be. Now, as it seems to us, *Mr. Barry* has very admirably provided for the splendour as well as for the appropriateness of the new building. He has not forgotten that if it is to be the nation's palace, it is also to be the nation's place of business. For splendour he has sufficiently cared in other features of the building; in the nobly simple river front he has looked well to the important object of having his work in good keeping in all its parts. Along the whole length of this front there is to be a handsome terrace, exclusively devoted to the use of the members of both Houses; and if this portion of the design be duly followed out, we may at last see our *Thames* ornamented with a terrace worthy of its banks.

The entrances to the Houses are so designed by Mr. Barry as to be wholly independent of each other. That designed for the use of Majesty is a tower, which will group admirably with the Abbey, and will have on that side as regal a magnificence as the river front has, in our opinion, a faultless simplicity. The upper stories of "the King's Tower" are to be adapted to the care of important state papers; the tower portion forming a truly magnificent entrance, exclusively devoted to the use of the King on occasion of his visiting the Parliament.

The two Houses of Parliament, properly so called, are very judiciously placed in the centre of the whole building. They are to the utmost possible extent freed from contact with other portions, yet, at the same time, provided with all possible facility of ingress and egress for the members. On either side of the Houses are external corridors, communicating with the ways to the member's seats; an arrangement which will allow the House to be very quickly cleared, when occasion may require, and which will greatly tend to expedite, what it is well known is very much wanted, a better mode than at present exists of taking the divisions.

Accommodation is, in each House, to be provided for reporters, whose seats will be at the same end as the bar, and only so much elevated above the floor, as will enable them to see and hear all that passes in every portion of the House. In the Lower House there are, also, to be two rows of seats for visitant members of the other House: these seats are so arranged that while the visitors can see and hear whatever may pass, they are effectually prevented from being counted among the members during divisions. While Mr. Barry's own plans are of the most commodious and extensive description, he has too much good taste to omit the preservation, as much as possible, of the venerable work of a former day; and he therefore proposes to restore the cloisters, the crypt, and St. Stephen's Chapel, upon a level with which last named will be the two Houses. In Westminster Hall but trifling alteration will be made.

The plan of Mr. Barry, whether for external appearance, for internal commodiousness, or safety from fire, seems to us to be as nearly as possible perfect. We perceive, however, that his plan is spoken of only as the "basis" of the proposed new buildings. Some trifling alterations in detail may, perhaps, be advantageously made; but there are two points on which we hope that those who have the necessary power, will sternly refuse to admit of any tampering; and unless we are very greatly mistaken, it is upon those very points that bad taste and a mistaken parsimony are most likely to busy themselves: we allude to the King's tower, and to the river front. Let not a beggarly economy be allowed to mar the splendour of the design of the former, or a false taste to prevent the adoption of the beautiful simplicity of the latter. We shall look with great anxiety for the final revision of Mr. Barry's plan.

The estimated expense is over eight hundred thousand pounds; and it is most probable that the actual expense will be rather over than under a million. On this point our able contemporary, the "Spectator," well remarks, "Let us not spoil this building for the sake of saving money. It will be several years about, so that the outlay will be gradual. The people will not feel it; and we are very sure that they will not grudge it."

#### NATIONAL CHARACTERISTICS.

VARIOUS families of the same race frequently have various characters impressed upon and commingled with their ori-

ginal and inherent ones, from the influence of external causes. The most influential of these are climate, soil, and position. People who are natives of a sultry region seem to be, for the most part, enervated by it; and are marked by an indolence and want of physical energy strongly contrasted with the activity and industry exhibited by the natives of more temperate climes. The natives of the most sultry portions of Africa and Asia strongly illustrate this remark. Where the heat of the climate is less oppressive, the physical energies of the people are greater than in the sultry regions, but are still very inferior to those of the natives of temperate climes. But, while sultry climates seem to diminish the mental as well as physical capabilities of their natures, it is very observable that warm climates, though not so favourable to the physical powers as more temperate ones, are, notwithstanding, much more so to the imaginative powers. There is in the natives of such countries a fervour and passionateness of feeling, and a warmth and liveliness of imagination, highly favourable to the cultivation of poetry and music. This is exemplified by the Persians, and even by the greater portion of the Arabians. In the temperate climates, the feelings of the inhabitants are less intense, and their imaginations less vivid and prolific; but, in the same proportion, their bodily strength is greater, and more lasting, and they have a much clearer judgment, a profounder sense, and greater patience, industry, and perseverance. A comparison of what has been formerly said of the southern and of the middle and northern states of Europe, will very strikingly exemplify this position. It has been stated, and apparently with very great correctness, that no climate is favourable to the perfection of the human powers, bodily or mental, in which the oak cannot be reared in the natural atmosphere.

Accordingly, when we advance towards the polar circles, we find the people ignorant, indolent, and abject. Their growth of body and powers of mind seem to be checked and nipped by the severity of their wintry climate. Confined, by the dreary gloom and biting blasts of their frozen regions, to their miserable and filthy huts, during a very large portion of their lives, they acquire a carelessness, stupidity, and sloth, in exact consonance with their extreme and disgusting filthiness of person, apparel, food, and manners. The Laplanders, Greenlanders, Esquimaux, and Samoides, are striking evidences of this remark. The last-named people are more particularly so.

The nature of the soil of a country is not less influential upon the manners and character of the inhabitants than that of its climate. Where the soil of any place is exceedingly fertile, the inhabitants are usually characterised by proportionate indolence. The absence of incitement to industry and activity begets a slothful inclination, which at length becomes rooted into their very nature, and strongly marks and degrades their character. Their indolence and inactivity are doubly injurious to them; for they equally prevent them from acquiring that hardiness of body and enterprising spirit by which nations less profusely favoured by nature are usually distinguished. The chief exemplifications of this assertion are to be found in the characters of the natives of Hindostan and Turkey, and the most fertile nations of Africa; and, in a minor degree, in those of Portugal and Italy. Where the soil of the country, on the other hand, is by nature comparatively barren, and the wants of the country can only be supplied from it by skill and toil, we almost always find the native inhabitants hardy, industrious, and moral. Necessity makes them industrious, and industry makes them hardy, and thus deprives them of the chief and most powerful incitements to vice and sensuality.



The consequence is, that though less indebted to the direct bounty of nature, they ultimately are more valuably and more extensively benefited by her; and the exertions upon which her apparent unkindness puts them, render them more wealthy, more moral, and more civilized, than those nations who are accustomed to depend so implicitly upon natural advantages that they become incapable of helping themselves. In exemplification of this argument, we need only compare the natives of the bleak and barren hills of Switzerland with the effeminated and sensual dwellers among the fertile fields and spicy groves of Hindostan. Even between the hardy Scotch and the indolent and superstitious natives of Italy, nearly the same difference of character is observable. The former are not merely comfortable, but even wealthy; while the latter, with the greatest possible advantages of soil and climate, are, for the most part, filthy and slothful as individuals, and are exceedingly poor and contemptible as a nation.

But probably the most striking example of the ultimate good resulting to a people from the original niggardliness of nature is afforded by the Dutch, or natives of Holland. This country, of which many portions are absolutely retrieved from the ocean, and of which the whole would speedily become the prey, but for the art and industry of the inhabitants, is remarkable for the morality, cleanliness even to excess, industry, and comfort of its natives. They have an extensive commerce; beautiful pasturage; canals running in all directions, and literally crowded with craft loaded with costly freights; and are courted and respected by the most powerful and wealthy of the European states: yet nothing but their skilfully contrived and vigilantly preserved dykes, stands between them and destruction by the overwhelming rush of the ocean! Contrast this country with Italy; and it will speedily be seen that spontaneous luxuriance of soil, and advantageous position, are rather inimical than favourable to morals, wealth, and happiness.

The most advantageous position is that which gives to the inhabitants the greatest proximity and most ready access to the sea coast. The natives of inland countries, more especially if their soil be to any considerable extent spontaneously productive, are destitute of all spirit of enterprise and incitement to exertion. Content with the abundance with which nature periodically furnishes them, they have no desire to leave the spot of their nativity; but prefer to grovel there, in ignorance, equalidness, and idleness, accounting no luxury so great as perpetual indolence—no misfortune so dire as the necessity for making exertions or enduring privations. How different the character of those people who dwell on sea coasts, and especially in islands! Indeed, we would not go back to the times which are past, and to which we can only refer through the medium of history. The present condition of our own beautiful and beloved island, compared with that of Austria, and some of the inland parts of North America, will abundantly supply us with proofs of our position. How far the native and inherent characters of nations are influenced and wrought upon by physical causes, the foregoing examples will afford sufficient data for ascertaining with all desirable correctness.

## THE INQUISITION.

CHIEF among all the benefits mankind are deriving from their vast and miraculous increase in knowledge, is the almost utter absence, in modern times, of that bale-

ful spirit of persecution which, in past ages, led mankind literally, to use the words of a modern poet,—

“To hope to merit heaven, by making earth a hell.”

In more than one portion of Europe, the giddy multitude, listening to evil and interested teachers, are clamouring for change still, and ever “more change!” Pity that those who thus clamour cannot be taught the wide and important difference between modern rule and ancient tyranny! Pity that they will not, now and then, sit down calmly, and with a predetermined impartiality, reflect upon the infinitely greater charity of judgment and mercy of infliction which are now exercised towards the veriest felons, than formerly were shown to him who was unfortunate enough, no matter upon how abstract and absolutely non-essential a point, to think differently from the majority of those among whom he lived; and who, to his independence in thinking, added the moral honesty and courage to make his thoughts known. Oh! men of really free and liberal nations,—men who, did you only know how much cause you have for happiness, would be happiest among the happy;—oh! men of the truly great and free nations of the time in which it is your fortunate lot to live,—remember

“The starry Galileo and his woes!”

remember the myriads who, for testifying their constancy in the faith that was in them, were quite literally baptized in blood and purified by fire!

We have been led to make these reflections by having accidentally taken up a “History of the Inquisition,” from which, for the present, we can only afford room for the following extract. At a future time we shall probably recur to the subject, which has collateral points of interest far greater than at first sight may present themselves:—

“The unhappy prisoner being seized by the executioners of the Inquisition, whose countenances and figures are concealed by black masks and long black cloaks, is stripped naked to his drawers. He is then laid upon his back on a kind of stand, elevated a few feet from the floor. The prisoner’s limbs being stretched out, ropes are wound round his arms and thighs, and these cords being passed under the stand, through holes made for the purpose, are all drawn tight at the same instant of time by the executioner.

“It is easy to conceive that the pains which immediately succeed are intolerable. The ropes being of small size, cut through the prisoner’s flesh to the bone, making the blood gush out from the several parts which experience their pressure at the same time. When the prisoner persists in asserting his innocence, this cruel operation is repeated as often as his frame can endure it; and a physician and surgeon attend, who often feel his temples, lest he should expire under the torture, and these wretched tools of priestly tyranny so thoroughly imbibe the spirit of their employers, that they do not scruple to tell the sufferer, that should he die under the torture, he would be guilty, by his obstinacy, of self-murder.

“In all this extremity of anguish, while the tender frame is tearing as it were in pieces,—while in every nerve it feels the sharpest pangs of death, and the agonized soul is just ready to burst forth and quit its wretched mansion,—the Romish ecclesiastics who preside as ministers of the Inquisition have the obduracy of heart to look on without



emotion, and calmly to advise the poor distracted creature to confess his imputed guilt, in doing which they tell him he may obtain a free pardon and receive absolution.

"At last, when the prisoner, from the intensity of his anguish, the stoppage of the circulation, and the loss of blood, faints away, he is unbound and carried back to his dungeon, where he is recovered from his swoon to anticipate new tortures from the hands of his blood-thirsty persecutors.

"We shall close our notice of this diabolical tribunal for the present, with an account of one of its illustrious victims—Lady Joan Bohorquia, wife of the eminent Francis Yarquies, Lord of Higüera. Her sister, Mary Bohorquia, a young lady of great piety, who was afterwards burnt for her profession of the Protestant faith, having been forced by the extremity of torture to confess that she had several times conversed with her sister Joan, concerning the doctrine for which she now suffered; she was apprehended by the Inquisition. Being, however, six months gone in pregnancy, she was treated with tolerable kindness until the birth of her infant. But eight days after her delivery they took the child from her, and putting her into close confinement, they subjected her to the same rigorous treatment as the other prisoners. The only outward comfort which the unhappy Joan now enjoyed was the society of a pious young woman, who was afterwards burnt by the Inquisition for her religion. This young creature was, on a certain day, dragged out of her dungeon to the torture upon the rack, and returned from it so shaken, and all her limbs so miserably disjoined, that when she lay upon her bed of rushes, it rather increased her misery than gave her rest, so that she could not turn herself without excessive pain. In this condition Bohorquia endeavoured to comfort her mind with great tenderness. But the object of her sympathy had scarcely begun to recover when Bohorquia herself was carried out and tortured with such diabolical cruelty on the rack, that the ropes cut into the very bones of her tender arms, thighs, and legs; and in this manner, the blood gushing from her mouth in great quantities, she was remanded to her comfortless cell, where she expired eight days after.

"The inquisitors, however, could not procure sufficient evidence of her supposed guilt; and as the rank and celebrity of this unfortunate lady obliged them to give some account of her to the people, in the first act of triumph appointed after her death, they commanded her sentence to be pronounced in these words:—

"'Because this lady died in prison, and was found to be innocent upon inspecting and diligently examining her cause; therefore the holy tribunal pronounces her free from any further process, doth restore her both as to her innocence and reputation, and commands all her effects, which had been confiscated, to be restored to those to whom they of right belong,' &c.

"Thus, after these inhuman butchers had murdered their hapless victim, the only reparation which they made to her and her family was, the reluctant admission that she did not deserve any of those cruelties under the pressure of which she died."

making their fellow-creatures as miserable as they possibly can, by telling them that this world of ours is a "vale of tears," and that there is but little or no happiness to be found in it. We deny it; and, if we had our will, we would have all such canting hypocrites punished for daring to utter so outrageous a blasphemy. The only excuse for the knaves is, that they may be afflicted with a mental obliquity of vision, and cannot see more than one side of a question at once; and that, unfortunately, is the worst. We have ourselves suffered as much trouble and calamity as most people, if not more; but, in spite of all, we boldly contend that there is more of real happiness in the world—more of the spirit of good in things evil—than is generally imagined; and whatever deficiency there may be, is chiefly of our own creation. The very persons who would promulgate this miserable doctrine, are themselves much happier than they imagine; for they derive a great satisfaction (though certainly it is not to their credit) in making their fellow-creatures painfully sensible of all the unavoidable suffering and unhappiness which human nature is really exposed to. But let them pass—we don't like such company.

It is universally acknowledged, that there is no evil without some attendant good necessarily resulting from it; but the misfortune is, that almost every body will insist upon fixing their thoughts on the evil, and forgetting the consequent good. A man who, either through his own folly or some unavoidable misfortune, has suffered for a time extreme poverty and privation, will remember the mental anguish and bodily suffering he endured, but he will entirely forget the delight he experienced when, either by his own exertions or some lucky accident, he was again restored to his wonted comfort and prosperity. In sickness, we think much of the pain and discomfort we undergo, but forget the pleasure we derived from the care and attentions of those who kindly administered to our wants, and soothed us during our suffering. There are, certainly, extreme cases, to which our argument does not apply; but these are exceptions, and therefore do not hold good against us.

Perfect happiness seems, at present, to be beyond the grasp of human beings; but the moral world is still in a very infantine state, and it is impossible to speak, with any thing like certainty, of the effect which may in time be produced by the cultivation of our mental and moral nature. We are, as yet, mere children in wisdom; and, in our pursuit of happiness, we grasp at the shadow and neglect the substance, being entirely led away by false appearances. Happiness does not consist in the attainment of any one particular object, but depends entirely on the capability we possess of deriving a gratification from the innumerable objects and occurrences attendant on our existence. To prove this fact, let us instance the possessors of power and wealth; and, to show most forcibly the soundness of our argument, we will take the case of royalty itself, and appeal to the common sense of our readers, whether kings are to be placed on a par, in point of happiness, with even the most humble of their subjects. And why not?—simply because they have been so completely the children of pleasure and luxury, that they have lost all capability of further enjoyment; and their minds have been so weakened by sensual gratifications, as to be utterly incapable of that active exercise and energy which form the source of permanent and increased delight. Let us go a step

### HAPPINESS.

THERE are some whining people, who take a delight in prowling about with long faces and sorrowful looks,

lower, and take a peep at those who hold the second rank in society. Just turn your eyes, reader, to the first coronet equipage you meet; observe the healthy, happy, contented countenance of that tawdry puppet mounted behind the carriage, and tell us whether you think that man *really* wants any thing to make him happier than he is. Take notice of the party within; do you see those females lolling in all the lazy luxury of wealth,—pale, care-worn, and evidently palled by enjoyment—are they happy? No! because they have lost, in a great degree, the capability of gaining gratification from any thing. Now these people all make one great mistake, and that is, they imagine human happiness to consist in a continued course of exciting pleasures; when, in point of fact, as their footman could tell them, there is more real happiness to be derived from the healthy tone of our bodily feelings, and an untroubled and contented state of mind, than in all the luxuries and enjoyments which the world itself can produce.

The first necessary ingredient in human happiness is bodily health. Riches are mere baubles, which too commonly make us truly miserable; but, by limiting our desires, and resolving, with a good heart, to create for ourselves all the gratification we can—to look always on the best side of things, and turn, as it were, evil into good—we shall find that our happiness lies greatly within ourselves, and is utterly independent either of wealth or station.

### 'ALEXANDER THE GREAT.

This wonderful personage was the son of Philip, the second king of that name, of Macedon, by his queen Olympias, whom he subsequently repudiated. The youth of Alexander afforded numerous indications of that heroism which he displayed in his maturer years. We do not allude to the ominous dream which Olympias pretended to have dreamed during her pregnancy, or to the other omens which are related to have preceded his birth; for, independently of the fact, that these omens had no natural connexion, that is to say, that they had no connexion at all with his subsequent greatness, they bear all the internal marks of having been invented long after the circumstances which they presaged had occurred! But there was an indomitable and invariable boldness in his youthful conduct which fully warranted the prophecy of his father, that "Alexander must seek another kingdom, for Macedonia would soon be too small for him." His natural desire for the fame of a conqueror is said to have been greatly increased by the perusal of the poems of Homer; but ambition so restless and extreme as his, required no such stimulus. His education was committed to the great Aristotle, to whom King Philip, immediately that his son's birth was announced to him, wrote thus: "Know that a male child is born to us. We thank the gods for bestowing this gift at a time when Aristotle lives; assuring ourselves that being educated by you he will be worthy of us, and worthy of inheriting our kingdom." To his highly gifted preceptor Alexander paid a deference greater than he paid to any one else; receiving his reproofs with submission, and his instructions with avidity. He thus became well skilled in mathematics, metaphysics, and rhetoric; and acquired a taste for the fine arts which at once enabled him to enjoy their productions, and caused him to reward and protect their professors. How much he esteemed

Aristotle, may be gathered from the fact of his saying, that he owed it to Philip that he lived; but that it was to Aristotle that he owed his living well. Though this assertion is a proof of the friendly feelings with which Alexander viewed his tutor, our young readers must not mistake it for a proof that Alexander actually did live well. He valued military talents so highly, that he considered his life well spent in the exertion of them; but our readers must not allow themselves to be blinded to the injustice and violence by which he so frequently disgraced himself in his public, or to the folly and debauchery by which he degraded himself in his private, character. While they pay due respect to his talents and virtues, they must be careful to distinguish and disapprove his follies and vices. When only seven years old, an age at which children, even in our own highly improved society, are curious only about childish subjects, the young Alexander, on being introduced to the Persian ambassadors, made the most particular and acute inquiries of them as to the habits and talents of their master; the arms, number, and temper of his troops; and the time which would be occupied in marching from Macedonia to Susa: as if he even then contemplated the invasion of the East! When somewhat more advanced in years, he was asked why he did not enrol his name among those of the candidates for the prizes of the Olympic Games? He replied, that he abstained from doing so, only because he could not have kings for his antagonists. With such a temper, and with talents naturally brilliant, and rendered still more so by the able tuition of Aristotle, it was obvious to every one about him that he was destined to eclipse the fame even of his celebrated and triumphant father.

His first important transaction was the administration of the state affairs of Macedonia during the absence of his father, whose regent he was appointed to be. He was, on this occasion, only sixteen years of age; and he discharged his arduous duties so wisely and so promptly, that his father gave him the charge of several important military transactions; and still more, frequently made him the companion of his own toils and dangers. On one of these occasions he saved his father's life, and on another,—that of the battle of Chæronea,—his courage and judgment were said to have had a chief share in securing the victory to the Macedonian arms.

When his father was, as has been related in our sketch of the History of Greece, assassinated by Pausanias, Alexander was only twenty years of age. His first care was to punish the murderer of his father; and this care not only redounds to his honour, but has a most importantly beneficial influence upon his history; for it was suspected that both he and his mother, Olympias, had instigated the murder, in order to avenge upon Philip the repudiation of the latter. Though Alexander had already given such incontrovertible evidence of his courage and ability, the Greeks entertained a delusive hope of being able to shake off, during his reign in Macedonia, that galling yoke which Philip had put upon them. Their orators, and more especially Demosthenes, exerted all the powers of eloquent and artful persuasion to induce them to make the attempt. Demosthenes perpetually reminded them of Alexander's extreme youth, and taunted them with the disgraceful meanness of being the submissive slaves of a mere "boy." In Thessaly, a body of the malcontents assembled almost as soon as he had ascended the throne of Macedon. Alexander, with the promptitude which was so remarkably characteristic of his whole life, marched thither with the flower of his hardy and well-disciplined troops, gave battle to the rebels, defeated them, and put Attalus, who had been actively instrumental in causing the Greeks to rise,

to death. Having accomplished this, he marched into Thrace, and after several engagements with the Troballi, Getæ, and Celtes, returned to Greece before the Thebans were aware of the falsehood of a report which had been circulated of his death. Thebes was both gallantly and skilfully defended by the revolted citizens, but its resistance was vain. Tired of ineffectually investing it, Alexander stormed it; he himself leading the attack. He was victorious, but, saving in a single instance, his conduct did little credit to him. Without considering that the authority from which the Thebans had revolted was an unjust, galling, and usurped one, he demolished the entire city, with the exception—and that exception certainly does him honour—of the house of the sublime poet Pindar, and sold the inhabitants, without respect to sex, age, or condition, into perpetual slavery. Probably Alexander was induced to be guilty of this extreme severity and cruelty, by the hope that so doing would have the effect of striking terror into the other Greek states, and thus save him the toil and expense of bringing each of them to subjection by force of arms. If this was his motive, the event fully justified his judgment. Athens, which was at the head of the leagued states, instantly sent an embassy to him, beseeching for forbearance, and promising submission. He promised the ambassadors that the petition of those who sent them should be granted, on condition that Demosthenes and nine other noble and disaffected orators should be placed in his power, and at his disposal. Probably not all the splendid eloquence of Demosthenes, and the inherent meanness and indelible disgrace of such conduct, would have prevented the Athenians from yielding to his demand, had he made it an indispensable preliminary to his acceptance of their submission. But his own friends advised him not to do so; and having received the submission of all Greece, he proceeded to Corinth, where he was solemnly invested with the command of the various Grecian troops destined for the invasion of Asia.

Three hundred and thirty-four years before Christ, Alexander, then only twenty-two years of age, crossed the Hellespont with an army of thirty-four thousand men, principally infantry. After paying some honours to the tomb of Achilles at Ilium,—honours so extravagant that they seem to be greatly exaggerated by his biographers,—he marched towards Lampæacus, which city he had vowed to reduce to ashes, as a punishment for its obstinate adhesion to the Persians. Just as he arrived in the immediate neighbourhood of the devoted city, he was met by Anaximenes, who was a native of it, and who had assisted in the education of the young monarch. Suspecting the object of the philosopher, and both disinclined to refuse him a request, and determined not to spare the city, Alexander exclaimed—"I swear most solemnly to you, Anaximenes, that I will not do what you are about to ask me;" the philosopher, with admirable quickness and presence of mind, replied, "I ask you then, O king, to burn Lampæacus." Both his honour, and his admiration of the pleasantries of his aged friend, engaged him to spare the city; and he left it, uninjured and undesploiled, and proceeded onwards, as far as the river Granicus, without meeting with any opposition, or committing any violence. The splendid victory he there obtained has been already described.\*

This victory made him master of the city of Sardis, and the whole extent of country, from the Granicus to the Hermus. He then proceeded to Ephesus, where he re-established the democratic form of government; and while there, he published an edict, restoring the same form to all the Greek cities. Landing at Miletus, he took that city, and having

dismissed his fleet, proceeded onward to Halicarnæsus, which was surrendered to him without any resistance; and thence to Tralles, which he took and destroyed. In the following spring, Alexander marched towards Phrygia, taking possession as he passed, of Pamphylia. Arrived at Phrygia, he took possession of Gordium the capital. In the temple of Jupiter, in this city, was the celebrated Gordian knot. At a former period, the Phrygians had revolted from their king; and while they debated about naming a successor to him, they were ordered by their oracle to choose the first man whom they should meet proceeding in a chariot to the temple of Jupiter. The first whom they so met was a Phrygian named Gordius, who was originally only a poor peasant. Him they accordingly made their king; and he, delighted at his elevation, dedicated his chariot to the god to whose temple he was proceeding. The yoke and draught-tree of the chariot were connected by a knot so skilfully and curiously tied, that it was impossible to discover the ends of it. These circumstances, coupled with the cause of Gordius being elevated to the throne, gave rise to a tradition, that whoever would untie the knot, should possess the empire of Asia.

Alexander, partly from actual superstition and partly from policy, was very much attached to such ceremonials as were calculated to inspire his soldiers with a notion of his possessing supernatural favour and counsel. He therefore, on taking Gordium, went in solemn procession to the temple of Jupiter, and endeavoured to untie the knot. Finding that to be beyond his power, he severed it with a stroke of his sword, and triumphantly declared that it mattered not how the knot was untied. He represented this feat to his soldiers as an irrefragable evidence of his being the destined conqueror of Asia. This assertion, which was well calculated to support the spirits and excite the enthusiasm of his troops, was loudly reiterated by his friends and by his flatterers. He next subdued Paphlagonia and Cappadocia, and thence passed by forced marches into Cilicia. His advanced guard, commanded by his friend and confidant Parmenio, arrived at Tarsus just in time to prevent it from being reduced to ashes by the Persians.

When Alexander himself arrived here, he was exhausted with heat and fatigue, and covered with dust; and he hastily threw himself into the river Cydnus, in order to refresh himself. The coldness of the water threw him into a violent fever, accompanied by incessant shivering. The symptoms became more threatening every hour, and his entire army was alarmed lest he should die. Their alarm was indeed very rational, for had he died just then, it is probable that the whole of his troops would have fallen victims to the Persians; an immense army of whom, commanded by Darius, was rapidly marching towards him.

His own situation and that of his army made every hour of his illness an additional evil; and he plainly intimated to his attendants, that he would rather run any hazard attendant upon taking the most violent remedies calculated to perform a speedy cure, than submit to the ruinous delay of adopting slower but more certain remedies. His physician, named Philip, who was devotedly attached to him, resolved to run the hazard of failing; a hazard of no trifling magnitude, as, had Alexander died under the operation of his medicine, his soldiers would have imputed his death to Philip, whom they would have made no scruple to sacrifice to his master. He required three days to prepare a potent draught, of which the effect was certain to be either death, or instant recovery. While he was occupied in doing so, Alexander received a letter from his friend Parmenio, then in Cappadocia, warning him that it was reported that Philip had been bribed by the

\* In the sixth section of our sketch of the History of Greece.

Persian king to murder him by poison. This intelligence was perplexing in the extreme, for while he was convinced of the affection and good sense of Parmenio on the one hand, so, on the other hand, he had experienced the fidelity of Philip. His courage, however, and the desperate nature of his situation, prevailed over his doubts.

When Philip brought him the draught, he gave him Parmenio's letter, and gazing on his countenance as he read it, emptied the cup at a single draught.

## TEMPERAMENTS.

(Continued from page 418.)

WE have already, we trust, quite fully prepared our readers against supposing that we sanction or sympathize with the hollow and heartless crudities of the mere materialist, who would represent even our mind to be "of the earth, earthy." At the same time, we cannot shut our eyes to the fact, that the bodily temperament has considerable influence upon the mental character.

Some writers upon the subject have named several varieties of bodily temperament. We think that all these may, to all useful purport, be included in two great classes, the sanguine and the melancholic; but will follow the arrangement we find established, so far as it may be necessary to enable our brief papers to be read with advantage as precursors of the more elaborate papers to which we refer; and we shall therefore take occasion to speak of the nervous and of the bilious temperaments.

But before we proceed to speak of the various temperaments, it is requisite that we point out the true use and extent of the reasoning that rests upon distinctions of physical temperament. It does by no means follow, that, because an individual is now of this or that temperament, he therefore *must remain* so, as though the matter were one of those doomed and inevitable destinies which exist only in the poetic dreaming of the writer of fiction. If this were the case, to write upon the subject would be to worse than waste both our own and our readers' time and labour. But the bodily temperament is susceptible of great and important alterations; and it is the skilful use of the knowledge of the peculiar temperament of the young, that we would fain recommend to parents and instructors. We all have the opportunity to observe, that even the mere lapse of years has the effect, in the great majority of cases, of altering the physical temperament. May we not, then, hope that judicious training, dietetic and otherwise, might effect artificially what nature thus effects by mere lapse of time? Might not due consideration of physical temperament, and due means for its regulation, be very advantageously made an adjunct to mental training? We think so; we think that, hitherto, the systems of education which have obtained among the vast majority in all countries, have most unwisely overlooked this important principle. The quick, irascible boy has been treated precisely the same as his slow and dull school-fellow; no pains being taken to make the quickness of the former less superficial; no allowance being made for the constitutional slowness—generally connected with great depth and industry—of the latter.

It is in this point of view that we have, for some time

past, been in the habit of considering the subject; and we shall be very truly gratified if our remarks lead to its being taken up by writers of greater influence.

In a future Number we will briefly sketch the temperaments, and notice remarkable men of each of them.

## WATER SPOUTS.

A WATER-SPOUT is one of those curious phenomena, which have never been quite satisfactorily explained, though various have been the opinions upon the subject. Electricity has, however, been pronounced the real cause. But the most accurate and particular account of them is given by Beccaria, who supposes that whirlwinds and hurricanes are owing to electricity; and adds, that water-spouts at sea resemble whirlwinds and hurricanes on land. Whirlwinds have been known to tear up trees, to throw down buildings, and to make caverns in the earth; and, in all these cases, to scatter earth, stones, bricks, timber, &c. to a great distance, in every direction. Great quantities of water have been left, or raised by them, so as to make a kind of deluge; and they have always been attended with a prodigious rumbling noise. He thinks, too, that electricity is the cause of water-spouts; and this he endeavours to prove, by thus describing the circumstances attending the appearance of these spouts, which are as follows:—

"They generally appear in calm weather. The sea seems to boil, and send up a smoke under them, rising into a hill towards the spout. At the same time, persons who have been near them, have heard a rumbling noise.

"The shape of a water-spout is that of a speaking-trumpet, the wider end being in the clouds, and the narrower end towards the sea.

"The size is various, even in the same spout. The colour is sometimes inclining to white, and sometimes to black. Their position is sometimes perpendicular to the sea, sometimes oblique, and sometimes the spout itself is in the form of a curve. Their continuance is very various, some disappearing as soon as formed, some continuing a considerable time; and one has been known to continue a whole hour.

"That these phenomena depend upon electricity, cannot (he says) but appear very probable, from the nature of several of them; but the conjecture is made more probable from the following additional circumstances:—

"They generally appear in months peculiarly subject to thunder-storms, and are commonly preceded, accompanied, or followed by lightning, rain, or hail. Whitish or yellowish flashes of light have sometimes been seen moving with prodigious swiftness about them. And, lastly, the manner in which they terminate exactly resembles what might be expected from the prolongation of an electrified cloud towards the sea. The water and the cloud mutually attract one another. They suddenly contract themselves, and disperse almost at once; the cloud rising, and the water of the sea under it falling or its level.

"But the most remarkable circumstance, and the most favourable to the supposition of their depending upon electricity, is, that they have been dispersed by presenting to them sharp-pointed knives or swords. This, at least, is the constant practice of mariners in many parts of

the world, where these water-spouts abound. In the event of their rising in a vessel's direct course, a gun is fired at them, when they instantly disperse, and fall with a prodigious rushing noise on every side."

### ATTRACTION OF GRAVITATION.

ATTRACTION is of two kinds,—the attraction of gravitation, and the attraction of cohesion. As the latter will be treated of under the head of Chemistry, the former only will be noticed here.

The Attraction of Gravitation, or that law by which bodies tend toward each other, and terrestrial objects towards the centre of the earth, is generally supposed to have been first discovered by Sir Isaac Newton. But it was known and imperfectly understood by Copernicus, Kepler, Gilbert, Lord Bacon, Fermat, Roberval, Galileo, and Borelli. They were of opinion that it was a kind of quality inherent in the bodies themselves, and arising from their particular or specific forms. Newton's idea of attraction did not denote any particular kind or manner of action, nor the physical cause of such action, but only a tendency in the general—an endeavour to approach—to whatever cause, physical or metaphysical, such effect be owing; whether to a power inherent in the bodies themselves, or to the impulse of an external agent.

Attraction differs from impulse in one very material circumstance, amongst others: impulse acts in proportion to the surface of bodies; gravity, to their solid contents: it must consequently arise from some cause that penetrates and pervades the whole substance.

Attraction of gravitation is called the centripetal force, because it induces all terrestrial bodies to move towards the centre of the earth—to which they would hasten were no effectual impediment offered to their progress by the resistance of the matter of which the earth is composed—and all the planetary worlds to seek the sun, were not their approach prevented by another power, called the centrifugal force, which impels them to fly off from the sun in straight lines; the nice adjustment of these forces occasions them to describe orbits nearly circular.

Attraction of gravitation is found to exert its power in all places, proportionably to the quantities of matter and to the squares of the distances reciprocally.

The planets are not only attracted towards the sun, but they mutually attract each other; and this occasions a slight irregularity of their motions: the irregularity of the moon's orbit, from this cause, is very considerable. To the attraction of the moon the tides are attributed; and were it not for the counter-attraction of the earth it is supposed that the waters of the ocean would quit their bed, and rush to the moon.

Some philosophers speak of the attraction of adhesion, exemplified by a piece of moist leather being pressed down on any smooth substance, so as to expel the air; which then adheres so firmly as with difficulty to be separated. But this adhesion arises from no principle of attraction: the effect is produced by the pressure of the atmosphere on the leather not being counteracted by the elastic power of air between the leather and the substance to which it adheres. Introduce but a small quantity of air between the two substances, and the adhesion instantly ceases.

Of electric and galvanic attraction, something will be said under the heads of Electricity and Galvanism.

### THE PHYSICIANS OF INDIA.

IN nothing merely personal, nothing which refers only to bodily advantage, have mankind derived greater benefit from the diffusion of knowledge, than they have from the wonderful improvement which has taken place in the healing art. The ruder the country, the ruder and the less efficacious do we find this art; and it is not, we think, too much to affirm, that in savage and but half-civilized people, fully as many die from want of proper remedies for diseases which we should consider simple, and easily cured, as from old age or warfare. Chance, indeed, sometimes does wonders for such people; causing them to blunder upon success in curing one kind of disease, by means of a medicine which in other diseases has slain its scores or its hundreds.

The state of the healing art is, in India, quite lamentable. A Hindoo would quite as soon think of eating a human body as of dissecting it; and consequently, they are too profoundly ignorant of physiology to have any thing beyond simple remedies, however urgent and perilous the case may be.

The Æsculapian professors in India are of the sect of the Sooders, and are at one and the same time both surgeons and apothecaries. Any thing in the shape of a medical or surgical school does not exist; and the whole secret of the profession lies in the possession of a greater or less number of recipes, which the empiricism of ages has established in reputation.

As the study requisite to being a Hindoo professional man is thus limited, equally limited is the ceremony used in commencing practice. A shoemaker or a barber, for instance, finding his proper trade any thing but too brisk, forthwith betakes himself to the profession of medicine and surgery, and will undertake equally the gravest and the most trivial cases, with a gravity of assurance exceedingly puzzling to a European.

The Mahometan physicians do phlebotomize, but in a very clumsy fashion. The Hindoo will not adopt even this practice; and the consequence is that sudden febrile attacks, which the pettiest European practitioner would speedily and easily subdue, terminate fatally in a climate so terribly ardent as that of India. In one point, however, the Hindoo practitioners might be very advantageously imitated nearer home; they are extremely careful as to the diet of their patients. To this fact, and to the patient's previously unvaried abstinence, much more numerous cures, both surgical and medical, are to be attributed than to the salves and powders, to which all the merit of all the cures is ascribed. A rigidly moderate regimen is enjoined for a longer or shorter time, and during that period, the patient is plentifully dosed with vegetable draughts. It sometimes happens, that while the anti-phlogistic treatment is being thus wisely pursued as to the patient's diet, the practitioner makes the slight mistake of exhibiting medicines compounded of aniseed, cloves, and other highly heating ingredients. If there be the slightest tendency to inflammation, this mistake is pretty nearly certain to cost the patient his life.

The cholic is a disease very common in India, but not, probably, so much on account of the climate as of the rice diet of the natives. The cure they adopt is said to be very generally successful; certainly it has need to be so, for to our apprehension there is but little

to choose between it and the disease. The patient is laid upon his back, and a ring of iron about an inch and a half across is made hot and placed upon the belly, so as to enclose the navel. The agonizing pain that ensues is said to cure the cholera on the instant.

In saying that the Hindoo physicians dose their patients chiefly with vegetable draughts, we must not forget to add that they are no strangers to the most powerful minerals. Arsenic, for instance, is said to be used among them to a much greater extent than some European physicians would deem to be either safe or desirable. It is mixed with pepper, and given in the form of a pill, in the severer cases of rheumatism, paralysis, and nervous disorders, and is said to be very efficacious.

The usual place in which the native physicians see their patients, is under a tree by a road side. Here they sit with their boxes of small powders and pills ready for use; and such mere empirics, no doubt, find, in the most limited of their collections, some one remedy for any, or all complaints.

It will happen, as in most extensive cases of quackery, that the Hindoos have some points of superiority to far more scientific nations; for it is scarcely possible to blunder boldly onward without even by sheer accident running against good fortune now and then. From the testimony of an intelligent English physician, it seems that this is the case as regards the mode in which the Hindoos treat ophthalmia and cataract, two very alarming diseases of the eye, and very common in Hindostan. In the former disease, they arrest the dangerous as well as painful inflammation, by making a thin paste of alum and lime juice. This is laid on the eyes at going to rest, and washed off in the morning with water in which tamarind leaves have been boiled; and it is said that a timely application of this remedy is the best known means of averting that terrible affliction, blindness.

In cases of cataract, the Hindoo operator makes a slight puncture close behind the iris, and through this introduces a fine instrument, with which he depresses the cataract.

### FLOWER PAINTING.

THE art of painting flowers is one of the most interesting and beautiful in the department of imitative art. A knowledge of botany in all its branches, a correct eye, a practised and light hand, a consummate knowledge of colours, a delicate pencil, high finish, taste, and a tact for arrangement, are all among the requisites for a painter of flowers. Van Huysum, Varelst, and two or three others, elevated this art above that of the mere botanical copyist; and one of its practitioners obtained the flattering name of the *Michael Angelo da Fiori*.

Among the ancients, according to Pliny, flowers were used as symbolical of spring; and upon many medals which represent this happy season of the year, by four children or genii, that of spring always carries a basket filled with flowers. Hope is also figured by the ancient artists and poets as holding a flower in his hand. Venus is sometimes so represented, or crowned with a garland of flowers. Persons conveying good news crowned themselves also with flowers, to indicate the happy tidings of which they were the hearers. They cast flowers in the paths of those whom they would honour, as is still the custom on coronations, and important marriages. Lovers

ornamented with festoons and garlands the houses of their mistresses. They were also carried in the Floralia, as is our custom still on May-day. They also crowned with flowers the victims which were led to sacrifice, and virgins when going to be married; and they also decorated the tombs of their beloved and honoured kindred with flowers, which they renewed on the anniversary of their departure from this world, as is still the custom in Roman Catholic countries, and in some of our village burial grounds. The selection of the flowers, and the manner of arranging them into garlands, constituted an art among the ancients, which had its rules and regulations; and thus the females particularly excelled in communicating their sentiments by a garland, as the Oriental nations of the present day do in communicating a love letter in a bouquet, as Lord Byron emphatically expresses it in his address to a young Greek:—

"By all those tokens, *flowers*, that tell  
What *words* can never speak so well,  
By love's alternate joy and woe,  
*Zorh mou sas agavai.*"

Many epigrams in the Anthology (*ἀνθολογία*, a collection of flowers,) make us acquainted with the names of the flowers which they mostly used in forming these crowns and garlands, and the significations of many of them. It was not only the colours, but also the odour of each flower that governed this symbolical language. In the *Ὀνειροκρίτας*, or Book of Dreams of Artemidorus, are many explanations, the symbolical meaning of a list of flowers which go to the formation of a chaplet, or garland. Flowers, also, among the ancients, contributed to the festivities and joyousness of the banquet. The revellers wore chaplets or crowns of flowers upon their heads and round their necks, the perfumes of which were not only agreeable, but considered as antidotes against intoxication. They also crowned their goblets with wreaths of aromatic flowers. Many physicians of antiquity, particularly Meresitheus and Callimachus, wrote treatises on the medical virtues of chaplets of flowers worn about the head. Flowers have been used in all times as ornaments and perfumes in houses, preserved in vases or goblets, with water. Upon many ancient medals, particularly the Byzantine, flowers are thus displayed.

Among the early Christians, flowers were regarded symbolically as representing gifts of the Holy Spirit. On this account it was that at the feast of Pentecost, or Whitsuntide, the priests cast flowers from the upper ambulatories of their churches upon the congregation of the faithful assembled in the nave below; a custom which is still continued in Catholic countries, as well as the decoration of the churches with flowers, according to the season, both at Christmas and at Whitsuntide; which latter custom is observed, also, in many English Protestant churches. Flowers were also held by Catholics as symbolical of the delights of paradise, and were accordingly figured upon the glasses of the early Christians. To represent these beautiful and delightful works of Nature in painting, requires that delicacy, finish, lightness, and taste, which is so peculiarly adapted to females; and many of that sex have, consequently, succeeded in this elegant art.

### GROWTH OF TREES, PLANTS, &c.

MOTION, everlasting motion, is the source and cause of all life, whether animal or vegetable; and motion cannot cease,



inasmuch as there is no centre, nor any resting place; for where there is no circumference nor any boundary there cannot be any centre: wherefore, as we have stated before, in the *Cosmologica*, bodies moving in infinite space must continue to gravitate perpetually, and in millions of years will not approach any nearer to a resting place. Systems may have a centre assigned to them by the scientific rules of learned men; but whole systems move in boundless space; for if not, the satellites and inferior orbs would soon fall into contact with their superiors, towards which, by the laws of gravitation, they continually tend. This primary motion occasions the secondary or dependent, which also affects the economy of the operations of nature on our earth; producing perpetual changes and variations, destruction and reproduction, but no such thing as annihilation. The disunited or decayed substance deposits its atoms; but motion gives action to seeds and substances, and germination ensues, so that no extermination of life takes place: all is motion and change: to stand still would be nothing less than universal DEATH. It is this same effect of motion by gravitation, that causes the growth of trees and plants, and also their periodical decay or decomposition. Their varieties depend on local and material circumstances of situation and soil, as described in our observations on the effects of climates, &c.

"Vegetation, like animal life, of which it is the first degree, consists of a series of phenomena, which have their increase, stability, and decrease: in infancy producing mosses and ferns; in adolescence the cactuses, and other incomplete plants; mounting progressively to trees."

This definition is the language of a professed naturalist; but our object at present is not to enter into an examination of the *generic* qualities of plants, nor the peculiar organization of trees and other vegetable productions: our design here is merely to show how nature, in her general operations, encourages the growth of trees and plants. We have before spoken of the elements—namely, those visible to our perception, being earth, water, air, and fire: with these Nature works, and by these she forms all the productions of her hands. Earth is the womb or repository of embryo vegetation: moisture and warmth germinate life, and the air presses into gestation; as it also continues to raise and force upwards the aspiring vegetables, by impelling the feeding sap from the humid ground through the capillary passages to the tops of plants and the boughs of trees: this process is an effect of motion produced, as we shall presently show.

In all organized bodies there is what is called a *bate*, or linear conjunction of parts, between which are infinitely small interstices, like little cylinders, which admit of a passage for air and moisture; in vegetable plants and trees, this construction is observable by the stripping and splitting of them, performed not cross-ways, but longitudinally. If a piece of wood be cut across, and placed under a microscope, it will appear full of small holes or pores: those are sections of the capillaries, or small hollows forming veins, that run through the whole body, branches, and leaves of the tree or plant, from the roots to the uppermost extremities; and through these ducts, or canals, the life-sustaining elements move, and deposit the atoms that increase the bulk, add to the stature, and sustain the stability of the growing object. The way in which the ascension of the feeding-sap is effected is by gravitation, or the weight of the air on the surface of the earth, which presses the warmed or rarified air upwards, and with it the moisture to fill the space of the more subtle element above; and this operation is exactly similar to that which is called absorption, that is, a repletion of a vacuum, to preserve an equilibrium in the pressure of the air. If

this definition be not plain enough, or leave the mind unused to philosophical studies, in any perplexity, let us direct the inquirer to an observation upon any ascending element or vapour that is visible to the eye—such as smoke or flame: he will discover the theory of their motion, and will be convinced that they ascend, because they are propelled upwards by what is commonly called a draught or flue. Now what is this draught but a current of air? and do not all currents flow towards the space that is empty, from that which is overcharged? Consequently they gravitate or tend downwards; by which they displace or force upward such vapours as are composed of atoms lighter than the air by which they are elevated.

All trees, plants, and shrubs, have a property of vegetable respiration through the above cause; and they emit from their leaves or blossoms an effluvia of impregnated air, in many instances productive of sensations on the olfactory nerve, either grateful or offensive. In other instances, the breathing fluid is so thin and rarified that it produces no effect on the nostrils, and consequently gives no scent. This evaporation is caused by the fixed air in the body of the plant; which becoming volatile by motion, and expanded thereby, oozes out through all the small pores, and spreads itself in the surrounding element, causing a redolence on the air, whose diminution by heat has opened a vacuum to receive the out-pouring atoms. Those plants and herbs that give the strongest smell will soonest wither when removed from their supply of moisture, or when deprived of an open air; and the reason is obvious, because the vegetable respiration is destroyed, by separation from that which fed and increased it.

The breathing or internal motion of plants is not like that of animals, but by a sort of conveyance, and concoction of moisture into air, or of air into more expansion and subtilty of atoms, from the effects of external heat: thus the sap of trees is a current from a plenum of moisture below to a vacuum above; every fibre of the root is replenished beneath, every leaf above is evacuated by the solar rays, so that the current of the fluid is continuous. With animals, the heat is internal; the controlling motion is also internal, being that of the circulation of the blood, and the action of the lungs: this combination of effects requires a continual inhalement of aqueous, and an expulsion of phlogisticated air, because the source of effervescence is within, and at the centre. A careful consideration of these remarks will enable a common understanding, with a little reflection, to comprehend all that is necessary on this part of the subject; but let us never forget, while we contemplate the works of creation, that it is the operation alone, and not the invention, or the work itself, that we can or ought to investigate. The effect of a cause is open to insight and inquiry: the cause is divinely impervious to our sight, and the method of God's universe is too capacious for man's comprehension; he can no more discover it than he can measure boundless space, or count by years the duration of eternity.

Having briefly described the growth of trees and plants, it may afford some amusement and instruction to make a few observations upon the colour and shades of difference in the foliage of them, and even in particular leaves and parts of leaves upon the same trees and plants.

All colours are formed from the results of reflection by the rays of light on substances of different texture, and are not any thing distinct from this phenomenon; as may be observed by the *prism*, which being held before the eyes will exhibit various colours, though it has no other in itself than that of a piece of glass: the rainbow also shows several colours, though it is a reflection from a cloud only.



and, of course, that cloud is nothing but a watery substance or vapour, and void of any varied colours. The differences of colour in leaves of trees and plants is from the same cause; the rays of light striking upon them are reflected to the sight stronger or weaker, according to the texture, quality, or composition of the substance which they fall upon; and for this reason if a part of the composition be extracted the colour will change, as in the case of falling leaves; the sap being exhausted, the rays of light are not imbibed, and, therefore, what was green becomes yellow. Again, the upper surface of leaves will be of a deeper green than the under side, because the one has been more exposed to the light than the other, and the continual action of the solar rays has altered the texture of that side on which they fall, and consequently are more strongly reflected. The various shades of colour arise, therefore, from the nature of the sap or gum with which the leaves and plants are filled, and which limits them to a greater or less power of imbibing or of reflecting the rays of light; wherefore a clammy or pitchy kind of sap will always give a less reflective quality to the plant, but a more imbibing power than a thin fluid.

Some trees grow to an enormous size, especially those of slow growth, as the elm and the oak: of the latter species, many are found to exceed thirty feet in girth, and to spread their branches to an amazing extent: under its shadow the weary traveller may repose in summer sheltered from the scorching sun; but its timber, when felled, is of the noblest use, and as it was once superstitiously venerated in Britain, it is now highly esteemed, as composing the best materials for the floating bulwarks of the country. Mr. Gray has celebrated the beech in his *Elegy*, and our Saxon ancestors were often cheered by the contents of the beechen bowl. Gray thus notices the tree:—

"There at the foot of yonder nodding beech,  
That wreaths its old fantastic roots so high,  
His listless length at noontide would he stretch,  
And pore upon the brook that bubbles by."

Trees that grow rapidly generally require much moisture; but though Mr. Gray places the beech near a brook, that site is, perhaps, better suited to the poplar or the willow, the latter of which especially delights in water, being soft and porous, and discharging freely from its leaves the effluvia of its concocted sap; but beech, like oak, thrives best in a strong soil, not of a marshy nature; Virgil says, "*Tityre tu patulæ recubans sub tegmine fagi*;"\* and surely a swampy situation is not a place proper to recline upon.

The oak has often been celebrated, both by naturalists and by poets, for its majestic appearance and great usefulness. Mr. Pope has given it an eulogium, as follows:—

"Let India boast her plants; nor envy we  
The weeping amber, and the balmy tree,  
While by our oaks the precious loads are borne,  
And realms commanded, which those trees adorn."

The oak, the chestnut, the walnut, and the hazel, once yielded food for man, and still continue to do so for animals of various kinds. Acorns are said to be an excellent food for hogs; on the leaves of some oaks the *kermes* breeds and continues attached, being a sort of vegetable animal, possessing sensation and animal organization, but appearing to a slight view as only a little round nob adhering to the leaf; yet it is a perfect animal, and may be examined by the microscope. The mistletoe and the polypodeum also grow upon the oak, and the ivy twines about its trunk.

J.

\* Thou Satyr, extended beneath the shady beech.

## INDIAN SUTTEES.

WHATEVER we may think of the abstract right of the English to their wonderful conquests in India,—and in the abstract we cannot defend them,—it is impossible not to foresee that the various people of that vast country will, in the end, be greatly benefited even by what now is aggression. To us, indeed, it seems that all the conquests of a barbarous by a civilized people have that redeeming quality; "there is a soul of goodness in things evil;" and even while unjust ambition is marching with giant strides and with a threatening front to an unjust and unprovoked invasion, the rampant and heartless conqueror is not uncommonly carrying with him, though quite unconsciously, the seeds of a future benefit, infinitely greater than the present injury he inflicts. The invasions of Britain by the Romans, and of England by the Normans, did far more in the way of benefiting as to the future, than of injuring during their own brief day. That India will be similarly, but far, unspeakably far, more importantly benefited, we think that no reasonable and observant person can for a moment doubt. The paganism of Hindoostan is its leprous spot. Not all the fertility of its soil, not all the wealth of its "kings barbaric," not even the ingenuity and other natural good qualities of its numerous population, can ever make India as enviable a country as it ought to be, while the plague spot of paganism remains to entail a thousand pernicious customs upon the benighted people.

One of the worst of the pernicious customs to which we allude is that of the Sutte; i.e. the voluntary immolation of the widow on the funeral pile. We speak of this immolation as being voluntary, because it certainly is so sometimes, and is always represented to be so; but there is only too shocking reason to believe that the Brahmins are not always so free from blood-guiltiness as their own representations would have us to believe.

Supposing no worse means to be used to induce the immolation of the victim, it is quite clear that ignorance is not combated against by the Brahmins; and if physical force be not frequently resorted to, it seems to be chiefly abstained from because mental weakness on the part of the victim is found quite sufficient to insure the purpose of the Brahmins being fulfilled. That this is the case, we think will be quite clear on a perusal of the following cases.

A woman of the despised *caste* of shoemakers, a woman whom, under other circumstances, the Brahmins would not have thought worthy of a second glance, finding herself, after her husband's death, much ill treated by her mother-in-law, determined upon burning herself to death. The instant that this resolution was announced by the deluded woman, she became an object of the most intense interest to the Brahmins, who spared no pains to make her resolution public, and to collect subscriptions. For two whole months she was carried from place to place in grand procession, the wealthy making her all sorts of rich presents. The king, indeed, to whom she was at length introduced, though he so far countenanced Brahminical impostures as to request this poor deluded creature to remember him in paradise, seems to have formed a shrewd guess as to what would most probably be the ultimate destination of the presents made to her; for, instead of gold or silver, diamond or pearl, or any commodity popular among the Brahmins, he gave her neither more nor less than—an orange!

The deluded woman having gone from place to place, as long as was deemed necessary, at length made her final appearance before the multitude. She was richly adorned, and was mounted on the most valued of the royal elephants,

which was led at a slow pace through all the most populous streets of the city; music, and the acclamations of the people, making the very welkin ring as the procession passed along. On arriving at the pile, they found a huge and intense fire; the heat from which was so great that even a tolerably near approach to it seemed impracticable. With an undaunted bearing, and a smiling countenance, the poor victim of a degrading superstition proceeded to divest herself of her ornaments, which she distributed among the nearest bystanders. This being done, she bade farewell to all present, ran around the glowing pile, and precipitated herself into the flames. The instant that she fell upon the pile, numerous large faggots were thrown upon her, and the musicians and the multitude set up a noise so deafening, that if folly's martyr uttered any cry, it was unheard on earth. When the body was consumed, the ashes of the pile were eagerly scrambled for by the infatuated spectators, who deemed them to be holy relics, possessed of we know not what miraculous virtues.

In this case we think it must be clear to the most careless reader, that the vanity and superstition of the unfortunate woman were so wrought upon by the artful and the fanatical that she could not in any thing like strictness of phrase be termed a voluntary sacrifice. The next case will show us that even the utmost terror and unwillingness are no bar to the completion of this cruel and revolting practice.

In the year 1710, the Rajah of Marana died; and his wives, according to custom, offered to be burnt together with his corpse. Without the city a pile was formed of wood, and the body of the deceased prince, attired in his richest garments, being laid thereupon, the pile was set on fire. As the flames rose fiercely into the air, a shout from the assembled people announced the approach of the victims, who in the full flush of life were so speedily to become sacrifices to as absurd a prejudice as ever degraded our nature. The chief of them delivered the poniard of the deceased rajah to his son, at the same time exhorting him to govern his people wisely and worthily. This done, she threw herself upon the flames. She was followed in succession by the others; but one of them, when it arrived at her turn to take the fearful leap, uttered a wild shriek of anguish and alarm, ran towards a soldier, and throwing herself into his arms, exhorted him to save her from the flames. He pushed her from him upon the pile, and at the same moment she and her fellow-victims, while uttering the most heart-rending cries, were covered by a quantity of wood, which was hurled down upon them by the bystanders; and then the Brahmins approached the pile, and performed their superstitious ceremonies as though agony and death had not been within a thousand miles of them!

We might give innumerable other instances, but the subject is too horrible to be dwelt upon without reluctance. Enough will have been said, if we have succeeded in showing that it is high time that such atrocities be put down in every part of India where England has either territory or influence. Whatever may originally have been our wrong as invaders of an unoffending people, it is our duty to use for that people's benefit the authority we have acquired among them; and we trust to live to see the day, when that England which has so nobly protected the African against violence, will interfere to protect the Asiatic against Brahminic imposture and fraud.

**FOUNTAIN OF TREVI.**—The fountain of Trevi receives the Acqua Vergine: it is a noble fountain. This is the only water which now comes to Rome by an ancient

aqueduct: it is, for the most part, under ground, which is the reason why it has been so much better preserved than any other. This is also the best water in Rome; and all the lower parts of the city being furnished from the fountain of Trevi, those who prefer good water to good air, live in those parts. It was brought from the Sabina by Agrippa, to supply the Campius Martius.

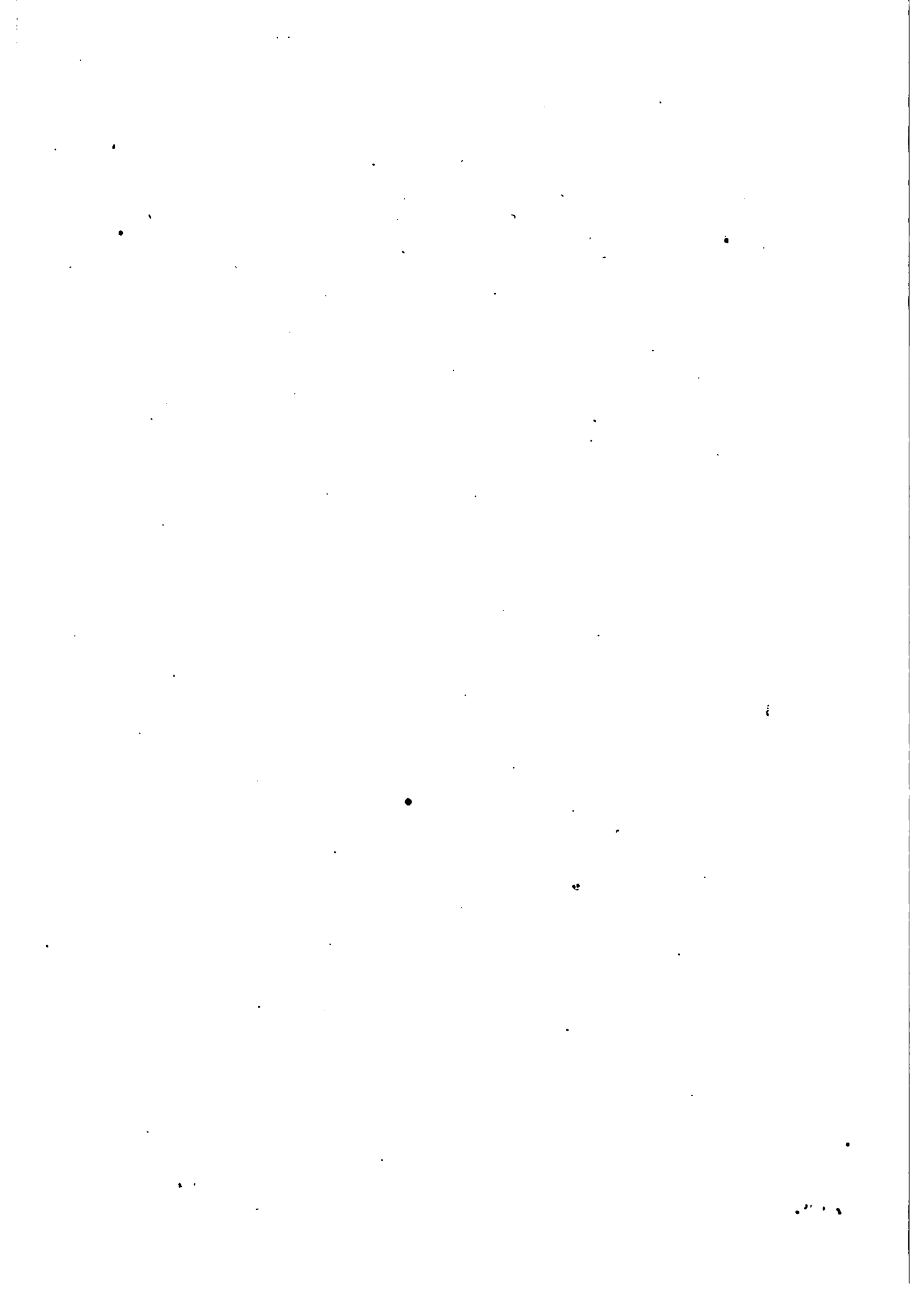
The abundance of fountains in Rome gives an air of coolness, life, and motion to the whole city; but it is a great mistake to conclude from thence, as many have done, that it is plentifully supplied with good water, for the reverse is really the case.

## NICK NAMES.

THERE are some people who take upon themselves an insolent air of superiority, and would fain impose upon the multitude, either by boasting of their own merits, or holding up the faults and innocent peculiarities of others to public contempt and ridicule. The lowest class of these creatures is principally composed of those whose essentially vulgar minds show forth what little wit they possess in the discovery of nick-names. The first thing they seize upon is sure to be some personal defect—if a man squints, they christen him Squinting Dick, or Sam, as his name may be; if very tall, they call him Long Tom, or give him some other cognomen by which they may place him in the eyes of others at a disadvantage with themselves, without in the least caring for any pain which by so doing they inflict upon his feelings, however sensitive they may be. In fact, the more he is hurt by their brutal jokes, the more they will inflict them upon him, because it gratifies their grovelling ambition, and gives themselves and others a sense of their own power. The only mode of treating such ruffians is either to quit their company, or endeavour if possible to give them a handsome threshing on the spot; it being impossible to bring them to a sense of impropriety by any other mode than by making very vigorous use of the *argumentum baculinum*: they are, in fact, mere brutes, and should be corrected according to their nature.

But a truce with invective. The minds of young persons are too apt to be caught by mere show; and they think that whatever makes them laugh must be exceedingly clever and worthy of imitation; hence do we find this innocent raillery, as it is termed, quite common among them. We honestly assure them, however, that, innocent as they may suppose it to be, it is a habit productive of very hurtful consequence both to themselves and those upon whom it is practised. In the first place it gives them a taste for ridicule, and often causes them to make enemies of those whose friendship would be of the greatest service to them; and its effect upon others is, either to blunt their feelings, or create a painful consciousness of degradation, which will be most strongly felt by those who possess the greatest share of real intrinsic merit, it being generally found that the most talented people are almost always endowed with a painful excess of acute sensitiveness. In proof of this we will instance the case of Lord Byron, whose personal deformity being made the object of brutal jokes and bitter sarcasm, was, as he himself gives us plainly to understand, the cause of creating that misanthropic and scornful feeling which his writings so strongly exhibit. Many





more instances might be adduced to prove our assertion; but they would establish this general principle, which we think must be self-evident, that when you degrade any human being in his own estimation, you take the first step towards making him an abandoned and vicious character.

We should like to hear from one of the petty curs who indulge in this species of insult, what excuse he can offer for it, and on what grounds he fancies he had a right to practise it. {"Because it affords him sport," we suppose, and he "means no harm by it;" two excuses only proving the ignorant and brutal nature of his mind, which, like that of the arch-fiend himself, would blasphemously insult the Divine Being, by ridiculing those defects with which, for some wise purpose, he has

thought proper to mark some few of his creatures. Let the shallow blockheads, instead of finding out the personal defects of others, look to the nature of their own minds; and perhaps, in spite of their brutal stupidity, they will succeed in discovering more than one glaring peculiarity, which, were it known, instead of subjecting them to mere ridicule, would make them the deserving objects of hatred to all mankind.

It may be thought by some that we have shown too great a warmth on this subject; but we really cannot see any benefit to be derived from making mere insult the vehicle of a joke, and we think it a practice which exhibits such an utter deficiency both of head and heart, that it ought to be held up as the object of public odium.

### CARLIST WAR IN SPAIN.

(Continued from p. 459.)

IMMEDIATELY after the battle of St. Sebastian, Lord John Hay sailed on board the *Phœnix* to reconnoitre Passages, preparatory to an intended attack to be made on that town by General Evans. But through a degree of negligence, disgraceful to the character of British seamen, the steamer ran aground off Point Atalaga. The Carlist bands attacked her from the heights; but, as she speedily obtained assistance from her consort the *Royal Tar*, she got off again with little damage. Afterwards, however, Passages fell into the hands of the British and government troops.

On the 22d of May, Don Carlos was at Hernana, at the head of 16,000 men; while Cordova, with 22,000 soldiers, quartered in and near Vittoria, remained a calm inactive spectator of the enemies' movements, and enjoying all the delights of neutrality and idleness. But it is supposed, that in consequence of remonstrances forwarded by General Evans to the government at Madrid, Cordova visited that capital, by which it is thought some slights were offered to Evans by the ministry. Meantime, the Carlists persevered in annoying the outworks of the Queen's troops and auxiliaries at Passages and St Sebastian, but without results the least favourable to their cause.

At the commencement of July, a proposition was made by the Spanish government to Don Carlos, through Cordova, who was commissioned to submit the following propositions:—

1st. The marriage of the prince of Asturias (the Don's eldest son) with the young Queen Isabella. 2d. The maintenance of the *estatuto real*, submitted to certain modifications, to be subsequently discussed. 3d. A council of regency, composed of persons to be chosen from the two parties. 4th. Don Carlos and Queen-Dowager Christina to be bound to leave the kingdom, receiving each a large pension, for which the English and French governments would give security. 5th. A general amnesty.

The proposition of terms so moderate to an enemy who had recently been worsted in most of its attacks and defences, showed the weakness and poverty (amounting to a consciousness of inability to carry on the war) of the ministry. Cordova, however, has been assigned as the chief instigator of these favourable propositions to an enemy, who, in every official despatch, had been designated as a rebel, and contemptible, both in the number of his troops, and the alleged smallness of success of each of his battles. The circumstances of Cordova's inactivity, his extreme jealousy of the British legion, coupled with his sudden departure from

Madrid, and his no less surprising appearance at the head quarters of Don Carlos, with the proposed convention,—these facts, added to his general character, which was pointed at as deceitful and cunning, suggested a suspicion that his communications with the Carlist leaders had been more frequent and dishonourable than was consistent with his station in his sovereign's army.

As to the terms proposed, they seem founded on reason and justice. The betrothment of the heirs of each contending party suggested in the first clause, is an old expedient in cases of civil commotion and disputed succession, and has frequently been attended with success. The maintenance of the Cortes, and other reforms that had crept into the Spanish government, was also reasonable; while the plan for forming a regency out of delegates from each party has every appearance of justice and policy to recommend it; but whether Don Carlos hoped certain and sudden success from the imbecility of his opponents, or whether he regarded these propositions as mere pretexts for gaining time and recovering the financial embarrassments in which the ministry of Madrid found the kingdom involved, it would be impossible to determine. He answered the principal clauses of the treaty in the negative; and instructed his General, Villareal, to make the following reply:—

"He would not oppose the marriage, but refused to recognise it as a condition by which he derived his right to the throne. He would not maintain the *estatuto real*. He refused peremptorily to quit the Spanish territory; but, as far as regards the Queen, his sister-in-law, declares that she has always been the object of his particular affection, and would (in the event of his gaining the crown) be treated by him better than by any government that might be established in Spain."

On the 11th of August news was received that commotions, partly caused by a feeling favourable to Don Carlos, and partly in consequence of political grievances, had taken place in Seville, Malaga, Saragossa, and Cadiz. Dissatisfaction and distress were apparent throughout the country. The British legion complained that their services were overlooked, and their pay in arrear, notwithstanding the repeated remonstrances of General Evans. Disturbances had taken place in Madrid, which ended in the entire disbanding of the National Guard. The Queen's government applied to Louis Philippe for military assistance, which the king of the French promptly refused.

When Cordova returned to Madrid, he was superseded in

the command of the Christians away by General Saarefield; and about the same time the Carlist leader, Gomez, experienced an important defeat.

In consequence of the disorders just mentioned, the Queen-Regent resolved, as a concession to her dissatisfied subjects, to proclaim the long-wished-for Constitution of 1812. Immediately after this event, General Quesada, a member of the Cabinet, who had rendered himself particularly obnoxious by opposing this measure, was assassinated. With the view of making his escape, he left Madrid in disguise on the morning of the 15th of August. He was taken prisoner at Hontalza, several miles from Madrid, and murdered by some men in the preventive service.

The appointment of Saarefield was short-lived, for a few days after its reception, General Rhodil was again appointed as minister of war and commander-in-chief. On the 21st of August, Gomez attacked Requena, but failed in the enterprise; and on the plains of La Mancha was in turn set upon by the Constitutionals, and was obliged to retreat with precipitation; and on the 1st of October, the Carlists made another attack upon St. Sebastian, but were repulsed with loss.

Nothing of very material importance occurred until the 25th of October last, when the Carlists commenced the siege of Bilbao, which they have continued up to this moment. At the time of our preparing for press, rumours were in circulation that Don Carlos had succeeded in taking this important town, but these reports want confirmation. If this news should prove correct, it is stated in the *Times* of Saturday, November 26, that the Austrian government will immediately proclaim Don Carlos as King of Spain. The same paper states, that Rodil was recalled, but refused to resign; while another general returned an answer highly illustrative of the vacillating and ever-changing policy of the cabinet of Madrid. "Instead," said he, "of sending me 2,000 contradictory orders, you would do better in forwarding 2,000 pairs of shoes, 2,000 rations, and, above all, some money."

Having brought down our history of this remarkable war to the present moment, we proceed to give some account of those provinces which are the especial theatre of hostilities, and whose inhabitants have evinced a devotion to the Carlist cause, that has been—except in the case of the soldier of fortune, El Pastor—entire and strenuous. We stated in a former part of this article, that the liberal and equalizing measures of the Spanish government would, it was thought, interfere with; and in some cases abolish, the peculiar privileges of the Basques; while the promises of Don Carlos to maintain their rights—in some measure guaranteed by the principles he professes—render it to the interest of those provinces to give him every assistance in obtaining the crown. We now propose to add in what their communities consist, with some other particulars.

The Basque territory is in form almost triangular, consisting of three provinces: Guipuzcoa on the east, Vizcaya (or Biscay) on the west, and Alava on the south. It is bounded by France, the ancient kingdom of Navarre, and Old Castile. The country is extremely mountainous, and consequently highly favourable for the peculiar mode of guerilla warfare practised by the Carlists. The capitals of each province are, of the first, San Sebastian; of the second, Bilbao; and of Alava, Vittoria. According to the most authentic computation, the three provinces contain 342,929 souls, who live for the most part on isolated farms, of which the greatest part are cultivated by their proprietors.

The government of this territory is distinct from that of the rest of the nation, and each province has an administration of its own. The people of Alava are governed by a

collection of laws and privileges, made in 1467, by order of Enrique IV. of Castile; in conformity to which, a junta is held at Vittoria every year at which two *Comisarios* are elected. A *Diputado-General* presides at these assemblies; he it is who makes all communications relative to the province to the court of Madrid, and commands the forces; besides these, there are seventy-five officers connected with the executive, called *Alcalades*, who are obliged to render an account of their administration to the Deputy-General every year.

The Guipuzcoans hold a general assembly every year, in the month of July, at one of the eighteen towns of the province; at which they annually elect four Deputy-Generals. These form the government of the province, and are obliged to reside for three years at San Sebastian, Colosa, Azpeitia, and Azcoitia, in rotation. This junta elects eight principal *Alcalades*, to administer justice and prosecute robbers, and other malefactors; under these, seventy-seven *Alcalades Ordinarios* are appointed. All these offices are annual.

But the method of electing officials adopted by the people of Biscay, is by far the most singular, exhibiting a remnant of the primitive ages. The general assembly—summoned by the *Corregidor* of Bilbao every two years—is held under a large oak near the town of Guernica. Close to the trunk is a large bench, upon which the deputy from each town takes his seat, after delivering his credentials to a secretary, appointed for that purpose. The assembly then adjourns to a hermitage in the neighbourhood, where it holds the rest of the sittings, which are always public. A series of questions, concerning the government of the provinces, are put and discussed, and the meeting separates with a degree of order and regularity which, considering the concourse of country people always congregated, is not a little surprising.

The privileges of these people are numerous and extensive, and it is no wonder that they should look with a jealous eye upon any course of events which might terminate in their loss. In the first place, they pay no taxes to the royal exchequer, except a certain sum, called a voluntary donation (*donativo voluntario*). Their other imposts are agreed upon by their several juntas, consisting of a small house tax, and a moderate duty upon iron. Secondly, they are exempt from all military service, but that required in defence of their own country. Thirdly, they have all articles of commerce, which are neither prohibited or taxed; finally, no officer is appointed by the government at Madrid, except the masters of the post-office.

The Basques are in general frugal, cheerful, honest and courteous; are docile and manageable when kindly treated, but stubborn and intractable when they experience ill humour or harshness, a trait, which the present war has served to illustrate; for it will be found, that their treatment of the prisoners that fell into their hands was either kind or cruel, according as their associates were used by the opposite party. During the progress of the war, they were not in one instance the first to pursue that horrid system of shooting the prisoners, but only did so after some such atrocity performed by the Christians. They are very active and industrious, and indulge in amusements and relaxation with moderation; and are, in short, the most estimable, hardy, and intelligent race in Spain.

## ON NAVIGATION.

Of this most important art, less is said by general writers,—that is to say, by all those writers who do not address themselves peculiarly to the nautical public,—than any other that can be named. The other arts and

the sciences, in these happy and enlightened days, have been carried to the firesides of the humblest of our peasantry; but we do not remember to have seen, in any book addressed to what are called *general* readers, any thing more than a passing allusion to navigation. In the dwellers in deserts this would be both excusable and natural; but, in *English* writers, it is neither the one nor the other: for it is to this glorious art that we owe nearly all our possessions, and quite all our eminence and fame; it is by it that we are enabled to traverse the most distant parts, to distribute and to make known the word of God, to war against the oppressor and the evildoer, to interpose on behalf of the oppressed and the innocent, and to carry into other climes the productions of our arts and industry, and exchange them for those useful or luxurious articles with which our own land does not furnish us. All, in fine, that we possess of luxuries, as individuals, and of fame, power, and security, as a nation, we owe to this art; and it, beyond all the other arts, merits the admiration and the curiosity of all ranks and conditions of Englishmen.

Though we deem it right that even youth should be put in possession of elementary knowledge of this art, we have not space to furnish more than that; nor, if we had, should we be at all inclined to occupy that space with a complete treatise on navigation. In that art, as in all others, there are, necessarily, numerous technicalities, which, though of considerable importance to mariners, would be both tedious and useless to general readers. It is not necessary that a well-educated youth should be able to keep a log, or to say precisely what measures ought to be taken by the commander of a vessel under any precisely described circumstances. The minutiae of *practical* navigation is useful to mariners only, and indeed could scarcely be rendered intelligible to any one but them. But a general sketch of the theory of this most important art ought to be in the possession of every British youth. Our own is necessarily brief and meagre; and we shall be happy to see something more complete upon the subject, if it give more information without accompanying prolixity and obscurity.

Navigation is the art of conducting vessels over the pathless waters. The two principal things to be desired in the exercise of such an art, are obviously the *safe* and *speedy* conduct of these vessels; and their safety and speed depend principally upon the skill which the commander has in the theory of navigation; and the intelligence, spirit, and ability with which his directions, suggested by that skill, are followed by his subordinate officers and seamen. We say, that the speed and course of the vessel *principally* depend upon these; because, in some cases, neither skill is the officers, nor hardihood and daring in the men, can save the devoted ship. When adverse waves howl around the vessel, and when those waves foam so furiously beneath and around, that she is at one moment hurled upward to the very clouds, and in the next moment struggling in the abyss of waters; when the fury of the elements vents itself with such tremendous and continued roar, that even the strong voice of the captain, aided by the power of the trumpet, is exerted in vain; when the strong sails are torn into ribands by the blast, and the tall masts themselves are tottering,—even is that awful hour, when human skill and human courage are no longer of avail, all hope is not gone. In ordinary cases the skill and the courage of the captain and crew were their chief dependence,

and properly so. If, with a knowledge that certain rocks lie in a certain direction, the captain will have his ship steered towards destruction, his want of conduct is deservedly blamed; and would be as deservedly punished, did he survive the consequences of his folly. But if, when all human energies have been vainly exerted against the effects of the tempest,—when every one on board resigns himself to his horrible fate,—if at that terrible juncture the vessel gradually obtains a proper posture,\* and rides out the whole duration of the tempest, the praise is obviously not due to human skill or to human courage, but to the preventing wisdom and benevolence of God. The omnipresent power and knowledge of God ought to be strongly impressed upon every one's mind, but more especially so upon those who traverse the pathless and uncertain ocean; who, as well as all others of mankind, should be taught betimes to distinguish between man's legitimate and real power and actions, and the deeds which are solely attributable to God.

Navigation is probably almost the most ancient of the arts. As soon as mankind had learned to erect miserable huts, it is probable that they became navigators; but their vessels were not only very different from a modern frigate, but indescribably inferior to a modern punt.† After hunger, curiosity is man's predominant and most powerful feeling. The veriest savage inhabiting the banks of a river would feel a perpetual and craving anxiety to explore the *opposite* bank; and in all human probability it was this feeling which made men navigators. We say *probability*, because the certainty of the origin of an art so ancient is utterly unattainable to us.

Launching a small tree, or a large branch of a tree, and partly impelling himself by means of a smaller branch, and partly trusting himself to the current, the half-trembling and half-delighted adventurer would, after much difficulty and many fears, arrive at the wished-for shore. Meeting with creatures similar to himself, and perceiving that they possessed many things which his own shore did not, and were destitute of many things which his own shore did produce, he would almost inevitably open a trade and unsophisticated species of commerce with them. From such a rude and artless origin it seems almost certain that the magnificent navies and complex commerce of modern times first sprang. The next step in navigation was probably the formation of canoes, such as are even yet in use in some of the savage islands visited by adventurous voyagers, formed by the simple and obvious means of burning out the solid centre of a tree and stripping it of its branches. From canoes thus formed, to even the very inferior kinds of sailing vessels, there seems to be a very long and difficult step. It probably was as long as it appears to be, though we think it was scarcely as difficult. Physics are intelligible even to savages, though metaphysics are not so. By observing the force which the winds exercised upon the waves of the sea or of a river, the ever-curious and alert mind of man would easily conceive the possibility of making that force available in impelling the canoe; and though the primitive sails were undoubtedly very clumsy and inefficient affairs, yet the first step was the principal difficulty, and that being once mastered, improvements would be rapidly and constantly made.

\* Expressed in sea-phrase by the word "rights."

† A punt is a small flat-bottomed barge used on canals and small rivers for clearing their beds of mud and weeds.



But even when sails and canoes were brought to a comparative state of perfection, how was the difficulty of a long voyage to be mastered? While coasting his native and well-known shores, or driving, before a favouring gale, over the narrow river which watered them, the unskilful mariner would perhaps feel little fear, and run still less hazard. But to venture from land, and out of sight of land,—to steer his course into the world of waves, with nought but water beneath and around, and nought but the skies above him,—here was the difficulty, and here the danger. But even here the instincts and habitudes of uncivilized life were, to a certain extent, sufficient. Long before he had adventured upon navigation, man had fixed his regards upon the starry heavens. He had observed certain bright and beautiful bodies in certain positions, and directing his homeward course by them, he could venture some considerable distance from his native shore.

Here for long ages ceased the progress of the art of navigation. Various nations, indeed, made improvements in the shape, size, and accommodations of their vessels; in the materials and arrangements of their shrouds; and in the strength, lightness, and pliancy of their cordage; and frequent impunity emboldened them to steer farther and farther from their shores. The Syrians and Sidonians, as we gather from Holy Writ, were great mariners; as subsequently were the Alexandrians, (particularly while under the Roman rule,) the Venetians, and the Genoese. But the boldness of those who trusted solely to astronomical observations for guidance, while journeying along the deep, was far more conspicuous than their skill. They dared greatly; and fortune, or more properly speaking, Providence, smiled upon their daring. But a night at once dark and tempestuous, was ruin to all their hopes, if it overtook them far from shore; their brilliant and beautiful guides above were no longer visible, and they appealed to superstition in cases where modern science would scarcely discern a difficulty. The Carthaginians discovered the *Insula Fortunata*,\* but in their comparative ignorance they could not have imagined, and far less could they have discovered, the vast continent of America. It was reserved for the fourteenth century to make a discovery which was to make the world but one vast country; to bring the inhabitants of distant continents into frequent and profitable intercourse with each other; to enlarge the sphere of man's knowledge, and to increase the sum of man's happiness. It is to this glorious discovery that Columbus owed his success and his fame; that America owes all her civilisation and much of her population; and it is to this discovery that every civilized nation in the world owes much of its wealth, its greatness, its happiness, and its power. We need scarcely tell the youngest of our readers that the discovery to which we allude with so much approbation and applause, was that of the "MARINER'S COMPASS;" a discovery of more value to mankind at large, than the diamond mines of rich Golconda, and the gold and silver mines of Peru and Potosi. The invaluable properties of the magnet were discovered by a native of Naples, whose name, however, is not certainly known, though his memory is truly and greatly worthy of being inscribed upon an honourable column.

\* The *Insula Fortunata*, or *Fortunate Islands*, are now called "The Canaries."

## NAPOLEON BUONAPARTE.

(Continued from p. 443.)

ALL Buonaparte's disasters in the East, the almost total destruction of the fleet at Aboukir, the thousand events and the thousand sufferings of his plague-stricken veterans at Jaffa, would scarcely, we think, have induced him to return to Europe, but for his clearly perceiving that the time was at hand for him to lay hold upon a civil power even greater than that military power which he had already secured to himself.

Bourrienne, who certainly had unequalled facilities for ascertaining the actual motives of Buonaparte, confirms this opinion, so as to put it beyond all question. After the battle of Aboukir, Buonaparte had occasion to send a flag of truce on board the English admiral, and many civilities passed between them, worthy the hostile but chivalrous and high-minded chiefs of two such nations as England and France.

Among the civilities shown by the English to the French, was that of sending to the latter a file of newspapers. These were the first papers which the French troops had received in the course of ten months; and in that time changes had taken place which rendered it indispensable that Buonaparte should either give up his high and glowing dreams of civil ambition altogether, or start fairly and promptly upon his ambitious course.

"Behold!" he exclaimed, "all is lost, Italy is lost; it is necessary that I return to France forthwith." The true interpretation of this declaration being, that he saw in the then state of the affairs of France all the encouragement his ambition required. To Bourrienne and Berthier he intrusted all the particulars of his design; specially cautioning both of them on no account to let it transpire.

Upon them he knew that he could depend for an implicit obedience to his wishes. The trusty and stern spirit of Kleber he by no means felt so confident of, and, as indicative of Buonaparte's style of deceiving those whom he could not otherwise manage, his *ruse* on this occasion is not a little curious.

Well knowing Kleber's great courage and ability, Buonaparte wished that distinguished general to take the command of the Army of the East; but Kleber was to the full as blunt as he was brave; and, unlike most of the other associates of Buonaparte, he had not as yet learned how to play the supple and compliant courtier. Resolved to escape from the plain blunt remonstrances with which he well knew that Kleber would not fail to regale him, Buonaparte appointed to meet him at Rosetta. On his arrival, Kleber found a letter, indeed, detailing Buonaparte's wishes; but as for Buonaparte himself, he was on his voyage for France. We have not merely surmised that this was deliberate trickery on the part of Buonaparte: on the contrary, Bourrienne expressly says, "Buonaparte well knew, when he wrote the letter, that he should be gone ere Kleber could arrive."

The voyage was a wretched one. Not only was Buonaparte very justly anxious as to the kind of reception he would receive in France;—still more anxious was he lest he should fall in with English cruisers. Going out, scientific conversations and debates had been kept up with great spirit, and, French as they were, probably the voyagers felt not an hour's ennui. The homeward voyage was made in a very different state of feeling: a sail could not make its appearance without the most painful anxiety and excitement being felt; and so heavily and

uncomfortably did the time pass, that even intellectual men, like Buonaparte and his companions, were fain to distract their attention from unpleasant realities, by having resort to the puerile amusement of cards. Here again we find a trait of Buonaparte's character brought strikingly out into relief.

*Vingt un* was the game which he usually called for, that being the game at which he could with most facility contrive to *cheat*! Every little *tour d'artifice* was in turn resorted to by him to obtain the victory. But it was victory only that he schemed for; he was infinitely too proud to regard the petty winnings; but, whether playing for a few petty coin, or for the mastery in the mighty and terrible strife of nations, he could not bear to be conquered! Oh! could we only pierce to the very depths of that dark mystery, a passionate human heart, how often, how lamentably often should we not find that our seemingly greatest and our really pettiest actions have their origin in a greater or a less modification of a petty personal foible!

Driven by stress of weather into Ajaccio, Buonaparte found, to his no small annoyance, that, in his own words, "it rained relatives." Cousins to the fifteenth remove having been bowed out, in came god-children, in most vexatious abundance; and supposing all the claims to have been truly made, the general of the French must have been kin to one half of the population of Corsica, and godfather to all the remainder.

For eight days Buonaparte was detained at Corsica; and during the whole of that time his temper was sorely and hourly tried by the intrusion of his self-styled relatives and friends.

But we have now to turn from Buonaparte the mere sworder and general, to Buonaparte the consul. The real, the stirring, the morally important part of his career has now to be painted. Hitherto we have seen his unprincipled mendacity and bold ambition veiled and hemmed in by circumstances which even he could not control. Now we shall see him as he chose to be.

(To be continued.)

## ARTIFICIAL ICE.

MAN, always desirous of discovering some new source of pleasure, and ingenious in the invention of luxuries, soon found out a method of enjoying the refreshment of cold, even in the hottest seasons, and in climates where it is seldom experienced naturally. We have reason to suppose that Solomon alludes to this luxury in Prov. xxv. 13: "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters."

Among the ancient Greeks and Romans, snow and ice, for the purpose of cooling their wines, were introduced at feasts; and Alexander the Great is described as having preserved large quantities by the simple process of digging trenches, which he filled with ice, and covered with oak branches. In Athens and Rome, icehouses were constructed for the purpose of preserving this refreshing commodity, and it was publicly sold in shops. As luxury increased, and the supplies of preserved natural snow and ice became inadequate to the demand, artificial methods of producing cold were invented as early as the days of Aristotle, Hippocrates, and Galen.

The first and most simple method in use was, that of boiling the water, and setting it on the top of the house at night, and in pits or cellars by day, in earthen pans, by which process it became almost as cold as snow.

In some parts of India, ice is procured by digging trenches two feet deep in an open plain, strewing them with dry straw, and placing in them at sunset shallow, unglazed, earthen pans, filled with water; if the weather be calm and serene, congelation takes place, and the ice thus procured is carefully removed, before sunrise, to deep cellars, and well covered with straw; but in windy and cloudy weather, no ice is procured.

The luxury of ice in hot weather was not introduced into any other countries of Europe than Greece and Italy, until a late period, for in the reign of Francis I. certain unglazed earthen vessels, used in Portugal for cooling water, were sent for from that country, to prepare it for the table of that monarch. In the reign of Henry III. however, snow and ice were in common use at the tables of the great, but were condemned by ascetics as effeminate and unwholesome luxuries.

It was not until the beginning of the sixteenth century that the refrigerating qualities of certain salts were discovered, and applied to the purpose of procuring artificial cold; the experiment was suggested by observing that salt water in summer is much colder than fresh, and for this discovery the world is indebted to Villafranca, a Spanish physician resident in Rome. His method was to put water into a globular bottle with a long neck; this was immersed in a larger vessel, filled with water, into which saltpetre was thrown while the salt was dissolving; the globular vessel was kept in strong motion, whirling round on its axis until the water it contained became cooled to a degree equal to that produced by the admixture of ice and snow.

This discovery was followed by another, viz. that water in a vessel, plunged into a mixture of snow and saltpetre, or common salt, instantly becomes congealed into ice.

But improvements in chemical science have introduced the means of procuring ice and reducing fluids to the freezing temperature at pleasure, even between the tropics. To a Mr. Walker, of Oxford, we are indebted for the first instance in this country, of ice produced in summer by means of a chemical mixture. April 28, 1786, the thermometer standing at 47°, he made a solution of equal parts of sal ammoniac and nitre in a basin, by means of which he reduced the temperature of some water contained in a glass tumbler to 22°. To the water thus cooled, he added some of the same powder, and immersed two small phials in it, one containing boiled, and the other unboiled water; the contents of the two phials were soon frozen, the unboiled freezing first. By adding Glauber's salt to the other powders, he, on July the 18th, in the same year, reduced the thermometer to 19°, the temperature of the air being 65° in the shade.

The proportions of the different frigorific mixtures and their effects at the temperature above mentioned, are as follow:—

To water, four ounces troy, temperature 63°, when there were added—sal ammoniac eleven drachms, the thermometer sunk to 32°—nitre ten drachms, to 24°, and Glauber's salts two ounces, it was farther depressed to 17°; thus the first powder caused a depression of 31°, the addition of the second a farther depression of 8°, an

when all three were united, the fall of the thermometer below the official temperature of the water was 48°.

This valuable discovery was soon taken advantage of by the confectioners of London and other large towns, and vessels have been constructed for the purpose of procuring ice in considerable quantities in the hottest seasons, even of tropical climates. In one of these vessels, Mr. Walker obtained several pounds weight of pure limpid ice in one night, although the thermometer in the shade, on the preceding day, was at 80°.

As the vessels proper for this purpose are to be easily procured, a description of them is unnecessary; the best proportion of the ingredients for private use, to avoid the danger of disappointment, is, for each pint to be frozen, sal ammoniac and nitre, six ounces each; Glauber's salt in clear crystals, and dry, four ounces and a half; the two former must be reduced to a fine powder together, the latter by itself just before it is used; these ingredients are to be put into ten ounces of cold water, and the whole well and expeditiously stirred; before immersing, the vessel containing the fluid to be frozen, and occasionally afterwards. It will be best to put in the Glauber's salt first, giving it a level surface at the bottom of the vessel, then the mixed powders, and lastly the water, about half first, and almost immediately the remainder, stirring the whole together each time. Other frigorific mixtures, unnecessary in the highest temperature of this country, have frozen water into a solid mass under the equator.

## ALEXANDRIA.

### THE CATACOMBS.

ALEXANDRIA was long esteemed the finest city in the world, Rome excepted. Its trade was great, till the discovery of the East Indies by the Portuguese. It was taken by the Saracens in 642, who found in it 4,000 palaces, 4,000 baths, 40,000 Jews who paid tribute, 400 royal circuses, 12,000 gardeners, and 700,000 manuscript books in the grand library.

Alexandria, though formerly the principal monument of a conqueror's magnificence, and the metropolis of the Ptolemies, now retains of its pristine grandeur only Pompey's Pillar, and two obelisks of hieroglyphics. Here in ancient time Cæsar fought for life and conquest; Augustus and Antony for the empire of the world. In modern times, history records the conflicts of the bravest troops of the two most potent nations in Europe, the British and the French. The Nile saw the triumph of Nelson; and the plains of Alexandria witnessed the overthrow of the French Invincibles.

The first place we visited in Alexandria, was an Egyptian coffee-house, a large open building, furnished with a few seats and tables, and ornamented with a clumsy verandah. Here we saw a number of Turks smoking, and drinking coffee. Two men were playing at a game which appeared to them to be highly interesting: a square piece of board was before them, on which was a number of semicircular shells. The game was played by pushing cowries from one hole to another, counting the shells at the same time. Some were playing a game resembling backgammon; while a few, and but a few, were deeply engaged at chess.

The Egyptians look upon idols as saints; and madmen themselves are held in great estimation: people celebrated for sanctity often keep the former in their houses as a part of their establishment. The Arabs seldom eat animal food; their diet is in general extremely coarse: horsebeans, steeped in rancid butter, are eaten by the lower orders with a great relish. Melons, dates, and a variety of gourds and other vegetables, supply them also with a more agreeable food; the better sort eat sparingly of fowls and mutton, which latter is sometimes stuffed with almonds and raisins.

Amidst the variety of character which Alexandria presents to a traveller, the Bedouin appears the most extraordinary. The Bedouin is lank and thin, of a dark complexion, with an eye of fire, and a countenance wild and independent; his dress consists of a white woollen garment, which covers the whole body, reaching to the legs, but without sleeves; on his head he wears a skull cap, and slippers on his feet.

The day after our arrival we went to see Pompey's Pillar, and from thence, turning to the right, we approached the catacombs of Alexandria. The original entrance to them is now closed, and is externally concealed from observation. The only place by which admittance to the interior is practicable, is a small aperture made through the soft and sandy rock, barely large enough to admit a person upon his hands and knees. Here it is not unusual to encounter jackals escaping from the interior, when alarmed by any person approaching; on this account the guides recommend the practice of discharging a gun or pistol, to prevent any sally of this kind. Having passed this aperture with lighted tapers, we arrived by a gradual descent in a square chamber, almost filled with earth: to the right and left of this are smaller apartments, chiselled in the rock; each of these contains on either side of it, except that of the entrance, a sarcophagus for the reception of a mummy; but owing to the accumulation of sand in all of them, this part of the catacombs cannot be examined without great difficulty. Leaving the first chamber, you proceed to a second of still greater dimensions, having four crypts with sarcophagi, two on either side, and a fifth at its extremity towards the south-east. From hence we passed through another forced aperture, which leads into another square chamber, without any receptacles for dead bodies; thence directing our steps, in a south-western course, over heaps of sand, from one chamber to another, admiring every where the same extraordinary effects of labour and ingenuity, until we at last found ourselves bewildered with so many passages, that our clue of thread became of the last importance; with the greatest care we grasped it, recalling, in imagination, the terror experienced by Mr. Robert, upon the loss of such an invaluable guide in the catacombs of Rome. At last we reached the stately anti-chamber of the principal sepulchre, which had every appearance of being intended for a regal repository. It was of a circular form, surmounted by a beautiful dome, hewn out of the rock in the finest and purest style. In a few of the chambers were observed pilasters, resembling in their style of architecture the Doric, with architraves as in some of the ancient sepulchres near Jerusalem: but they were all integral parts of the solid rock. The dome covering the circular chamber was without ornament. Opposite to this entrance was a handsome square crypt, containing three sarcophagi; and the right and left were other crypts, similarly surrounded.

with receptacles for the dead. Hereabouts we observed the remarkable symbol sculptured in relief, of an orb with extending wings, evidently intended to represent the subterranean sun, or sol inferno, as mentioned by some historians. We attempted to penetrate farther to the south-west and south, and found that another complete wing of the vast fabric extended in those directions, but the labour of the research was excessive.

The cryptæ upon the south-west side corresponded with those we have described to the north-east. In the middle, between the two, a long line of chambers extended from the central and circular shrine towards the north-west, and in this direction appears to have been the principal entrance. Proceeding towards it, we came to a large room in the middle of the fabric, between the supposed serapeum and the main outlet or portal. Here the workmanship was very elaborate: and to the right and left were chambers with receptacles ranged parallel to each other. Further on, in the same direction, is a passage with galleries and spacious apartments on either side; probably the chambers for enshalming the dead, or those belonging to the priests, who constantly officiated in the serapeum. In the front is a kind of vestibulum or porch; but it is exceedingly difficult to ascertain precisely the nature of the excavation towards the main entrance, which is now choaked up with earth and rubbish. If this part were laid open, it is possible that something further might be known as to the design of the undertaking; and at all events, one of the most curious of the antiquities of Egypt would then be exposed to the investigation it merits. Having passed about six hours in exploring to the best of our ability these gloomy mansions, we regained, by means of our invaluable clue, the aperture by which we had entered. The light of day was grateful to us, and conversing upon the extraordinary labour, and the original founder of such vast and extensive excavations, we at length reached our home.

### ALEXANDER THE GREAT.

(Continued from p. 467.)

THE effects of the potion were strong in the extreme, and the king's life at first appeared to be in very great jeopardy. But the result was gratifying indeed; nature and the skill of the physician triumphed, and ere the third day Alexander presented himself to the joyful and admiring gaze of his soldiers. Darius, with his immense host, had all this time been rapidly marching from the interior of Asia, in order to meet Alexander, who now marched onwards, and the hostile forces met in the neighbourhood of Issus. Darius had, as it is stated, a force of six hundred thousand men. From this immense number we ought perhaps to deduct something on account of the exaggeration of the historians; and it is certain, that we should at all events make considerable allowance for the fact, that in the train of the Persian armies there was always a multitude of women, eunuchs, cooks, and other servants. After making, however, all justifiable allowances, it is certain that Darius was at the head of a host to which Alexander's army was a mere handful of men. Had Darius given his invader the meeting in level and open country, his enormous superiority of number might have enabled him, perhaps, to have triumphed. But instead of making a choice which was so obviously

politic and important, he had voluntarily quitted a country of this description, and taken up his position in a mountainous, rugged, and confined situation, where it was impossible for him to manœuvre his men to advantage, or to bring his whole force—which, could he have done so, would have been overwhelming—to bear at once upon his antagonist's. There was little disposition on either side to delay hostilities; for Darius was confident in his numbers, and Alexander in his own talents and the well-tried skill and discipline of his troops. The contest was long, obstinate, and sanguinary, and for a considerable time it was doubtful to whom the victory would ultimately belong. Alexander displayed, through the entire day, the highest judgment and intrepidity, perpetually rallying his troops, directing their movements, and personally leading the way wherever the conflict was the most terrible, or the aspect of his affairs the most threatening. The loss on both sides was great, and on the side of the Persians truly horrible, and Alexander himself was severely wounded in the thigh. At length, however, the Persian van gave way, and in a few minutes the rout became universal, and victory once more belonged to Alexander and his almost adoring troops. The wife, mother, and daughters of Darius were found by the conqueror in the royal tent; Darius himself having retreated, or rather fled; with the tumultuous wreck of his army. On being apprised of the captivity of the family of Darius, Alexander waited upon his anxious, and agitated prisoners, attended only by his favourite, Hephaestion, whose stature was more dignified and commanding than that of his royal master. This difference caused the ladies to mistake the favourite for his master, and they prostrated themselves to the former, and addressed him instead of the latter. On being apprised of their mistake, they began to apologize to Alexander, who, with that condescending and mild manner which he so well knew how to assume, replied, "You have made no mistake, madam, for he is indeed another Alexander;" thus at once dispelling their confusion, and paying a compliment to his favourite. After assuring the ladies, that their honour and their comfort should be most strictly and invariably attended to, he took his leave of them, and pursued his route onwards into Syria. His friend and general, Parmenio, took possession of Damascus, where he found an almost incredibly valuable hoard of the money, jewels, and other effects of Darius. Hercules was worshipped in a temple at Tyre, and Alexander, desiring to sacrifice to him, marched thither with the intention of doing so. Unfortunately for the Tyrians, they resolved to shut their gates upon him; and after he had in vain demanded admission, he set himself down before it in order formally to besiege it. He soon found that he had undertaken a task much more difficult and tedious than he had at first supposed that it would be. The city of Tyre was so well fortified and provisioned, and the inhabitants so skilful, courageous, and obstinate, that for seven months, though the siege was most vigorous and unceasing, Alexander was unable to take it. At length he stormed and captured it, and revenged himself upon the inhabitants by a series of cruelties which, had he never committed any others, would themselves be sufficient to stamp infamy upon him, and make us sensible, that a great warrior and conqueror is not necessarily and invariably a great man. On the first entry of his troops into the city, many thousands of the Tyrians fell by the sword. However much we may regret the act, we cannot with strict justice impute it as a crime to Alexander; for when soldiers are enraged at the loss of their slain comrades, intoxicated with their own success, and greedy of plunder, it is almost impossible for their commander, however strict, active, humane, and beloved;

when all three were united, the fall of the thermometer below the official temperature of the water was 46°.

This valuable discovery was soon taken advantage of by the confectioners of London and other large towns, and vessels have been constructed for the purpose of procuring ice in considerable quantities in the hottest seasons, even of tropical climates. In one of these vessels, Mr. Walker obtained several pounds weight of pure limpid ice in one night, although the thermometer in the shade, on the preceding day, was at 80°.

As the vessels proper for this purpose are to be easily procured, a description of them is unnecessary; the best proportion of the ingredients for private use, to avoid the danger of disappointment, is, for each pint to be frozen, sal ammoniac and nitre, six ounces each; Glauber's salt in clear crystals, and dry, four ounces and a half; the two former must be reduced to a fine powder together, the latter by itself just before it is used; these ingredients are to be put into ten ounces of cold water, and the whole well and expeditiously stirred; before immersing, the vessel containing the fluid to be frozen, and occasionally afterwards. It will be best to put in the Glauber's salt first, giving it a level surface at the bottom of the vessel, then the mixed powders, and lastly the water, about half first, and almost immediately the remainder, stirring the whole together each time. Other frigorific mixtures, unnecessary in the highest temperature of this country, have frozen water into a solid mass under the equator.

## ALEXANDRIA.

### THE CATACOMBS.

ALEXANDRIA was long esteemed the finest city in the world, Rome excepted. Its trade was great, till the discovery of the East Indies by the Portuguese. It was taken by the Saracens in 642, who found in it 4,000 palaces, 4,000 baths, 40,000 Jews who paid tribute, 400 royal circuses, 12,000 gardeners, and 700,000 manuscript books in the grand library.

Alexandria, though formerly the principal monument of a conqueror's magnificence, and the metropolis of the Ptolemies, now retains of its pristine grandeur only Pompey's Pillar, and two obelisks of hieroglyphics. Here in ancient time Caesar fought for life and conquest; Augustus and Antony for the empire of the world. In modern times, history records the conflicts of the bravest troops of the two most potent nations in Europe, the British and the French. The Nile saw the triumph of Nelson; and the plains of Alexandria witnessed the overthrow of the French Invincibles.

The first place we visited in Alexandria, was an Egyptian coffee-house, a large open building, furnished with a few seats and tables, and ornamented with a clumsy verandah. Here we saw a number of Turks smoking, and drinking coffee. Two men were playing at a game which appeared to them to be highly interesting: a square piece of board was before them, on which was a number of semicircular shells. The game was played by pushing cowries from one hole to another, counting the shells at the same time. Some were playing a game resembling backgammon; while a few, and but a few, were deeply engaged at chess.

The Egyptians look upon idiots as saints; and madmen themselves are held in great estimation: people celebrated for sanctity often keep the former in their houses as a part of their establishment. The Arabs seldom eat animal food; their diet is in general extremely coarse: horsebeans, steeped in rancid butter, are eaten by the lower orders with a great relish. Melons, dates, and a variety of gourds and other vegetables, supply them also with a more agreeable food; the better sort eat sparingly of fowls and mutton, which latter is sometimes stuffed with almonds and raisins.

Amidst the variety of character which Alexandria presents to a traveller, the Bedouin appears the most extraordinary. The Bedouin is lank and thin, of a dark complexion, with an eye of fire, and a countenance wild and independent; his dress consists of a white woollen garment, which covers the whole body, reaching to the legs, but without sleeves; on his head he wears a small cap, and slippers on his feet.

The day after our arrival we went to see Pompey's Pillar, and from thence, turning to the right, we approached the catacombs of Alexandria. The original entrance to them is now closed, and is externally concealed from observation. The only place by which admittance to the interior is practicable, is a small aperture made through the soft and sandy rock, barely large enough to admit a person upon his hands and knees. Here it is not unusual to encounter jackals escaping from the interior, when alarmed by any person approaching: on this account the guides recommend the practice of discharging a gun or pistol, to prevent any sally of the kind. Having passed this aperture with lighted tapers, we arrived by a gradual descent in a square chamber, almost filled with earth: to the right and left of this are smaller apartments, chiselled in the rock; each of these contains on either side of it, except that of the entrance, a sarcophagus for the reception of a mummy; but owing to the accumulation of sand in all of them, this part of the catacombs cannot be examined without great difficulty. Leaving the first chamber, you proceed to a second of still greater dimensions, having four cryptæ with seven or two on either side, and a fifth at its extremity towards the south-east. From hence we passed through another forced aperture, which leads into another square chamber, without any receptacles for dead bodies; thence directing our steps, in a south-western course, over heaps of sand, from one chamber to another, admiring every where the same extraordinary effects of labour and ingenuity, until we at last found ourselves bewildered with so many passages, that our clue of thread became of the last importance; with the greatest care we grasped it, recalling, in imagination, the terror experienced by Mr. Robert, upon the loss of such an invaluable guide in the catacombs of Rome. At last we reached the stately anti-chamber of the principal sepulchre, which had every appearance of being intended for a regal repository. It was of a circular form, surmounted by a beautiful dome, hewn out of the rock in the finest and purest style. In a few of the chambers we observed pilasters, resembling in their style of architecture the Doric, with architraves as in some of the ancient sepulchres near Jerusalem: but they were all integral parts of the solid rock. The dome covering the anti-chamber was without ornament. Opposite to this entrance was a handsome square crypt, containing three sarcophagi; the right and left were other crypts, similar to the first.

with receptacles for the dead. Hereabouts we observed the remarkable symbol sculptured in relief, of an orb with extending wings, evidently intended to represent the subterraneous sun, or *sol inferno*, as mentioned by some historians. We attempted to penetrate farther to the south-west and south, and found that another complete wing of the vast fabric extended in those directions, but the labour of the research was excessive.

The crypts upon the south-west side corresponded with those we have described to the north-east. In the middle, between the two, a long line of chambers extended from the central and circular shrine towards the north-west, and in this direction appears to have been the principal entrance. Proceeding towards it, we came to a large room in the middle of the fabric, between the supposed serapeum and the main outlet or portal. Here the workmanship was very elaborate: and to the right and left were chambers with receptacles ranged parallel to each other. Further on, in the same direction, is a passage with galleries and spacious apartments on either side; probably the chambers for embalming the dead, or those belonging to the priests, who constantly officiated in the serapeum. In the front is a kind of vestibulum or porch; but it is exceedingly difficult to ascertain precisely the nature of the excavation towards the main entrance, which is now choked up with earth and rubbish. If this part were laid open, it is possible that something further might be known as to the design of the undertaking; and at all events, one of the most curious of the antiquities of Egypt would then be exposed to the investigation it merits. Having passed about six hours in exploring to the best of our ability these gloomy mansions, we regained, by means of our invaluable clue, the aperture by which we had entered. The light of day was grateful to us, and concerning upon the extraordinary labour, and the original founder of such vast and extensive excavations, we at length reached our home.

### ALEXANDER THE GREAT.

(Continued from p. 467.)

The effects of the potion were strong in the extreme, and the king's life at first appeared to be in very great jeopardy. But the result was gratifying indeed; nature and the skill of the physician triumphed, and ere the third day Alexander presented himself to the joyful and admiring gaze of his soldiers. Darius, with his immense host, had all this time been rapidly marching from the interior of Asia, in order to meet Alexander, who now marched onwards, and he hostile forces met in the neighbourhood of Issus. Darius ad, as it is stated, a force of six hundred thousand men. From this immense number we ought perhaps to deduct

politic and important, he had voluntarily quitted a country of this description, and taken up his position in a mountainous, rugged, and confined situation, where it was impossible for him to manœuvre his men to advantage, or to bring his whole force—which, could he have done so, would have been overwhelming—to bear at once upon his antagonist's. There was little disposition on either side to delay hostilities, for Darius was confident in his numbers, and Alexander in his own talents and the well-tryed skill and discipline of his troops. The contest was long, obstinate, and sanguinary, and for a considerable time it was doubtful to whom the victory would ultimately belong. Alexander displayed, through the entire day, the highest judgment and intrepidity, perpetually rallying his troops, directing their movements, and personally leading the way wherever the conflict was the most terrible, or the aspect of his affairs the most threatening. The loss on both sides was great, and on the side of the Persians truly horrible, and Alexander himself was severely wounded in the thigh. At length, however, the Persian van gave way, and in a few minutes the rout became universal, and victory once more belonged to Alexander and his almost adoring troops. The wife, mother, and daughters of Darius were found by the conqueror in the royal tent; Darius himself having retreated, or rather fled, with the tumultuous wreck of his army. On being apprised of the captivity of the family of Darius, Alexander waited upon his anxious, and agitated prisoners, attended only by his favourite, Hephestion, whose stature was more dignified and commanding than that of his royal master. This difference caused the ladies to mistake the favourite for his master, and they prostrated themselves to the former, and addressed him instead of the latter. On being apprised of their mistake, they began to apologize to Alexander, who, with that condescending and mild manner which he so well knew how to assume, replied, "You have made no mistake, madam, for he is indeed another Alexander:" thus at once dispelling their confusion, and paying a compliment to his favourite. After assuring the ladies, that their honour and their comfort should be most strictly and invariably attended to, he took his leave of them, and pursued his route onwards into Syria. His friend and general, Parmenio, took possession of Damascus, where he found an almost incredibly valuable hoard of the money, jewels, and other effects of Darius. Hercules was worshipped in a temple at Tyre, and Alexander, desiring to sacrifice to him, marched thither with the intention of doing so. Unfortunately for the Tyrians, they resolved to shut their gates upon him; and after he had in vain demanded admission, he set himself down before it in order formally to besiege it. He soon found that he had undertaken a task much more difficult and tedious than he had at first supposed that it would be. The city of Tyre was so well fortified and provisioned, and the inhabitants so skilful, courageous, and obstinate, that for seven months, though the siege was most vigorous and unceasing, Alexander was unable to take it. At length he sternly ordered it, and revenged himself upon the inhabitants, who had he never committed an error, he would have never committed an error.

...to stamp upon the  
that a great warrior and  
nearly a great man. ...  
to the city, ...  
and. However ...  
a strict justice ...  
...are of ...  
...it is ...  
...and ...



to prevent the first burst of their fury. But Alexander, after his victory was secure, and his soldiers in complete subjection and discipline, proved himself more inhuman, bloodthirsty, and unjust, than the meanest of his troops. He caused two thousand of the Tyrians, who still survived, to be crucified in various parts of the city, and all the rest of the survivors he sold into the still more horrible and pitiable condition of perpetual slavery. The city was thus completely and literally depopulated, and Alexander peopled it with strangers, in order that he might add to his other achievements, that of having founded a new Tyre. How much more would our young readers, and all good and thoughtful people of all ages, have admired him if he had extended mercy to the original population; not one in ten of whom, in all probability, had been actually in arms against him.

During the siege of Tyre, the brave inhabitants of that city several times received succour from Jerusalem, and Alexander accordingly marched to the holy city with the intention of punishing the Jews for interfering against him. But on approaching Jerusalem, he was met by the high-priest, to whom he immediately prostrated himself. When asked by his friends the reason of this extraordinary conduct, he alleged, that the instant he saw the high-priest, he recognised in him the exact counterpart of a figure which had appeared to him in a dream as he slept some years before at Dium, in Macedonia, and who assured him that he should be successful in invading and conquering Persia. Instead of injuring Jerusalem, as he had intended, Alexander sacrificed in its holy temple, and behaved with much kindness and liberality to the Jews. Leaving Jerusalem, he set himself down before Gaza, which he besieged and took; and after having taken Pelusium, and left a garrison in it, he proceeded to sail up the river Nile. Arrived at Memphis, he again indulged his superstitious propensity by sacrificing largely and magnificently, not only to the imaginary deities of his own head, but also to the Egyptian *Aris*.\* After making various excursions, some of which seem to have been dictated by sound policy, and some by mere whim, Alexander came at last once more into the vicinity of Darius. That persecuted and unfortunate prince had made frequent proposals for peace, which were as frequently rejected by Alexander. The last proposal of Darius offered to Alexander the entire country lying between the Hellespont and the Euphrates, but even this offer was scornfully rejected. Convinced that Alexander would never rest satisfied until he had utterly ruined him, Darius determined to try the fortune of war once more, and he was now encamped, with nearly a million of soldiers and attendants, upon an extensive plain, near Arbela. Alexander's whole force did not exceed fifty thousand men; and it would seem that he felt more than common anxiety about the issue of the contest, as on the night preceding, he not only caused prayers to be publicly and solemnly offered up to Minerva, Jupiter, and Victory, but also consulted his numerous soothsayers, and sacrificed several victims to FEAR. Notwithstanding the vast disparity of numbers, Alexander, after a long contest, was again triumphant, and Darius once more obliged to seek safety in a precipitate flight. The success of Alexander in this battle decided the lot of Persia, and the unfortunate Darius sought safety and concealment in Media. Alexander, on ascertaining that fact, set out in pursuit of him, and having passed through Babylon and Suza, at which latter place he permitted the family

of Darius to stay, he at length arrived at Persepolis. Here he and his companions, among whom was Thais, an artful and unprincipled courtesan, lodged in the royal palace, which he set on fire, at the instigation of his profligate mistress, and the other companions of his debauchery. He then set out again in pursuit of Darius; but on arriving at Rhuges, near the Caspian straits, he learned that that unfortunate monarch had fallen by the hands of his own subjects. This information was indeed but too true. He had retired into Bactriana, which province was governed by Bessus, a man upon whom he had literally lavished kindnesses, and from whom he hoped to receive protection and assistance. Gratitude, however, was no inmate of the breast of Bessus, any more than loyalty; and hoping in the general confusion to be able to procure himself to be crowned, he basely caused his friend and sovereign to be murdered. If he calculated upon conciliating Alexander and procuring his support, by thus basely betraying Darius, he formed a very incorrect estimate of the Macedonian's character. Alexander was guilty of atrocious baseness himself sometimes; but he could never endure treachery or baseness in others. He honoured the body of the murdered Darius with a splendid and solemn burial, and proceeded to attack Bessus. When this traitor was overpowered, and brought manacled before him, he reproached him severely for his treacherous conduct to one who had been so kind a friend to him; and then, having first caused his nose and ears to be amputated, delivered him over to Oxyartes, a brother of the murdered Darius. By that personage, Bessus was conveyed to Ecbatana, and on his arrival there put to death. Some historians state that he was crucified, but Plutarch distinctly says, that his limbs were tied to two trees which were bent together by the application of enormous force; and that on the force being removed, the trees sprang to their original posture, each of them taking with it half of the traitor's body.

After various other conquests had been achieved, in which Alexander and many of his chief officers were wounded, he retrograded to the banks of the Jaxartes, where he built the city of Alexandria, which he peopled partly with natives of the neighbouring country, and partly with veteran Macedonians. He then engaged the Scythians, who defended themselves so bravely, and so obstinately, that he was glad to make his peace with them, without imposing any conditions upon them. He now had been for some time giving himself up more and more to despotism and debauchery; to which he was partly induced by the seductions of Asiatic luxury, partly by his own natural disposition, but chiefly by the base and servile flatteries of his courtiers. Every thing that he did, however base, or however ridiculous, was by these sycophants lauded as an instance of superhuman ability and virtue. Some few of his friends were too sincerely so, and too manly in their own nature to join in this sycophancy; and one of the most sincere and valuable of them lost his life through his honesty and sincerity. This was Cytus, his foster-brother, and earliest friend and companion. A feast being given by the king to his whole court, on occasion of a solemn sacrifice to Castor and Pollux, his courtiers alleged, that his deeds surpassed not only those of the Diocuri,† but even those of Hercules. Amazed at the gross and fulsome adulation of the courtiers, and even more so by the pleasure with which Alexander seemed to receive it, Cytus interposed, and observed, that though the deeds of Alexander were indeed very great, and worthy of being celebrated; yet they were those of a mortal, and of a mortal,

\* An imaginary deity of the Egyptians, worshipped under the form of an ox.

† i. e. SONS OF JUPITER; which Castor and Pollux were held to be.



too, whose great talents would have availed him nothing had they not been aided by the courage, discipline, and fidelity of his humble fellow-countrymen.

Too little accustomed to the voice of truth to be able to bear it without anger, and Clytus exclaiming, "But for my assistance, Alexander, you would have perished at the battle of Granicus," the king rose from his seat and killed him with one blow of a spear, which unfortunately chanced to be at his side. As soon as he saw the friend of his youth lying dead at his feet, his better feelings returned, and he was overwhelmed with sorrow for the consequences of his folly, violence, and ingratitude. For three days he would not taste refreshment, but secluded himself even from his most esteemed companions. By the end of that time, however, his virtuous feelings again submitted, and he listened with pleasure to the vile falsehoods of Anaxarchus, who persuaded him that as his deeds evinced his descent from Ammon, and his participation in his divinity, he had a just right to slay any of his subjects who should disloyally represent him to be merely mortal. This most vile and ridiculous nonsense so powerfully worked upon the immense vanity of Alexander, that he caused a command to be promulgated, that both the Greeks and the conquered Asiatics should adore him, as being descended from Jupiter Ammon. This equally foolish and tyrannical command enraged the honest and uncorrupted portion of his army, and several of them, as had been done more than once before, entered into a conspiracy to murder him. But the plot was discovered nearly as soon as it was formed, and all concerned in it were instantly put to death. Callisthenes, a philosopher, distantly related to Aristotle, had spoken freely in disapprobation of the ridiculous freaks of the king, who ordered him to be severely tortured, and then put to death by crucifixion; an order which, as Seneca very properly says, is an eternal reproach to Alexander, and a crime of so horrible a nature, that no quality, however excellent, or military exploit, however illustrious, can possibly efface its infamy.

(To be continued.)

### CAMERON THE FREEBOOTER.

IN our article on the Highlanders, we gave it as our opinion that what society gains in polish, it very generally loses in picturesqueness. Equally, however, we feel ourselves bound to say, does it gain in safety of limb, life, and property. In all communities there are wild and daring individuals who can only be kept in any thing like order by the most strict enforcement of very rigid laws. The state of Scotland, in former days, was singularly adapted to encourage robbers to carry on their depredations on a large scale, and to use force of arms, if resisted by those whom they sought to plunder. The very nature of the country, too, held out encouragement to them; for if mountainous countries have facilities for allowing their inhabitants to defend a good cause, there is nothing to prevent the defenders of a bad one from participating in equal advantage. The Highlands of Scotland have from time to time given shelter to freebooters of no ordinary skill and enterprise; and it is pretty sure that such as Johnnie Armstrong and Rob Roy felt themselves quite as legitimately engaged in their profession as though they had held the commission and fought under the banners of the proudest potentate in Europe. It was concerning Johnnie Armstrong, that King James, on seeing him with

a numerous retinue of worthies quite as little particular as himself, in the matters of *meum* and *tuum*, demanded—

"What wants this knave that a king should have!"

Among the famous freebooters of Scotland, one of the most daring was Padrieg Mac-du Is'agairt, or Peter the Priest's son. His real name was Cameron; he was a native of Lochaber; and he flourished, and (if we may coin a word for his especial use,) *flourished*, too, towards the close of the seventeenth century. Far or near to Padrieg was all the same. When he wanted booty, he would by no means spare either himself or his followers a journey; unless, indeed, some near neighbour had sufficient to satisfy his amiable desire to "lift," i.e. plunder. On one occasion his plundering propensity led to a most horrible scene of slaughter. He "lifted" every head of cattle from the rich pastures of the Aird, in the territory of that celebrated clan, the Frasers. The notorious Simon lord Lovat, who was then at the head of the clan Fraser, sent intelligence of the raid to his father-in-law, Sir Frederick Grant of Grant, who immediately sent out Mugach-More, an exceedingly brave and powerful tenant of his, in quest of the robber and his spoil. The Mugach-More departed, attended by his six sons and a step-son; and being well acquainted with the country, and exceedingly swift of foot, they overtook Padrieg during a halt he was compelled to make in order to rest the cattle. Though Padrieg and his men were brave and excellently well inclined to defend their spoil, their notion of the prowess of Mugach-More and his stalwart sons was too accurate to allow them to hesitate about buying a hasty retreat, which they did with deep and bitter vows to have ample vengeance. Mugach-More drove home the cattle, and probably thought little more of the matter, though a feud with such a personage as Padrieg was, a thing by no means to be desired by the most war-loving.

In the early part of the year after that in which the above occurrences took place, Padrieg, whose vengeance had slumbered, indeed, but not slept, determined to put in practice the vow he had made to be avenged upon Mugach. Two of the sons of the latter had married, and lived in separate houses, and these early in the night were severally visited, and butchered, in cold blood. This was but the beginning of the tragedy: the evil spirit of Padrieg required a more ample measure of vengeance; and he and his ruffianly followers proceeded forthwith to the cottage of the Mugach-More. The door was too well barricaded to allow of its being burst open without the inmates being alarmed; and Mugach-More and his four sons placed themselves ready to repel the first assailant who might enter. As they thus stood on the alert, their attention was called to a noise among the rafters of the roof of their cottage, and the Mugach-More seeing indistinctly the figure of a man there, sprang fiercely upon a table, and made a dash with his claymore, when to his horror he perceived the body of his favourite son, whom he loved, and cherished even as one of his own. The mother, who looked on for an instant in speechless horror, and then made known, by her belief that her husband had, wantonly and treacherously slain her son, even while that gallant youth was struggling for the power to make a diversion in his favour, rushed by the door, drew the barrier aside, and in an instant Padrieg and his fierce and lawless followers were in the cottage. Mugach rushed upon the foremost; but the bereaved and enraged mother, still labouring under her unfortunate

mistake, threw a cloth on her husband's claymore, and that of the robber Padrieg was that instant in the unfortunate man's heart. The mother now besought the robbers to spare her sons. But Padrieg was not the man to do his vile work of sanguinary violence by halves; she was dashed aside with brutal violence, and her sons slain before her face.

The commotion this deed of horrible revenge caused throughout the country speedily made it convenient for Padrieg to quit it, and it was not until full seven years from the deed of wickedness being committed that he was taken, when he was hanged and gibbeted very near the spot at which his atrocious wickedness was perpetrated.

Even after his death this wretch, though unconsciously, was the cause of calamity to his fellow-creatures. He had hanged on the gibbet for above a twelvemonth, when some mischievous school-boys amused themselves with pelting him with stones; and one, striking the rotted fastening which upheld the corpse, it fell to the earth. The crash and the suddenness of the occurrence so dreadfully alarmed one of the boys, that he broke an important blood-vessel, and died within an hour or two.

## TEMPERAMENTS.

(Continued from p. 467.)

THE bilious temperament, which we have now to describe, is so very nearly allied to the melancholic, that it is not always easy to distinguish the one from the other. In each case, the liver has far greater influence upon the system than any of the other viscera; and in each case, too, the sallow complexion tells that the bile is superabundant and to a considerable extent mixed with the blood. Persons of the bilious temperament are usually of spare, almost of meagre habit of body; but, though they look so worn and haggard, they are, in truth, endowed with prodigious strength and powers of endurance. They are, to use the phraseology of the, happily, defunct "ring," "all bone and muscle;" and their muscular fibré is usually firm. Impetuous, "choleric and sudden," easily moved to anger or to esteem, they are at the same time extremely firm and inflexible. Whether in love, or in hate, or in ambition, they are as persevering as they are daring. No plan is too vast for their invention; no effort too great for their courage. To much of the quick, nervous sensibility of the sanguine, they add a sustained energy, which men of the latter temperament are singularly deficient of; and men of the bilious temperament are usually distinguished at an age much earlier, than that at which men of the other temperaments begin to emerge from the nameless obscurity of the general herd. Be their ambition good or bad, their object to benefit mankind or merely to benefit themselves, the bilious rarely fail to succeed in their object. As illustrations of this temperament, a whole host of the most distinguished men, of both ancient and modern times, might be mentioned. Among the most eminent of them, we find Julius Cæsar, Mahomet, Oliver Cromwell, and Buonaparte; Philip of Macedon and his son,—

"——— or rather,

Ammon's,—ill pleased with one world and one father;"

as also the late illustrious George Washington; names

which will illustrate the mingled energy and perseverance that mark people of the bilious temperament. The most cursory reader of ancient history will be able to see in the conduct of Philip, very numerous proofs of his having united the qualities of which we have spoken above. Designing to consolidate all the states of Greece into one empire, his perseverance in his design was as formidable as his military skill and courage in the actual battle-field. Impetuous and daring when leading his troops, he was in the council chamber crafty and patient to the utmost possible extent. Long years were not too long for him to wait for an opportunity to carry his design into effect; the proper moment having once arrived, the swoop was made upon the doomed prey with the swiftness, and with the fierceness too, of the eagle.

The ambition of the illustrious Washington was of a higher and more hallowed order than that of any mere conqueror, ancient or modern. Devoted to the task of defending his country, he had not merely the warrior's splendid talents and high-toned courage, but also the imperturbable equanimity and far-seeing sagacity of the philosophic statesman. He had not merely to contend against the trained and gallant soldiery of his foe; the doubts, the fears, the rashness, and the energy of only too many of his compatriots, were allied against him also. Had the chief power devolved upon any other American general, we doubt whether America would, at that time at least, successfully have resisted the formidable power of Great Britain. In saying this, we do not mean that, as a mere soldier, Washington might not have been equalled by many of his companions in arms; but we do not think that there was one among them who could have refrained from being goaded into rashness by the taunts and insinuations of which Washington showed so lofty and entire a scorn. Though personally as brave as a lion, his conduct as a chieftain was cautious and politic in the extreme; and to his perseverance in this conduct he chiefly owed the glorious title of "the deliverer of his country."

As might naturally be expected, individuals of the bilious temperament are extremely liable to diseases of the liver.

Closely allied to the bilious, as we have formerly remarked, is the melancholy temperament; and, in fact, the former is very frequently modified into the latter by mere lapse of time, by study, or by care and sorrow. However caused, the melancholy temperament is invariably indicated by pale, strongly-marked features, and by their worn and sad expression. Slow in deciding how to act, they are no less resolute when they have resolved upon their course. Suspicious of mere acquaintance, they are firm friends, and equally as constant in hating as in loving. Extreme in all things, they are either brave and generous, or pusillanimous and cruel to the utmost possible extent of those qualities. Of the generous and brave of this temperament, we need only name the great Theban general, Epaminondas; of the at once cruel and cowardly Tiberius, and the eleventh Louis of France, are striking specimens.

We are much inclined to believe that, in a vast majority of cases, this temperament is superinduced upon some other, by mental exertion carried to an excess: for among men celebrated for their great mental power, we find a vast number of this temperament. Terquato, Tasso, Pascal, D'Alembert, Newton, Rousseau,

Zimmerman, and Bentham, are among them. Nervous disorders and consumptions are the most common diseases to which the melancholy are subject; the former, no doubt, being chiefly caused by a disordered state of the digestion.

Of the phlegmatic temperament, it is not necessary to say many words. The subjects of it are almost entirely destitute of nervous sensibility, and, consequently, are slow in speech, sparing of their words, and have stout bodies, and extremely slender talents. In short, they are just the sort of men whom Cæsar wishes near him, not spare, hungry, and bitter-looking men, like Cassius, but sleek, fat-headed fellows, "who sleep o' nights."

The nervous temperament, like the melancholy one, is very frequently superinduced by circumstances; and

is frequently combined with either the melancholy or the nervous one. Late hours, hot rooms, habitual intoxication, or obstinate perseverance in sedentary studies, almost infallibly produce the nervous temperament.

From what has been said above, our readers may form a tolerably accurate judgment of their physical constitution, and thus be very greatly aided in their endeavours at guarding against faults and follies. To tutors and parents, as we intimated in the beginning of this article, a proper study of the physical temperaments of their young charges is calculated to be of very great assistance; and we earnestly hope that the subject will be heartily and elaborately taken in hand, by some writer of greater influence than we possess.

(Continued at page 489.)

\*\*\*\*\*

#### HERMITAGE OF ST. BENEDICT, ON MOUNT SERRAT, IN SPAIN.

MOUNT SERRAT rises in the province of Catalonia, and is one of the most singular hills in the world, for situation and shape. It stands single and isolated; towering over a hilly country, like a pile of grotto work, or gothic spires. Its height is about three thousand three hundred feet.

Besides thirteen hermitages,—the most considerable of which is represented in our engraving,—a monastery, built in a cleft of rock, gives life to the otherwise dreary scene. The river Llobregat roars at the bottom, and perpendicular walls of rock of prodigious height rise from the water's edge, nearly half-way up the mountain. Close behind the Abbey, and in some parts impending over it, huge cliffs

shoot up in a semicircle to a stupendous elevation; their summits are split into sharp corners, pillars, pipes, and other odd shapes, blanched and bare; but the interstices are filled with forests of evergreens, and delicious trees and plants. The whole prospect is not only astonishing, but from its singularity absolutely unnatural.

To a plate in Alexander Laborde's splendid work, entitled, *Voyage pittoresque et historique de l'Espagne*, we are indebted for the engraving now presented to our readers; and the following account, by which it is accompanied, is translated from the same work:—

"The Hermitage of St. Benoît, (or St. Benedict,) is one

of thirteen similar retreats, picturesquely scattered about, in different parts of Mount Serrat. Of these, St. Benoit is situated in the middle, on a part of the mountain that commands an extensive and varied view of the surrounding scenery. Behind it rises an immense ascent, composed of enormous cones united at their base. The first and most considerable presenting the form of a sugar-loaf, and its summit surmounted with a huge mass, shaped not unlike a hat. The view seen from the interior of the garden embraces a prospect of the most unbounded variety. The sun, casting his sparkling beams upon the numerous rocks, gives a brilliancy to the view, which is thrown up in high relief by the deep and extensive masses of shadow, that the innumerable projections and acclivities stretch along the valleys below.

"Ascending from the monastery, by a range of six hundred rude steps or holes cut in a cleft of rock called *escala*, or the ladder, a new prospect of an entirely different character meets the eye, inasmuch as to appear like an altogether different region, from the amazing quickness with which it comes before the sight. While ascending the ladder, the view is just as above described, appearing like an immense abyss; while its summit, once gained, every portion of level ground the eye can distinguish between the several interstices, intervals, and vistas of the mountain precipices, seems but as a topographical representation of immense tracts of land; the towns appearing as points in the perspective, the rivers as threads, the lofty range of mountains themselves as a continuous chain of clouds, and the sea an almost imperceptible line in the heavens, bounding the extremity of the horizon.

"The moments one devotes to the contemplation of these sublime objects, cast the soul involuntarily into the most profound contemplations. On the one side, he views at his feet a tempestuous world; on the other, a scene reposing in complete tranquillity; on either side are the dwellings of men widely differing from each other in their habits and their kind; while the spectator occupies an intermediate region betwixt heaven and earth. He cannot withhold the homage due to that religion, which has reared the dwellings of so many devotees around him, without which these objects would be but matters of mere curiosity—nought for the heart, nothing for the thoughts of man to reflect on;—that religion which elevates the believer above the common interests of mankind, and renders the soul too sublime to be concerned in the petty differences which distract the moral world. He would feel now disposed to believe, that the hermits of Mount Serrat had indeed withdrawn from the world, solely to indulge in the holy fervour of devotion; nor refer, as most persons do, the cause of their retirement to disappointment or chagrin. The greater part of these, besides other settlers elsewhere, assured me they had become hermits in their early youth. It cannot be from idleness, as they lead a more laborious life than the hardest and strongest workmen. It cannot be from weakness of intellect, as they reason most acutely, and are generally found to consist of a class, whose imaginative powers are not a little elevated; but they *believe*, and a piety the most sincere pervades their every action. This ennobles in them the simplest traits of character: this sanctifies in their actions of the meanest import.

"We never get tired of examining that expression of countenance, which is not found common any where but in Spain, and which the Spanish painters have so admirably represented in their works. It is certain that the piety which takes the Spaniard into retirement, is often assisted by particular circumstances; often some early misfortune happens

to them, and produces on their mind this *desingano*, for which we have no other word than disenchantment, which presents an idea altogether contrary to the character of two people who apply it: the Spaniards understanding thereby the deliverance from the errors of, and the release from, its illusions. The passions crush the living and sensible soul of that people, as much as they are found to moderate the levity of a Frenchman."

In the year 1771, Swinburne, during his travels through Spain, paid a visit to the hermit of St. Benoit. He describes him as a cheerful, simple old man, in whose mind forty years of retirement had obliterated all worldly ideas. "The hermits," he continues, "are clad in brown habits, and wear long beards. Their way of life is uncomfortable, and their respective limits very much confined. They rise at two every morning, ring out their bell, and pray till it is time to go to mass at the Hermitage, called the 'parish;' it is always said at break of day: some of them have above two hours walk down to it. The convent allows them bread, wine, salt, oil, one pair of shoes, and one pair of stockings, a year, with twenty-five reals a month for other necessaries. A couple of men are kept to assist them in their labour, each in their turn. A mule carries up their provisions twice a week, and is occasionally driven to Barcelona for salt fish, and other things, which they buy, by clubbing together. They get some helps from the convent, in return for flowers, greens, &c., which they send down as presents. They never eat meat, or converse with each other; their noviceship is very severe, for they must undergo six months' service in the infirmary of the Abbey, one year among the novices, and six years further trial before they are suffered to go up to a hermitage, which they cannot obtain but by the unanimous consent of the whole chapter. They make the same vows as those imposed on the monks, with the additional engagement of never quitting the mountain; but none of them are allowed to enter into orders. Their first habitation is always the most remote from the convent, and they descend as vacancies happen in the lower cells."

There is not a spot, perhaps, in the whole Catholic world, where the rigour and calm pleasures of monastic life may be seen to such advantage, as on Mount Serrat. The whole mountain seems devoted to one object, having no less than in all sixteen religious establishments upon it, without any other kind of habitation; and although near the crowded haunts of men, in the populated province of Catalonia, possesses in itself all the characteristics of a remote and secluded region.

## ALEXANDER THE GREAT.

(Continued from p. 483.)

AFTER subduing some countries north-east of the empire of Persia, Alexander next turned his attention to India; and after sieges and skirmishes, in which, though in other respects of minor importance, he was wounded, he crossed the Indus, and directed his march towards the Hydaspes, on the banks of which river, Porus, the Indian king, at the head of a numerous and well-appointed force, lay encamped, for the purpose of opposing his farther progress. The army which Alexander now had to encounter was very different, both in temper and in regularity, from the tumultuous and undisciplined Persians. But no danger could daunt, no difficulty could obstruct the king of Macedon. The rainy season had commenced some time previously, and the Hydaspes was very

greatly swollen. Undeterred by this difficulty, Alexander put his troops in motion, in the silence and obscurity of the night, and led them in person to the attack of the advanced division of the Indian army, which was commanded by one of the sons of Porus. This division, the suddenness and impetuosity of his attack put completely to the rout. This, however, was only the commencement of his labour; for on the following morning he had to encounter the main army, commanded by Porus in person; and a most sanguinary, though not very protracted action, commenced. The victory fell again to the Macedonian; and it is gratifying to state, that, pleased with the courage and abilities displayed by Porus, he left him in peaceable possession of his dominions.

After innumerable other aggressions upon eastern princes, and after running great risk of losing his life, not merely in the common chance of war, but by the mutiny of his troops, and afterwards by the unskilfulness of his pilots, he retired to Babylon to form new projects, and prepare for new toils and conquests. But it was decreed that his toils and his tyrannous invasions should come suddenly and unexpectedly to an end. He was by nature inclined to debauchery and luxury, and his long sojourn among eastern nations had caused him to indulge, and thereby increase his inclination. To his excessive love of wine, it is probable that he owed the perpetration of some of the most disgraceful of his cruelties. It was in a fit of drunkenness that he slew his friend Clytus, and it was in a similar fit that he set fire to the Persepolis. Unwarned by the remembrance of the insane extravagancies of which intoxication usually caused him to be guilty, he continued to become more and more devoted to Bacchanalian indulgence; and, while resting at Babylon, he invited all his officers to a grand banquet. At this banquet he drank to such an excess, that he fell senseless at the board, and all present imagined that he was actually dead. He revived, however, on being removed to his chamber; but he had inflamed his blood to such a degree, by his excessive drinking, that a fever, beyond the control of the physicians, terminated his career at the early age of thirty-two years.

It is but too commonly the case, that brilliant military talents are so much admired, that the follies and even crimes of those who profess them are totally overlooked by the unthinking multitude. Alexander, in particular, by the vastness of his projects, and the truly wonderful success which attended them, seems to have won "golden opinions from all sorts of men." But he is far, very far indeed, from being a character meet for the unmixed admiration or imitation of young persons. He possessed great talents indeed, but they were disgraced very frequently by being employed in committing tyrannous injustice, and in inflicting cruelties as useless as they were disgraceful; and though he was by no means destitute of virtues, yet they were more than counterbalanced by odious vices. Some historians have very improperly endeavoured to excuse many of the most wanton and disgraceful of Alexander's cruelties, by imputing them rather to stern political necessity, than to any natural tendency of his disposition. If this could be fairly done, it would be due to justice to do it; but it is clear that in private, as in public life, Alexander was, in heart and spirit, a most arbitrary and vindictive tyrant. It was not merely to foreign-foes, or to revolted kings, that he was cruel and arbitrary; but the companions of his toils, the instruments of his success, and even the familiar friends and companions of his youth, were perpetually in dread of suffering from some of his imperious whims; and they frequently did suffer from them, and that even to the death. The cruel and insulting manner in which he treated a young Macedonian, named Hermolaus, is a

striking proof of this. This youth was one of the personal attendants of Alexander; and having one day, as was his custom, accompanied the monarch to the chase, the ardour and excitement of the sport led him to outstrip the rest of the company. Having done so, he came up with the wild boar of which he was in chase, and had just slain it as the king and his attendants came in sight. However contrary to etiquette the action was, it was only the inadvertent exploit of a mere youth. But Alexander was too much enraged at being excelled, even in a matter so trifling, to reflect upon the age of his offending attendant, or upon the alacrity and faithfulness with which he had served him; and he forthwith caused the unfortunate youth to be seized, and most ferociously flogged. Hermolaus, smarting beneath the laceration which the tyrant had caused to be inflicted upon him, and smarting still more beneath the wound which such disgraceful treatment inflicted upon his free spirit, found more than one of his fellows as indignant as he himself was at the brutal tyranny of their master; and with them he conspired to deprive the king of the power to commit similar tyranny in future, by depriving him of the life which he every day made more hateful to them. Probably this plot would, from the access which the conspirators had to the king's person, have been more successful than those which had frequently been made before, and discovered as soon as made, had not one of the conspirators, as it usually happens in such cases, partly from fear of detection, and partly from hope of reward, discovered the whole to the king. Before they were aware of the treachery of their companion, the conspirators were seized and conducted before Alexander. On being asked by him what had induced them to aim at depriving him of life, Hermolaus answered on behalf of the whole of them, that the cause of their having done so was the unjust and unworthy manner which Alexander accustomed himself to treat his most faithful and devoted friends. Instead of being struck with the justice of the reply, Alexander sternly ordered him to be led away to instant execution. Such conduct is so truly degrading and hateful, that notwithstanding all his warlike achievements, Alexander is fully as much entitled to the epithet of Mean, as to that of Great; and while his splendid military abilities, and the occasional virtues he displayed, entitle him to our admiration, we must not forget that he was very far from being a good man or a wise king. Among the most amiable traits of his character, is the affectionate regard he always preserved and manifested for his tutor Aristotle, whom he constantly honoured with his correspondence, and whose studies he very materially assisted. In noticing the vices of Alexander, it would be most unjust to omit to observe, that he probably owed the excess of most of them to the vile and shameless flattery with which he was treated by those about him, who persisted in treating him as a god, until his disgraceful death proved him to be a mere man, and in some respects a very degraded one.

#### CHARACTER OF HANNIBAL.

ON Hannibal being sent to Spain, the eyes of the whole army there were bent upon him. In his vigorous countenance, piercing eye, and general complexion and features, he so strongly resembled his father, Hamilcar, that the veteran soldiers almost imagined that he was indeed revived, and restored to them. Greatly as this strong resemblance to his father contributed to gain him the favour of the soldiers, his conduct soon procured it him in a still higher degree. Never, indeed, was a man gifted with so perfect a genius for two things

seemingly so contrary to each other,—to obey and to command. This double aptitude procured him at once the esteem of his soldiers and the confidence of his commander. Asdrubal always chose him to command at the execution of any enterprise, the performance of which required prudence as well as vigour and valour; and the troops were never more confident of success, or more intrepid, than when he was at their head. He exhibited the greatest daring in undertaking hazardous enterprises, as well as the greatest coolness and presence of mind in conducting them. No hardship could fatigue his body, no difficulty could daunt his mind. He could bear with equal fortitude the extremes of cold and heat; and in his meals he regarded the necessary refreshment of nature, and not the gratification of palate. In his watching, or in his rest, he made no distinction of day and night, and gave no time to sleep, save that which remained after he had completed his duty. He sought neither a soft nor a retired place for his repose, but was frequently seen wrapped in a cloak, upon the bare ground, among his sentinels and guards. He distinguished himself from his companions not by the splendour of his dress, but by the superior quality of his horse and arms. He was at once the best foot soldier and the best horse soldier in the army; constantly the foremost in the charge, and as constantly the last who retired from the field, when the battle was commenced.

These shining and excellent qualities, however, were sullied by very great vices; he possessed inhuman cruelty, and more than Carthaginian treachery, and was destitute alike of truth, honour, fear of the gods, and regard for the sanctity of oaths. With a disposition thus checkered with virtues and vices, he served under Asdrubal for three years, during which time he failed not to pry into, practise, or perform any thing that could contribute and make him, at a future time, a complete general.

## NAPOLÉON BUONAPARTE.

(Continued from p. 479.)

THE return of Buonaparte from the army of the East was not a little annoying to his enemies, and they were neither few nor weak, in Paris. They saw, with equal astonishment and vexation, that instead of appearing anxious to obtain any military command, he very quietly set himself down in a small house, in the appropriate *Rue de la Victoire*, refusing all private invitations, and seemingly occupied solely in watching the aspect and progress of public affairs. Buonaparte was by this time quite sufficiently known to both friends and foes, to enable both to discern that this boded no good to the latter; and it now became clear to all, as it had long before been to his intimates, that military supremacy alone would by no means satisfy his ambition.

To be chosen a Director was the first object; but to this an obstacle was opposed which promised fair to be insuperable—he was under age. But obstacles were as nothing to “the little corporal.” He carefully surveyed his ground, balanced well the state of the respective parties, and speedily decided upon which party it would be the most to his interest to join.

The Abbé Siéyès, with his “pigeon-holes full of constitutions,”\* was no friend of Buonaparte; and the latter took no pains to hide his contempt of the former. Buonaparte’s sarcasms and contempt ever went well home to their mark;

and at a public dinner he so stung Siéyès, that the latter said, “Did you see how that insolent little fellow behaved to a member of the government that ought to have him shot?” This speech was reported to Buonaparte; and it will easily be believed, that it by no means tended to diminish his dislike of the Abbé. Yet so politic and far-seeing was Buonaparte that he resolved to join the Abbé’s party.

The Directory now began to see more clearly what Buonaparte was driving at; and he was summoned to a private sitting, and offered the command of an army. But he was not so easily to be diverted from his purpose; and, pleading ill health, he declined the offer.

After having well watched the motions of all parties, he said, “I am determined to join Siéyès’ party. It includes a greater diversity of opinions than that of the profligate Barras, who has the impudence to complain every where that he is the author of my fortune. He will never be content to play an inferior part, and I will never bend to such a man as he is. He cherishes the mad ambition of being the support of the republic. What would he do with me: Siéyès, on the contrary, has no political ambition.”

When Buonaparte chose, he could fascinate his bitterest enemy; and Siéyès, who, in spite of the part he played in the republic, was an exceedingly weak and vain person, was soon the firm friend of the refractory little general, whom a short time before he deemed worthy only of being shot for his insolence. The friendship of Siéyès was of the utmost possible importance to Buonaparte, who obtained the most valuable state secrets from him, and also procured the support of many influential men, who would by no means have sided with Buonaparte against Siéyès.

In the Directory, as we have seen, Buonaparte had secured a powerful and useful friend. In other quarters his friends were continually active in their intrigues. Lucien was President of the Council of Five Hundred; and we have Bourrienne’s testimony to the fact, that in that post he exerted himself with such skill, activity, and courage, that in fact the consulship, and even the imperial crown of his brother, might be said to be in no slight degree owing to his exertions.

At length the important time arrived when Buonaparte had determined that the struggle should be made. Lucien and Siéyès had their parts already assigned to them: the former, to forward the plot in the Council of Five Hundred, and in the Council of the Ancients; the latter, to use the words of Bourrienne, had the management of the Directory; while Fouché dexterously intrigued with the Departments.

The real, the sole government of France, it was Buonaparte’s fixed determination to have; but he was too politic to play the part of a Caesar or a Cromwell at too early a period. He must have colleagues; and “Consul” would, in the first instance, sound better than “King” or “Emperor.” Accordingly, when the crisis approached, he proposed to Cambacères and Le Brun, that they should be his colleagues; meaning thereby his tools. They did not grasp at his offer with all the alacrity he had anticipated; and on being told so, his real opinion of them, and his real design upon the government, broke forth in a torrent of rage. “I will have no tergiversation,” said he, “no hesitation. Let them not flatter themselves that I stand in need of them. They must decide to-day; to-morrow will be too late. I feel myself strong enough now to stand alone.”

O Patriotism! Patriotism! could the multitude but strip thy disguise from thy loud-tongued professors how much would there be of loathing and of honest scorn, where now there are “faith and full credence” and shouted laud!

\* Edmund Burke.

The 18th Brumaire arrived. All was prepared in the requisite quarters; and the time was now come when Buonaparte must openly claim that power he had so long, so craftily, and so perseveringly intrigued for. The Directory consisted of Barras, Siéyès, Roger Ducas, Moulins, and Gohier. Of these, the second and third had voluntarily resigned, or at least had pledged themselves to do so; and Barras, on finding how vast and complete was Buonaparte's plot, left Gohier and Moulins to shift for themselves.

With his usual tact, Buonaparte had contrived to fix the opening scene of his ambition for a day on which he was to review ten thousand of his veteran troops, in the garden of the Tuilleries. In the meantime a decree was passed by the Council of the Ancients for the removal of the legislature to St. Cloud, in order that it might no longer be disturbed by the factions, whose object it was to control the national legislation. This decree he read to the troops, and proclaimed to them that he was entrusted with the command of the city and army; and that he was determined to restore good government to France, instead of the misgovernment which had afflicted her during the two previous years. From this proclamation we extract the following characteristic paragraphs:—

"The republic has been badly governed for two years past. You hoped that my return would put an end to the evil. You have celebrated that return in a way which imposes upon me duties which I am ready to perform. You will also perform your duty, and second your general with the energy, firmness, and confidence you have always manifested.

"Liberty, victory, and peace, will restore the French republic to the rank it has occupied in Europe, and which it could only have lost by folly and treason!"

The way was now paved, and it only remained to overawe the refractory portion of the Councils. Talleyrand, Fouché, and Lucien Buonaparte, had been night and day at work upon the fears, the follies, and the hopes of all whom it was at all possible to bring over to the side of "the little corporal." The troops, he well knew, he could depend upon; and, leaving his proclamations and other *affichés* to work their way into the sage souls of the good *badauds*, he deferred till the following day the actual execution of his Cromwellian seizure of power, controlled, to be sure, by colleagues.

Of that next day, of that most important nineteenth Brumaire, we must speak at full length; and must therefore postpone the notice of it for the present.

(To be continued.)

### EXILE IN SIBERIA.

THE exile from Poland to Siberia of a great number of Poles of all ranks has caused, during the last few years, much public notice to be taken of the Russian New South Wales; and as usual, with much truth, the public voice has mingled not a little of mere fable. We borrow some facts from Kotzebue and other eminent writers, calculated to give a somewhat just notion of what Siberia really is.

It is generally supposed that slavery and suffering are inflicted alike on all who are sent to Siberia; but, save the evil inherent in and inseparable from compelled expatriation, many of the exiles are in no worse position than if at home in their native land.

This class of exiles consists, for the most part, of individuals of the higher order, condemned for political offences not sufficiently heinous to merit capital punishment, but sufficiently so to render their exile necessary to the peace of

their country. No oppressive or infamous punishment is inflicted upon exiles of this class. A residence is assigned them; and while those who have property of their own are allowed to enjoy it in peace, those who have none receive a small but sufficient pecuniary allowance from the government. Exiles of this class are not, if noble, even deprived of their rank.

The terrible sufferings and cruelty with which we are accustomed to associate our thoughts of Siberia, are inflicted upon two very different classes of exiles from those above spoken of.

The first of these two consists of Russians, who have been convicted of the most atrocious offences, and who have been sentenced to Siberia after having been subjected to that most horrible punishment, the knout. It is only after being convicted of the most heinous offences—such as, but a very few years ago, our own laws would have punished capitally—and after the senate has inquired into the case and confirmed the sentence, that prisoners are placed in this class of exiles. When so sentenced, after having suffered corporal punishment, if awarded to them, they are driven, chained and with bare feet, to the dreary mines of Nertchinsk, whence it is rare indeed for one of them to be liberated. The lot of this class of exiles is more horrible than even death itself; but it is an error to suppose the same treatment to be applied to all, without distinction.

So far is this from being the case, that, as we have said above, there is yet a third class. This, like the one we have just now described, consists of persons who have been convicted of infamous crimes, but not of quite so heinous a character. These are in a pretty similar position to our convicts in New South Wales, being distributed among the free inhabitants as bond servants. The necessary time, however, is allowed them to earn, if they choose to be diligent, sufficient means to purchase many little comforts; and thus, though their punishment is sufficiently severe in itself, it is light in comparison with that which is inflicted upon the doomed and suffering wretches who drag out their existence in the gloomy depths of the Mines of Nertchinsk.

### TEMPERAMENTS.

(Continued from p. 485.)

IN our former paper upon this subject we named that some writers speak of more temperaments than we consider at all necessary for practical purposes; but though we never choose to adopt what we deem erroneous in the way of arrangement, without at the same time protesting against it, so, on the other hand, having protested against an erroneous arrangement that happens to be general, we prefer temporarily falling in with it, to causing any confusion or perplexity in the minds of our readers.

Most writers on the subject of Temperaments state them to be six: viz. the sanguine, the muscular, the bilious, the melancholy, the phlegmatic, and the nervous. We deem that some of these include—or so nearly as to render separate enumeration unnecessary—the remainder of them; but, for the reason already assigned, we shall speak of each of these temperaments according to the doctrine of the best writers upon the subject.

A chief cause of difference of natural temperament is difference in the capacity of the chest; which indicates and determines the capacity of the lungs. At first sight this may seem to be assuming too much; and a few words may



not be misapplied in showing *why* the assertion must be correct.

Whatever uncertainty may even yet exist as to the whole cause of animal heat, thus much, at least, is altogether beyond disputation or doubt, that it chiefly depends upon the quantity of air respired. The size of the breast, as we have said above, determines and indicates the size of the lungs—cases of deformity or disease being of course excepted; and as the size of the lungs, so, with similar exceptions, the volume of breath. Now the function of the lungs is to breathe, that is, to inhale, decompose, and exhale the atmospheric air. The due performance of this function deprives the air of its oxygen, which, mixing with the blood, changes it from the dark colour which it has acquired in circulating through the body, and by reoxygenating it, refits it for circulation.\* The greater the volume of lungs, the greater the volume of breath; the greater the volume of breath, the greater the quantity of blood that will be forced into circulation—the quicker, the more vigorous, in short, the motion both in mass and atom of the very life-stream. These are the immediate consequences of a large chest filled with healthy lungs; other consequences—cases of disease or deformity being still excepted—follow close upon those. Healthy energy of the circulation is productive of supple muscular fibre, and of free and open vessels in every part of the body, as well as of a supply to them of an ample quantity of healthful juices.

Persons who possess this sort of constitution are called of a *sanguine* temperament. They are generally of a good stature, and have rather light hair, with florid and cheerful countenances. Their pulse is quick but smooth, and their nervous susceptibility very great. Their mental operations are performed with great ease and rapidity; but they are proportionally superficial and fleeting. Their ideas present themselves almost without an effort, but they are not profound. They have more wit than judgment; and are rarely capable of meditating long, or conducting an elaborate chain of reasoning upon any abstruse and difficult subject. In their very pleasures, as in their studies, they are fickle and light; glancing now hither now thither, and varying in their mood with every varying hour. Easily excited both in mind and body, their bodily complaints are usually of an inflammatory nature, and the remedies most proper to their constitution are of the depletive kind, such as bleeding, &c. Generally speaking, the head of a person of this temperament is small and finely shaped, and both in feature and in expression he is very animated. Probably no better specimens of this temperament can be pointed out than Alcibiades and Mark Antony; both of whom were remarkable for their quickness of genius and for their want of stability. They were variously accomplished—wonderfully so—but they wanted depth; and pleasure—any new pleasure could upon the instant call either of them from any business, however important to himself or to the public. The sanguine are usually very imaginative and gay; but are almost always very inferior in judgment to persons to whom, from their brilliant style and animated manner, they seem to the superficial to be infinitely superior.

It is often jocularly remarked that the largest men have sometimes the smallest wit; and there is far more truth in the remark than those who make it may be aware of.

The *muscular* temperament is produced by a deficiency

\* Truth cannot be too often, or in too many shapes, repeated and impressed. We have, it is true, already spoken at some length on the at once filthy and foolish custom of smoking; but we cannot forbear from pointing out the dreadful injury the lungs, as above described, must sustain from the practice.

in the very points on which the sanguine are superabundantly supplied. The nervous sensibility of the muscular is very small, and the blood less ardent, and less rapid in its course, than in the sanguine. Both fact and fable show us instances of the absence of depth as well as of quickness of reasoning in men of this temperament. We need only mention Samson and Hercules in proof of this. A world in arms could not appal them; the lion of the desert would strive against their giant strength only to be crushed by it;—but they could *only* battle; to foresee or to judge was not their province. Demand a feat of strength, and they could perform it on the instant; but in the next instant they would show themselves destitute of so much address as would save them from falling into the most undisguised and ruinous snare.

The *bilious* temperament is, probably, whether for good or evil, the most marked and distinguishable; of those who have it, it may be said as is sung of Lara—

“ Their spirit seems to dare you to forget.”

Of this and the remaining temperaments we shall finally speak in our next paper.

## NATIONAL CHARACTERISTICS.

(Continued from p. 463.)

NATIONS have generally some characteristics in common with all the other nations of the race or family to which they belong. But these characteristics are rendered more or less obscure—and new, and in some cases much more striking ones superinduced—by the agency of physical causes, such as soil and climate; and this change and production of characteristic is carried still farther by moral causes, such as government, religion, (or in savage nations, superstitions,) and a greater or less degree of civilisation. To make this perfectly intelligible to our readers, and to exhibit to them the various degrees in which these various causes influence the character of mankind, we shall divide our present essay into three distinct sections; treating respectively of the characteristics common to all the races of mankind; influence of physical causes; and the influence of moral causes.

SECTION I.—*Of the characteristics of the races of mankind.*—The European race is confessedly the race in which all the highly civilized and enlightened nations of modern times take their station. It would perhaps on that account be considered not very unfair to conclude, without searching for farther evidence, that intelligence is a grand and common characteristic of this race. But we can appeal to history for a more convincing proof of that fact, than any that is to be drawn merely from the present condition of the nations of the European race. This proof consists in the fact,—a fact as well authenticated as fact can be, and wholly undisputed even in history,—that no tribe, however disadvantageously situated, has ever been known so utterly destitute of the first elements of civilisation, as not to rear herds and till the earth.

The Caucasian family of the European race, comprising the Russians, the Cossacks, the Turks, the Tartars, are peculiarly distinguished by their bold, warlike, and restless disposition; impelling them rather to adventurous and perilous enterprises, than to the calmer and more profitable pursuits of science and refinement. The Highlanders of Scotland, the Irish, the French, the Portuguese, and the natives of Spain, Italy, and Greece, that is to say, the Hætic family of the European race, are characterised by impetuous passions and liveliness of disposition. They are chiefly, too,

remarkable for enterprise and ingenuity; but in these respects the Spanish and Italians are less strongly characterised than the others.

The Gothic, or Teutonic family of the European race, is distinguished by a steady and persevering industry, rather than by any brilliance of invention, or enterprising spirit. The Germans, Danes, Dutch, Swedes, &c. are of this family; and of them all, the Swedes have the most animation and enterprise.\*

Some of the Tartar tribes of the Mayolian race, such as the Burmese and Mayols, are characterised by great and impetuous daring, exceeding activity, and a perfect passion for war.

The Chinese and Japanese, on the contrary, are distinguished by mildness of manner and great dislike of war.

Those Asiatic tribes which are found in the northern parts of Europe, Asia, and America, are obtuse in their intellect, and exceedingly lazy and dirty in their habits. They are also generally characterised by diminutiveness of stature, as is seen in the Samoides, Greenlanders, and Esquimaux. In disposition, however, these dwarfish and disgusting people are mild and inoffensive. The people of the American and Malayan races, are characterised by cunning, daring, and activity, and by extreme and almost incredible fortitude in enduring toil or suffering. The Malays, in addition to the above qualities, possess great inconstancy, treachery, and cruelty.

The Indians of North America are very grave and dignified in their manners, and are generous and hospitable in disposition. They are marked by great natural acuteness; and their public discourses, or palavers, frequently display a loftiness and eloquence which would become the most polished and highly civilized nations. The independent tribes of South America are, for the most part, distinguished by the same characteristic qualities as the North American Indians; but some of them are marked by a greater mildness and docility, and some by greater ferocity and treachery.

The African race, when in the enjoyment of freedom, is characterised by extreme vivacity, carelessness, and want of economy. The animal spirits of the people of this race are so buoyant and inexhaustible, that the greater portion of their time, not demanded by labour, is spent in dancing to rude music.

The Pahunn race of Australasia, and the Hottentots, are characterised by extreme stupidity, idleness, filthiness, and vice. This is particularly the case with the former, which seem to be destitute of even the qualities which would render it possible to improve their mental or social condition.

Of the African race, the people called Caffres are by far the most intelligent, courageous, and active. They exhibit, upon some occasions, and under some circumstances, a heroism and nobility of character, which make it appear probable that, could the means be applied to them, they are capable of receiving a very high, if not the very highest, degree of civilisation and refinement.

(To be continued.)

### SIWARD'S MONUMENT.

WHILST Scotland formed separate kingdoms, and a deadly hatred was maintained between their respective inhabitants, those who resided on the borders were constantly obliged to be upon their guard, even in time of

\* The natives of England are descended from a mixture of the Celtic and Teutonic families; and admirably combine in their characteristics, the liveliness and impetuosity of the former, with the patience and industry of the latter.

peace; as it was no uncommon thing for parties to make inroads on their neighbour's domains across the line of demarcation, and, whenever they had an opportunity, plunder, and destroy with fire and sword, both habitations and their inmates.

The earls of Northumberland, having large possessions in this border-land, were particularly liable to annoyance from these *raids*, as they were called, and never failed to make reprisals when opportunity offered. And as they were thus highly interested in guarding that country from their Scottish foes, the defence of the frontier was generally committed to them. Such was the case when the murder of Duncan, king of Scotland, placed Macbeth the murderer on the throne. The son of the slaughtered monarch fled to England for protection, and so ingratiated himself into the favour of Edward the Confessor, at that time king, that he appointed Siward earl of Northumberland to march against the usurper, and reinstate Malcolm in his rights.

Accordingly this nobleman, accompanied by Siward his son, and at the head of ten thousand men, invested the castle of Dunsinnan, where Macbeth abode, and dared him to the fight. The challenge was accepted; and a furious engagement ensued, in which young Siward fell. The place of his burial was marked by a rude monument, which still exists.

Shakspeare, it is well known, founded most of his plays on some historical facts, with which he blended ingenious fictions; or on some tales, either of ancient or more modern times. His tragedy of Macbeth resembles in its incidents the narrative of Holingshed, of which, though it is generally considered as incorrect, we shall give a slight sketch.

Macbeth was a near relative of Duncan king of Scotland, high in his favour, and commander of his forces: and well he appears to have deserved this confidence; for to his skill, valour, and loyalty the king is indebted for the suppression of a rebellion raised by the Thane of Cawdor, and the death of that chief; and the defeat of Sweyn, king of Norway, who had invaded the country, but was compelled to leave it in ignominious haste.

Pleased with the exploits of his brave general, and the deliverance by his means from his formidable enemies, the king determines to invest Macbeth with the forfeited honours of the traitor, and accordingly constitutes him Thane of Glanis and Cawdor. He determines likewise to pay him a visit, at his castle of Inverness.

In the mean while Macbeth, with Banquo, another relative of the king, while journeying towards Fores, where his highness was then residing, were suddenly met by three women, of unearthly appearance, and strange and wild in their apparel; who looking stedfastly at Macbeth, one cried "Hail Macbeth, thane of Glanis!"—the second exclaimed "Hail Macbeth, thane of Cawdor!"—but the third said, "Hail Macbeth, that shall be king of Scotland!" On this Banquo demanded, "What manner of women are ye, who promise to my companion such great things, and to me nothing at all?" To which the first replied, "He shall indeed be king, but with an unlucky end, and no son of his shall sit upon the throne; but thou, though thou thyself shalt not reign, thy posterity shall govern the kingdom by long order of descent." On saying this, they vanished. Soon after this interview a messenger from the king meets Macbeth, and informs him of the new titles conferred on him by his sovereign. This corresponding so well with the predictions of the

witches, fires his ambition ; and he concludes that if two of their prognostications have been thus remarkably verified, the third might, in due time, be so too.

On his arrival at court, he is most kindly received by the king, who informs him of his intention to visit his castle, and gives him permission to go before and prepare for his reception. In the mean time he had informed Lady Macbeth by letter of the predictions of the witches, and of the remarkable fulfilment of two of them. She immediately conceives the horrid idea of rendering Duncan's visit subservient to the accomplishment of the third.

On Macbeth's first interview with his wife after his return, she darkly hints at the bloody purpose she has formed in her mind, which her husband by no means discourages, though he puts off the consideration of it to a future opportunity.

Preparations are now made for the arrival of the king, who is received by his host and hostess with every mark of loyalty and affection ; concealing under a smiling countenance the dreadful purpose that lurks within. The unsuspecting monarch gives them unequivocal tokens of his regard, and promises to bestow on Macbeth still higher honours and rewards.

Before ambition took possession of his breast, Macbeth appears to have been an estimable character—brave, loyal, and generous ; nor could this fiend entirely banish those virtues from his breast : he appears to have had a severe conflict with his better feelings ; and they would probably have gained the victory, had not his wife urged him to dismiss his scruples, and boldly profit by the opportunity put into his hands. No particulars are given in Holingshead of the manner of the king's murder, but Shakspeare has had recourse to other information, the substance of which is as follows :—

When the assassination was finally resolved on, measures were taken to throw the suspicion of it on others. The king's two chamberlains, who lay in an ante-room, to guard the monarch's person, were made so intoxicated that there was no danger of their interrupting the deed ; and when it was perpetrated, their hands were smeared with blood, and the bloody dagger laid beside them, to give reason to suppose that they were the murderers. On the discovery, in the morning, of the horrid crime, Macbeth, pretending a frenzy of loyalty, kills the two chamberlains ; thus preventing their asserting their innocence and implicating himself. But notwithstanding this artifice, the truth is suspected, and Malcolm, Duncan's son, flies to England for refuge. Banquo is cut off by the usurper, and thus every obstacle seems removed to his peaceful possession of the throne. He does, indeed, maintain his regal station seventeen years, and his administration is marked with vigour and beneficence ; but remorse for his crimes renders him wretched, and at length he fell in the engagement with the English, in which young Siward also met his fate.

#### SWEAR NOT AT ALL.

We choose to address you, reader, in particular, because we hope that most of your vices and follies are remediable, and not like those which hang about the hoary sinner, like rags that cannot be mended about an inveterate beggar, which, while they excite pity for the wretch that wears them,

beget no small share of disgust for the filthiness of the person whom they cannot cover. Beware that you put on no habits in youth that shall exhibit you in the worn-out tatters of vice when you grow into years. You may get new clothes, if you have money, but you cannot get new habits ; if you have once allowed bad ones to impose upon you, they will always be uppermost ; and though you should rise to eminence in life, and be robed in mantles of velvet trimmed with ermine or bespangled with gold, the sorry, filthy habit will not be rejected,—it will come upon your shoulders, like a cloud before the sunshine, and veil your glories in shade.

No station in life can exempt a man from this misfortune, inveterate habits will be uppermost ; and the more he rises into eminence, the more conspicuous those degrading habits become.

Young men will be aware, too, that there are many vices which arise from an indulgence of unbridled passions ; but those passions, if properly managed, are capable of affording the most refined pleasures, and of elevating human nature to the most exalted dignity. The best way for those persons whom religion does not restrain, is to endeavour neither to do, say, nor think, any thing in private or in familiar intercourse, that they would be ashamed or afraid to expose to the public. And it is something like an insult to ourselves and our friends to use wanton freedoms that could not be tolerated among strangers. Some young men may say, How is it possible for a man to insult himself ? The answer to this query is obvious enough ; any man is insulted, when he is degraded by another, or disgraced before his fellows ; and is he not capable of disgracing, and therefore of insulting, himself, by any apparent and degrading vice ?

Self-estimation should teach young men to avoid every thing that tends to corrupt the mind ; but that high and honourable sentiment is lost, or never existed in the disposition of him who can, without a blush of shame, suffer base ideas and unmanly projects to occupy his contemplations. If he can entertain thoughts and designs that his most scrupulous examination would condemn in others, without abhorring them in himself, he is prepared to clothe himself with habits that will disgrace him more than the worn-out garments of the mendicant, and which he shall not be able to throw off, when he limps on the declivity of life, and labours under the infirmities of that tattered constitution which his vices have left him.

The intention of this address is not to enter upon the subject generally, but to point out one particular vice, very prevalent, and very degrading among them,—a vice not less remarkable for its folly than for its profanity—the practice of *swearing*, and of using language that has been gathered from the inventions of the most malignant and depraved minds, with which the worst characters have by a fatality of wickedness been invested. What is most extraordinary, is, that there are young men who are far from being deficient in natural talent, and more extraordinary still than this, some that have learning, who seem to pursue this vile and foolish custom, as if they considered it an ornament to them, or an accomplishment of no small importance and distinction. The distinction it will afford is that of a distinguished blackguard, and it is right to inform young men, that slang words, and even low significant gestures, are as disgraceful and disgusting as profane oaths ; they are the outward signs and exhibitions of inward depravity, and at which uncontaminated nature shudders with horror.

About sixty years ago, when the African slave-trade was in full vogue, nefarious as was the system, good would sometimes arise out of the evil. A captain of a Guinea vessel had so far ingratiated himself into the favour of one of the chiefs of

an African nation, calling himself King Pippin, that the sable monarch entrusted his son, the young prince Pippin, to the captain's care to bring him to England, and to get him instructed, and as he (the savage king) expressed it, to "*makee cunning likee backeraman*," (that is, the white man.) Young Pippin was of a shrewd disposition, and not an iota behind in that proud spirit which mostly attends those who are born to supremacy and command; and perhaps it was this spirit which prompted him to leave his native woods and mud-formed towns, to seek for instruction in England.

Some time after his arrival in one of our sea-ports, and when he had pretty well learned the language, among other curiosities he became anxious to see the inside of the county gaol, which is a castle standing on the hill overlooking the town, and is a most magnificent edifice, scarcely equalled by any in the kingdom. At first he imagined that some great personage resided there; and he was greatly astonished to find that such a building had been erected for "*bad mans dat teere and robbee, and vat habee de chain on hee leggee*."

Happening to be a few days previous to the assizes, the gaol was tolerably furnished with culprits awaiting their trials; and a group of them being assembled in the castle-yard, they were uttering many curses and imprecations, which young Pippin had been taught to despise, and some of which he had heard among the sailors during his passage. This symptom of reckless and profligate depravity was not unconstructive to young Pippin; it fixed in his mind a most contemptuous disgust for any thing like swearing. It happened on occasion of a ball, at the assembly-room; that young Pippin was presented as a visitor, and some gentlemen who had tickets of admission, sitting near him, gave way to swearing and vulgar language among themselves, not supposing they were observed by any one but blackee, whom they did not regard: but Pippin rising from his seat with the air of a prince, and advancing towards the middle of the room, all eyes upon him in an instant, he spoke nearly as follows:—

"*Ladee and gentlemen, I go dee gaol, hearee dee mens wid chain on leggee swearee; I no likee dat, so I come away. Some of dee same mens come here wid tickets; why letee in? I no likee dat, so go away.*" So saying, and bowing to the ladies with graceful effect, then turning his head with a most indignant and contemptuous look, that could only be appreciated by being seen, his eyes darted daggers of fury on the offenders of his ears, and out he walked with an expressive attitude of majestic disdain. The effect was electric; the whole company appeared shy and chagrined, and the group of swearing young men were looked upon as blackguards, who had lowered the whole assembly in the scale of civilisation to the contempt of an African savage. This anecdote is no fiction, it is a fact, and it shows our readers, better than any language can do, how abhorrent oaths and low vulgar expressions are to the feelings of unpolluted minds, and how far those who use them sink below the level of their station, even till half-taught savages pronounce them brutes!

The young Pippin, when he heard the language of thieves and house-breakers in an assembly room, could not help associating it with what he had heard in the prison, and of identifying the persons as being some of the same, in whose company his sense of what was due to the character of a rational being would not allow him to remain. Think of this, reader, and never again (if ever you have done so) outrage the laws of reason, or expose yourself to that contempt, which vile and loathsome, or profane language will inevitably bring upon you. Perhaps there may be persons who would slight this sentiment of the African prince, as a prejudice of instruc-

tion: but such an idea would be quite a mistake; there was in it more of nature and reason, than of teaching or education; it was a genuine sentiment that discovered the *malus animus* by the exercise of speech, and that with the simplicity of truth, drew an infallible conclusion as to the qualities of those dispositions which could send forth such language from the mouth.

In continuation of the subject, we may ask those who give way to the habit of swearing, whether the English tongue is not quite copious enough, without introducing words of a profane and vulgar origin? So copious and varied are many of our words and phrases, that a fanciful orator, like a fickle female amidst a variety of fashions, hardly knows which to choose, and he is often more embarrassed in the selection than for want of terms to convey his ideas: in the midst of many, he hesitates lest he should not use the most appropriate. Surely then there can be no need of impious phrases, as they can only perplex and not add to the facility of utterance; it might, indeed, be more desirable to get rid of some obsolete words of innocent import, than to increase our vocabulary with disgusting articulatory sounds,—silly, absurd, vain and blasphemous. Purify the spring, and the stream will run clear; speech is the fluent current of the soul; it proceeds from the fountain of the heart, and if that be pure the stream will be chaste and unpolluted, and by it the nature of its source will be manifested; but if the current be foul, little hope can be entertained of the origin from whence it issues. If independency of fortune, or obstinacy of disposition, render the obdurate callous to the advice, and careless about the estimation of men, there is a consideration they cannot slight with impunity, for not only our words, but also our thoughts, are recorded, for which we must account before that Omniscient Being, who is too pure to behold iniquity with indifference, and without indignation. Let not this suggestion be treated with scorn, there is no cant in this serious admonition. Lay not the unction to your soul, that possibly there may be no day of judgment, and that your blasphemies cannot be punished *if there is not*. If, and are you willing to trust your immortal life to this insignificant conjunction *if*,—*if there is not*,—insignificant indeed before the negative phrase, but how tremendously awful and important before the affirmative, *if there is!*

## ON THE CURE OF CATARACT.

THE dreadful evils of this formidable, and but too common disease, render it a subject of positively painful anxiety to us; and we believe ourselves to be performing a very real act of public good, in once again calling attention to the greatly improved method of cure invented, and most successfully practised, by Mr. Stevenson. That gentleman's very able work on cataract, which some time back we took occasion to introduce to the notice of our readers, has already, we are happy to perceive, arrived at the well-merited honour of a third edition, and it contains some additional cases, which for ever set at rest all question of the superiority of Mr. Stevenson's method to the couching which but too many of his profession are still in the habit of performing. Fortunately for society, the press has manfully taken the matter in hand; and the performance, by Mr. Stevenson, of that extremely difficult feat, a third edition, shews that public attention is fairly awakened to the subject.

Dreadful this disease still is, and ever must be, under

any circumstances; but the new method of cure adopted by our author is such, that skill and care on the part of the operator render the cure so nearly certain that in ninety-nine cases out of the hundred it may be relied on. How much of misery is thus spared to both the patients and their anxious friends and relatives, it is not necessary to insist upon. Under the old system both the former and the latter were tortured for weeks, sometimes even for months; the former by the misery of what was deemed necessary in what was called "*preparation*;" the latter, as well as the former, by anxiety, intense in proportion to the incertitude which always existed as to the eventual good or ill success of the operation.

Some of the cases related by Mr. Stevenson are of such a description that we cannot forbear from saying a few words about them, the more especially as they prove to demonstration, that by his method cataract may be cured at the most advanced age as well as in actual infancy. In one instance, at the infirmary which the author took so much pains to establish for the cure of cataract, in the cases of the patients being poor, he operated successfully upon a female in her ninety-first year; in the case of a lady, whose name and residence are given, he operated successfully in the eighty-fourth year of the patient's age; and he has operated, to use his own words, "on a considerable number of patients of both sexes who had attained their seventieth year!" In other cases our author has operated upon children in the very first year of their existence, and that too with complete success.

Let it not be supposed that we lay too much stress upon this subject, or that we return to it too often. Were twenty successive editions of the work before us to make their appearance, a mention of them, at the least, would be due from all who desire to leave the world somewhat better than they found it. For, be it observed, it is not only what is good in the new system that we have to recommend, but it is what is horribly bad, and dangerous, in the old one that we have to warn the public against. Even supposing that torture of both mind and body were not the inevitable consequence of the latter, and total and irremediable blindness quite a probable consequence of it, even were these not the facts of the case, is it nothing to be unnecessarily, from a mere compliance with what is now a mere and obstinate prejudice, for even a few months,

"From the cheerful ways of men  
Cut off, and from the book of knowledge fair,  
Presented with a universal blank  
Of nature's works, to us expunged and razed;  
And wisdom at one entrance quite shut out!"

Let us look then at facts; farther reasoning would be superfluous. Let us first look at some of the results of the old system, and then at those of the new, premising only that the very first of modern professional men, for instance, Dr. Baillie, Sir Matthew Tierney, and Sir Henry Hallford, bear their weighty testimony to the merits of the new, while the demerits of the old are testified by those who, until the present discovery, had no better to substitute.

The Baron de Henzel, a well known operator in cases of cataract, quaintly and very candidly acknowledged, that "he had spoiled a hatful of eyes" ere he learned to extract;" and Dr. Bullier, one of the most eminent of the eminent professional gentlemen of the Hotel Dieu,\*

\* The Parisian Bartholomew's Hospital.

states, that of every five persons operated upon in that hospital, not more than two recovered their sight. Skill then is acquired at the expense of a hatful of eyes, and when it is acquired is not efficient in more than two cases out of five! Certainly it is high time that a new method should be adopted! Let us now turn to the method of operating adopted by our author.

We have seen that in ordinary cases of cataract, even when the age of the patient has been far beyond those of the ordinary life of man, he has been successful. He has been even more astonishingly so in cases of a severer order. A young man, son of the butler to Lord Suffolk, was born with a cataract in each eye. Both cataracts were extracted some years since, by a skilful and experienced oculist, on the system which our author honestly condemns. In the operation the iris of the left eye was seriously injured, as it is very liable to under the common mode of operating, and secondary cataract in the right eye ensued. For weeks the patient was confined to his bed, with severe and sometimes dangerous suffering from inflammation. So severe in fact were his sufferings, that though he was now wholly deprived of sight, his friends agreed with him in considering any farther endeavour at obtaining relief to be quite hopeless. Happily for both himself and his afflicted friends, a lady, who had been greatly benefited by the treatment of Mr. Stevenson, advised that the afflicted youth should be taken to that gentleman. The necessary preparations were made, and an operation of a single minute restored the sight of the injured organ.

We have only room for one other case, but that is one of which our author has reason to feel proud, down to the very latest day of his existence. The foreman of an eminent house of business in London, being afflicted with cataract in each eye, became at length so nearly blind as to be disqualified for the duties of his situation, from which he was on the very brink of being discharged. With a large family wholly unprovided for, he very naturally sought to avert a calamity which left no alternative but the terrible one of starvation, or the work-house. Accordingly he sought out the most eminent of the profession, and had the horror to hear from them that his eyes were not as yet in a condition to be operated upon; and that, in fact, from the very complicated nature of his complaint, the chances were altogether against any operation averting the calamity of total blindness. The late eminent and excellent Dr. Baillie fortunately was made acquainted with the poor fellow's sad situation, and well knowing the skill of Mr. Stevenson, advised application to be made to him. He operated, the patient's sight was so entirely restored that he retained his situation, and thus an entire family was saved from utter ruin.

We might add whole pages upon the subject, but we trust that we have said amply sufficient to justify our sincere and hearty recommendation of the new, instead of the old system.

## ANCIENT AND MODERN ART.

EVERY whiffing pretender to "taste" can lift up his hands and eyes, and protest the inferiority of modern ancient sculptors and painters; and probably, on the principle that what many affirm must be true, the assertion thus coolly made has been allowed to remain uncorrected.

troverted even by many who have written well and professedly upon taste in works of art.

Like many other assertions which have been allowed to pass into general acceptance as so many axioms, the assertion of the inferiority of modern artists contains a little truth and a very considerable portion of mere sophistry. We deny that, as a whole, either sculpture or painting is below what it formerly was. Certain *chefs d'œuvre* of the ancients may, and no doubt do, surpass the great mass of our performances. But is it fair to take a third-rate man of our own time, and compare his works with those of the very *élite* of ancient artists?

Let us not be understood to deny the splendid merits of ancient art. The time-honoured names of Phidias and Praxiteles are not to be pronounced otherwise than with affectionate reverence. But must we, on that account, be unjust to Canova and to Chantrey,—to the giant genius of Martin, and to the exquisite nature of "wee Davie Wilkie?" We conscientiously believe that we have single performances by both Canova and Chantrey unsurpassed by aught that remains to us of ancient art. This opinion may be very unpalatable to those who

"Rave about a flame they never knew,"—

are delighted with the Farnese Hercules, and in a rapture with the Belvidere Apollo; and who, in short, are exquisitely skilled in criticising what they never saw, but extremely loth to find any beauty in what is brought fairly beneath their gaze. Even under the most favourable circumstances, artists have abundance of difficulties to strive against; and the unjust neglect or unfounded censure of their compatriots most assuredly ought not to be added to them.

A story is told of the great Michael Angelo, which shows that men were prone to this sort of injustice long ere now, and elsewhere than in England. Many of his earliest productions were received by the mere herd of Italian connoisseurs with an indifference pretty closely bordering on contempt; and some of the more supercilious, pointing (that of course!) to some of the least valuable remains of antiquity, greatly shrugged their shoulders, and intimated, that such art as they exhibited would never again appear. The great Buonarotti was not the man to be sneered down by such profound and impartial personages as these; and instead of replying to their impertinences, he privately employed himself in executing a statue in the finest white marble. When the statue was completed in his very best manner, he dyed it so as to give it the appearance of great age, and then buried it, having first broken off one of the arms.

The event fully answered his expectation. The buried statue was soon discovered and disinterred, and the self-styled connoisseurs of Rome were in raptures. Such proportions, such graces! and then there was an arm missing! Yes; Signori the connoisseurs were quite positive that they had now possessed themselves of a very genuine specimen of antique art; and it is very probable that they would shortly have proceeded to fix the age of its execution, together with the name of the author and a catalogue of his works, when Michael Angelo, to their no small annoyance, stepped forward, and very quietly produced the missing arm in the unstained marble, and explained the whole affair. Not even the *œs triplex* of mock connoisseurship could stand this, and thenceforth Michael Angelo was held in the estimation he subsequently so well maintained. Might not some of

our "judges of art" and "patrons of art" take a very useful lesson from this anecdote? With our whole heart do we believe they might.

## MORAL COURAGE.

ALTHOUGH in a former Number, we believe, we have slightly touched upon this subject, we feel ourselves bound, from its vital importance, to make it the topic of further inquiry.

Moral courage consists in the power of doing or refraining from those things which, however painful or pleasurable they may be, are yet, to our certain knowledge, likely to be productive either of good or evil, and must consequently entail upon us either misery or happiness. It is a singular proof of the weakness of human nature, that we should wilfully insist upon inflicting an injury on ourselves; and proves fully that the moral education of mankind has been most grossly neglected. There are very few people who can honestly say that they are not, in some respect or other, deficient in moral courage; but yet they either do not attempt to remedy the defect, or the effort is made in so imbecile and ineffectual a manner, that it rather tends to give fresh strength to their folly, which soon becomes a habit much too strong ever to be overcome. We will venture to say that all the dreadful cases of misery and suffering which daily come to our knowledge, have arisen from this cause. There was some favourite indulgence which the wretched victim could not forego; some good-natured but imprudent act which he will tell you he could not avoid; or some unpleasant affair to be transacted, which, though sure to be of great benefit to himself, he had not the courage to take part in. We tremble for the probable fate of one who professes such shameful cowardice; for we know that he is sure either to be made the victim of the first artful villain who shall discover his prevailing weakness, or that he will sacrifice himself at the shrine of his own folly. Men often make a false step as well as the weaker sex, and like them too have good cause to lament it during the remainder of their lives.

Self-discipline is the only cure for those who are afflicted with this mental malady. Let them carefully examine their conduct, ascertain on what point they are deficient in moral courage, and apply all their energy of mind to overcome the weakness—the chance of success is almost certain. But there are some persons who, from excessive indulgence in some especial weakness or vice, for perhaps a series of years, have suffered it to gain so complete a dominion over their conduct, that any attempt to overcome it would prove utterly futile. To such as these we say, Avoid the temptation; endeavour to place yourself in such circumstances as will give a fresh impulse to your conduct, and change your general habits; choose some new enjoyment for gratification, which does not lead to the same dreadful results; and it is most likely, by perseverance, you will succeed in shaking off the fiend, whose temptations have kept you so long enthralled.] In addition to this, we recommend all such unfortunate persons to guard strictly against indulgence in luxury of every kind, because it is well known to have the effect of weakening the mental powers; and these are the only safeguards they have to rely upon. Let them constantly practise a habit of self-denial in



some particular or other, even though it may be in a matter upon which they are unconscious of possessing any weakness. Where should we have found those noble examples of moral heroism and magnanimity which history affords, if it had not been for this kind of training? And why are not we, in the nineteenth century, with all our boasted knowledge and refinement, capable of being placed on a level in this respect with those who, comparatively speaking, may be considered as mere barbarians? Simply because our minds are so enervated by self-indulgence, that we have lost every spark of that high moral courage which throws so brilliant a light over the pages of ancient history.

### THE INTELLECTUAL CALCULATOR.\*

MANY weeks ago we wrote a brief notice of an extremely clever work under the above title. By some one of the thousand and one vexatious accidents which seem to be inseparable from the task of conducting a periodical publication, our article was lost or mislaid, and it is only by a more fortunate accident that we are reminded of the existence of the truly useful book to which it refers; and are thus enabled to do the authors the justice, and our readers the very real service, of directing public attention to it.

In every branch of scholastic business each new year produces some new and important improvement. Youth are now taught, and not merely told to learn; science and literature are freed from the difficulties which the positively ingenious wrong-headedness of former times surrounded them withal; and if it still be true, as of old, that there is no "royal road to learning," it is no less true that the road which all must travel to it is pretty considerably macadamized, and freed from turpikes; to say nothing of its being tolerably well provided with the fastest and safest possible steam-carriages!

Metaphor apart, it is quite wonderful, and no less delightful, to witness what has been done to facilitate the labours of studious youth during the last twenty, nay, even within the last ten years. Whether we look to languages, dead or living, to history, to science, or to general knowledge, we cannot turn our eyes in any direction without noticing some real and large improvement in the art of teaching; and we know of few better illustrations of the fact, than that which is furnished by the book whose title is at the head of the present paper. It is the work of two gentlemen, Messrs. Crossly and Martin, who are already very favourably known to the public for their exertions in the great cause of education; and we really do not in the slightest degree exaggerate our opinion of its value and merits when we say, that we consider its gifted and industrious authors have done for the little world of the school-room almost as important a service as that done to the great world of science by Napier of Merchistoun, the illustrious author of *Logarithms*. What was before complex this able work makes simple; what was abstruse it makes familiar; what was difficult it makes facile; what before was only half-learned, after much toil on the part of the student, and much vexation as well as needless toil on the part of the preceptor, it renders clear to the briefest and merest glance. It is not, we think, saying too much when we affirm that nineteen out of every twenty boys who are educated in ordinary schools are intended for men of business. We by no

means wish to be understood to think that arithmetic is only valuable to men of business, in the common acceptation of that term. From the highest to the lowest class, business of some sort, and at some time, has to be attended to, and we know of no business in which facile arithmetical operations are not of very great value. Have we to pay money, or to receive money, it is well to understand our accounts at once clearly and quickly;—for with all sorts of respect and good wishes to the present very pleasant and improved century, we certainly cannot call it the "golden age" where gold or any other valuable commodity is the matter in dispute. But though arithmetical skill is very valuable to all, how doubly so is it in the case of persons engaged in trade; and how strange that it is only just now thought worth while to be able to think sums instead of writing them, and to make very brief thought the substitute for very long writing! Such is exactly the scope and the tendency of the little work before us.

True enough it is that there have been short cuts to arithmetical results of various kinds, from the time when numbers were first used; but the authors of the work before us have the method of systematizing and making simple what before was desultory, chaotic, and complex.

After a very careful consideration of the subject, we do not think we can act more fairly as to the authors of this small but extremely valuable volume, or more usefully as to our own especial readers, than by allowing the former to describe in their own words the nature and the object of their work. For this purpose we shall extract some passages from as succinct and lucid a preface as it has recently fallen to our lot to peruse.

"Mental arithmetic possesses so great a superiority to common calculations, and presents so many advantages to persons engaged in business, especially to those engaged in ready-money trades, that instead of forming no part of common education, it ought to form its most prominent feature."

Of the truth of the above remark no one will entertain the shadow of a doubt who is conversant with trade, with arithmetic, or with the art of teaching. Perceiving the deficiency, our authors have proceeded to supply it; and they thus speak of their performance:—

"Previous to the present attempt, the numerous peculiarities regarding the relations of numbers, the various short methods of reducing, separating, or extending quantities by a purely mental process, had never been brought into a system. In this series of mental instruction the object has been to systematize, and to lead the mind by imperceptible gradations to the highest results; to form, in fact, a continuous chain, regularly linked and interwoven from the lowest to the highest extremity. For this purpose it commences with very simple questions, and rises gradually to those, apparently, the most intricate, extending through all numerical relations, weights, measures, fractions, and proportions, from simple unity to the complicated involutions of compound numbers, rejecting all arithmetical trifling, and subjecting every rule to the test of utility."

We very cheerfully bear our testimony to the skill and care with which all premised or indicated in the above extract has been performed. We have very rarely, if ever, met with a work of the kind which is usually called a school-book, that is so truly well calculated as this to circulate usefully among persons of all ranks, of all pursuits, and of all ages. It must speedily be upon the desk of every respectable tutor, who shall be fortunate enough to know of its existence; to tradesmen whose education has been neglected on this point, it will be an invaluable companion; and now that the season approaches for making presents to very good little



girls and boys, we hope that this neatly got up and truly excellent book will, in many a case, oust a volume of trashy tales, illustrated by no less trashy pictures. But, alas! it is not only by little girls and boys that the amusing is preferred to the instructive, and the ornamented to the useful—papa and mamma are but too frequently in the same category.

### THE ALCHEMIST.

Of all the follies which have deluded our kind, probably there is not one that can be named which has so literally *possessed* the minds of its dupes, as the pretended science of alchemy; and yet it would be no easy matter to show that the world would not now be all the worse if no such imposture as alchemy, and impostors and dupes as alchemists had never existed.

Does this seem paradoxical? No doubt! Reader, how often have we said,—how often shall we again repeat, in the words of glorious Shakspeare,—

“There is a soul of goodness in things evil.”

True enough it undoubtedly is, that such an imposture as alchemy was both a public disgrace and a public nuisance; equally true it is, that no one who embarked his fortune in the pursuit of the means of transmuting the baser into the more precious metals, did so without subsequently finding abundant reason for repenting of his credulous folly. Instead of turning lead into gold, the poor dupe invariably found that he had turned his precious metal into nothing. Broad lands and stately mansions were of no avail, when matched against the consuming powers of the crucible; and the high-born and the brave were but as little children in the hands of the alchymistical impostor, from the instant that they

“Gave to him faith and full credence,  
And held him in all reverence.”\*

But evil as all this most undoubtedly was in its immediate operation, the wild hopes of the deluded and the elaborate operations of the impostor were to produce wealth and power such as the most sanguine hope of the one

never imagined, and such as the boldest and most unscrupulous mendacity of the other never promised.

Some of our younger readers may possibly be unaware of the nature of the pretensions put forth by the alchemists; we may as well, therefore, say a few words in the way of explanation.

Chemistry, in the strict sense of the word, was even as lately as a century ago, absolutely in its infancy, and he who had any thing like a mastery of so much as was at that time known of its principles and powers, was considered as little more or less than a magician. As the pretended science of astrology sprang from a perversion of the legitimate principles of astronomy, so from the legitimate principles of chemistry sprang the imposture alchemy.

The transmutations which, even in its infant state, chemistry was capable of performing, were well calculated to impress and to dazzle those who witnessed them. In science, as in general knowledge, it is quite literally true, that with untaught minds “*Omne ignotum pro magifico est.*” What to them is unexplained, they believe inexplicable; what they cannot comprehend, must of necessity be incomprehensible; what *seems* must needs be. Hence it is, that even in the present enlightened age, “your bold-faced villains,” who vend gamboge and aloes, as the sovereign panacea for all disorders from phthisis to a broken leg, make splendid fortunes, while the philosopher, the poet, the historian, and the man of science, starve in garrets, or die broken-hearted in debtors’ gaols; hence, too, it is that “Prophetic Almanacks,” *Voces Stellarum*, and all the sundry and divers impostures of the astrologers, sell by thousands, when a history, a lexicon, or a manual of mathematics, has a

\* Chaucer.

desperate struggle to sell by hundreds;—hence, in short, it is that “Zadkiel the Seer” can make a handsome income for himself and publisher, by the most ineffable trash that ever was palmed upon a thinking people, while the unquestionably *very* first historical painter\* of our time and country, dates his appeals to sense and justice, on behalf of genius and the fine arts, from—where think ye?—The King’s Bench Prison! Again and again must we repeat, that though we believe well and hope well of our compatriots, and though our hearts are with, and our exertions for, the struggling mass of men,—for those myriads, so mighty and so happy if they shall be thoroughly and rightly taught, but who, while untaught, are but blind Samsons, shorn of their locks, and destitute of strength,—though, in short, we have all heart and hope for our fellow-men, not only in England but throughout the world, we very frankly repeat that, as we have formerly had occasion to confess, we think society will bear *not* a little improvement both in taste and morals.

Digression again! Let us not digress any farther.

Perceiving that the chemist could, with perfect ease, and in an astonishingly brief space of time, effect the most marvellous changes upon *other* substances, greedy and untaught persons were very easily led to believe that he could also, by a more laborious, complex, tardy, and expensive process, transmute the base into the more precious metals. At first sight, it might seem incredible that grown men and women, wise enough in their generations as to general business, could be guilty of such profound folly as that of paying large sums of money to the alchymistical quacks, who pretended to have the power of converting lead, or any other base metal, into an equal weight of pure gold. Let it be borne in mind, however, that we easily believe what we wish to be done; and, also, that the *wishes* of cupidity are strong, even to the very verge of absolute madness. And then, too, how plausible—still making allowance for the profound ignorance of nineteen out of every twenty persons to whom they were made—were the pretensions of the impostors! The hundreds or the thousands, as the case might be, which they, step by step, extracted from their dupes, were required as the seed of the future harvest! It were as ridiculous to refuse to advance such *petty* sums, as for the farmer to withhold a few bushels of seed or wheat, with the certainty of thereby depriving himself of a glorious and luxuriant harvest in the next year! Riches countless were to be had; but then he who wished to have them must not withhold the means of taking the first important and indispensable step towards the desired success! Accident upon accident was pretty sure to occur; the young neophyte who studied under the time-worn sage, as represented in our engraving, could scarcely be expected to be free from error, and he was an extremely convenient scape-goat in any of the many mal-adventures which deferred the hopes and aroused the ire of the wealthy and credulous dupes. In short, between the actual and wonderful powers of chemistry, even in its formerly imperfect state, and the vile and impudent impostures and trickery of the alchymists, it is scarcely to be marvelled at that men otherwise far from wanting sound and shrewd common sense were misled into parting with their solid gold, in the hope of realizing the wild and stupid dreams created partly

by their own avarice, and partly by the imposture of others.

It was by no means an uncommon thing for even the most eminent nobles, distinguished for their valour in the battle-field, and for their wisdom in the council, to have as a part of their household, and as their chief and most confidential retainer, a worthy, uniting the two exceedingly creditable characters of alchymist and astrologer. Lodged in the loftiest tower, sat the impostor; into that tower the boldest of the bold retainers of knight or earl would not have dared to enter; into that tower the warrior chief who could gaze calmly on the terrible shock of the mailed chivalry, charging in its wrath and in its pride, entered with a fluttering heart and with a subdued gait; and in that the voice that spoke trumpet-toned to the serried and warring hosts, was meek and lowly as that of the young child who speaketh to the dreaded or to the revered preceptor.

In England, though we are still disgraced and duped by the Zadkiels and the other “prophetic” swindlers, we are, happily, a *little* too far advanced in chemical science, and in the art of reasoning, to be taken in by the sheer, mere, and downright cheatery of the alchymists; but, as will be seen in our “Notes on Persia” in the present Number, there are parts of the world in which, even to the present day, the small science and large impudence of the alchymist can impose upon the people.

## COMMERCE OF VARIOUS NATIONS.

THE geographical situation, the nature of the soil, and the moral character and political institutions of various nations, cause them to be variously circumstanced with respect to an excess of some particular kinds of necessities or luxuries, and a deficiency of some others. Even the most barbarous countries possess, by the spontaneous bounty of nature, some valuable productions; and even the most civilized, intelligent, powerful, and industrious nations, are deficient of some of those articles which are greatly in request among their populations. On this simple fact—a fact of which we trust our young readers, having perused the foregoing essays with attention, are fully aware—the whole of the vast and complex machinery of modern times has, in reality, its basis. South America abounds in mines of the precious metals, but has few manufacturers, and but little, and that very imperfect, and consequently unproductive, agriculture. Many nations which are utterly, or nearly so, destitute of the precious metals, are rich in the agricultural and manufacturing industry of their population. These nations send to South America their surplus productions of manufacture and agriculture, and receive from her in return a certain quantity of the precious metals; and thus both parties are greatly benefited. All the gold and silver of South America, it is quite clear, would be useless to its possessors, if they could not by its means obtain the necessities and conveniences of life. The corn of very productive agricultural countries would accumulate in those countries only to rot, did they not export the surplus quantity of it to countries where the soil is less fertile, or the people less industrious; and these countries, while wanting infinitely more grain than they consume, would, at the same time, be destitute of many of the other necessities and most of the luxuries and conveniences of life. Com-

merce prevents this starvation of one country, and useless waste of another. We have little corn, says one country, but very abundant store of gold and silver: give us of your corn, of which you have infinitely more than you can consume, and we, in return, will give you of our precious metals, which you make available not only in your internal transactions and in the purposes of luxury, but also in your commerce with those nations which have merchandise that you want, but do not need any portion of the only article of which you are barely possessed. All commercial nations tacitly make the same proposal to each other; each gives a portion of its superfluities, of whatever kind, in order to procure that of which it is deficient. Simple as this fact is, we are anxious that our young readers should bear it well in mind; for unless they do so, they cannot perfectly understand how far different nations, of whose exports and imports we are about to speak, are, in a greater or less degree, gainers by their commercial transactions.

Some nations are peculiarly favoured in particular productions: in other words, those particular productions can be obtained in large quantities only in those nations. Thus, red coral is to be procured only from the countries on the Mediterranean; pearls principally from India; diamonds from India and Brazil; the other valuable precious stones\* from India, South America, and Siberia; and the precious metals from Mexico and South America. From these nations the commodities peculiar to them are obtained by nations destitute of them, in the mode which we have already explained; viz. by way of exchange for articles of which the possessors of the rarer commodities are destitute, but of which the nations who want those rarer commodities have a superfluity. Accordingly, the nations which we have just enumerated, depend for their supply of the actual necessities of life chiefly, indeed almost wholly, upon the need, real or imaginary, which other nations have for the (so called) precious stones and metals.

We must here digress, to remark that the need of the precious metals is no longer imaginary. That it formerly was so, at least in a very great measure, no one can deny. A wooden bowl is, to all intents and purposes, as cleanly and as convenient a receptacle of wine and ale, as a massive goblet of gold, beautifully chased and richly studded with diamonds and pearls; the latter article is therefore now, just as much as formerly it was, an article of taste and luxury, rather than of use or necessity. But the precious metals are not put merely to ornamental or luxurious uses. In the present exceedingly complex condition of commerce, it would be impossible to do business, as in the early days of commerce it undoubtedly was done, by simple barter. It is necessary that there should be an universal medium of exchange, and an universal standard of value. Gold primarily, and silver secondarily, form at once that medium and that standard. Gold, therefore, and silver, are articles of which all countries stand in positive need; and the countries which possess those articles may always rely upon a full and proper supply of every other article of use or luxury, of which they stand in real or imaginary need.

China alone affords that delicious and fragrant shrub the tea plant; and it is from that country alone that all the countries and states of Europe and North America obtain their supply of that shrub; which, by simple infusion, furnishes the most refreshing and salubrious of beverage.† The East Indies in like manner, though not quite so exclusively, supply the rest of the world with those spices which, though odoriferous and useful, are, we fear, from the excess in which they are used, exceedingly pernicious to the health of the luxurious and the wealthy of all countries.

Nearly the whole of the fragrant gums which are used, medicinally or otherwise, are procured from the ports of the Arabian and African coasts which border the mouth of the Red Sea.

Ginger, pepper, and one or two of the other more common, and therefore less costly spices, are the product not only of the East, but also of the West Indies, and of some districts in South America and Africa.

Coffee, a beverage which is now becoming almost as great a favourite in Europe as tea itself, is procured from the West Indies, the Asiatic islands, and Arabia. The coffee from the last-mentioned part is by far the scarcest and dearest; and is also—which is by no means invariably the case with those articles which are the dearest—by far the most delicious to the palate and beneficial to the constitution.

Sugar is procured both from the East and West Indies; but in the greatest quantity and in the highest perfection from the latter. The tropical region of the United States of America, comprising Florida and Louisiana, together with the southern portions of Alabama, Mississippi, and Georgia, has recently produced a considerable quantity of sugar; it is, however, greatly inferior to that of the West Indies, and is calculated rather for home consumption than for exportation. The same district is said to possess both soil and climate sufficiently good to fit it for the growth of coffee also. As, however, none of the wealthy and enterprising landholders of so large a district have as yet thought it worth their while to try the experiment, it would seem that they anticipated some very considerable obstacle.

The chocolate, or cocoa-nut, which furnishes so nutritious a beverage for invalids, is the production of South America; which, possessing this production almost exclusively, *might* make it nearly as profitable as a gold mine. As it is, this article produces a considerable annual gain to South America; and may be reckoned, after its gold and silver, the most important of its exports. Indigo, logwood, and other woods used in dying, are obtained in considerable quantities from South America and Mexico; which countries furnish, in fact, the greater portion of those articles for annual consumption. Cotton and rice are furnished in very great abundance both by the East Indies and by Egypt. The southern United States also contribute their quota of these articles; and though they furnish them chiefly to the home consumers of their own and the other United States, yet the annual profit they derive from them is really great and important in its amount.

Tobacco, the use of which seems to be rather upon the increase than upon the decrease in most of the European

\* "*Valuable precious stones*" sounds like tautology: in the present case, however, it is not. Many of the stones called precious stones are, in reality, of no great worth or estimation, and are to be found in many other countries.

† *Mate*, a production of that very singularly-governed country Paraguay, is used in South America as we use tea, and is by some said to be equal, or even superior to it.

nations, is raised in its greatest perfection and in immense quantities in some parts of the United States, as in Maryland, Virginia, Tennessee, and Kentucky. The excellence of the tobacco raised in North America causes it to be more in request than that of any other part; and this being the case, many otherwise well informed persons have imagined it to be the exclusive production of that country. Such, however, is not the case. It is raised in very large quantities in the West Indies, though of an inferior quality; and in South America it is even raised so extensively, as to be exported thence in considerable quantities.

The cultivation of tobacco has been during the last five years, tried upon a limited scale in Ireland; and from all that has appeared, it seems very probable that it might be raised in that country very plentifully, and of a very good quality. Situated as Ireland is, it is highly desirable that some means should be invented of giving employment to its peasantry, and consequent profit to all classes of land occupants. If the cultivation of tobacco appear to Government to be a means likely to effect this every way desirable and necessary end, there is no doubt that proper means will be taken to promote and encourage it.

Oranges, lemons, wine, oil of olives, dried fruits, raisins, currants, &c. are furnished to the various nations in which they are consumed, by nearly all the countries on the Mediterranean Sea; as, for instance, Spain, Portugal, Italy, south of France, and Turkey. The Indies also produce vast quantities of oranges and lemons; and export them to a very considerable extent, not only to Europe, but also to the United States of America.

It will readily be perceived by our young readers, that, situated as the countries already named are with respect to abundance of some particular productions, and deficiency of others, an exchange highly advantageous may be, and necessarily is carried on among them. In conducting an exchange so complicated, and carried on in so circuitous a course, great use is necessarily made of a medium equally valuable to all parties. It would seem that under such circumstances, the possessors of that universal medium, whose chief labour consists in dragging the precious ores from the earth, and separating the valued metals from them, must necessarily be the wealthiest and most powerful people upon earth. Such, however, is very far from being the case. They are in no danger, indeed, of starving, even though they should not grow a blade of corn for years together; for those nations which stand in need of the precious metals, will gladly exchange more substantially useful commodities for them; but, as will be shewn in a future essay, it is nearly, if not quite impossible, for a nation thus situated to become either very wealthy, in the true sense of that word, as used in reference to a nation, or very powerful.\*

Most of the articles which we have already named as the exports of various nations, have, in the abstract, rather a factitious than a real and positive value; but even the factitious value placed upon any article by mankind in general, becomes at length actually converted into real value. We must now, however, turn our attention to articles of commerce of a more substantial and intrinsic value.

(To be continued.)

## TRAVELLING IN PERSIA.

FROM the graphic and accurate work of Colonel Johnson, on the Manners and Customs of Eastern Nations, we abridge the following account of the mode of travelling in use among the poorer people of Persia.

"An ass or a mule carries the wife and children, the former, and the youngest of the latter, being carefully covered up from the inclemency of the weather. Across the saddle, in addition to the above burden, are two bags containing the provisions and clothes, bedding, and the *sarwad*, or felt carpet, to be spread for the party at their several halting places. From hooks fixed in the saddle, hang sundry small articles, such as a hair nose-bag containing provender for the beast, a pipe, tobacco, &c. for the man, who walks beside the animal, carrying a knapsack, or wallet, upon his shoulders, after the fashion of our infantry, and carrying a stout knobbed stick in his hand."

Colonel Johnson very justly observes, that "in the minute details of the travelling arrangements of the poorer Persians, we may recognise many circumstances incidentally alluded to in sacred history. It is not likely that habits of life, so simple and inartificial, can have deviated much from those of the patriarchs of old. The repose in the open air, the preparation of bread, the leisurely journeying, and a variety of subordinate circumstances, associate intimately with the notions we gather from Scripture of a wayfaring life; and, perhaps, from some of these solitary groups in the wilds of Arabia, or Persia, the painter might derive many interesting materials for the composition of a 'Flight into Egypt.'"

We would not deteriorate from the above excellent passage by altering or abridging it. Having given it entire, we cannot forbear from making a few remarks upon it. While the flippant and hard-headed sciolist, puffed up with the frothy nonsense of what he, forsooth, deems too, "philosophical," approaches sacred subjects with a hard-headed and hard-hearted desire not to be convinced, the man of rightly constituted intellect and real and genuine scholarship sees, wheresoever he turns his gaze, new corroborations of the eternal and all-important truths of holy writ. Travel or study, Christendom or Heathenness, the ruined city of the desert or the parched desert in which only the nomade hordes of Arabs are to be met with, history, tradition, the crumbling monument, nay, even the simplest action of a maiden of an eastern village, all things speak to him of a high and of a holy truth; and while making many clear to him which before were obscure, teach him to believe reverently the very few non-essentials, which it is not as yet given to his intellect to fathom.

Colonel Johnson finds, in the experience of his travels, confirmations of the details of his Bible, where a shallow and presumptuous infidel would have wandered gapingly, unobservingly, and uninterested, onward; going hither and thither to no useful purpose, and then self-complacently lifting up his hands and eyes, and exclaiming, "Alack! all is void!"

With respect to what the Colonel says of the hints a painter might gather for a new "Flight into Egypt," we very entirely agree with him; though we scarcely think that with his graphic work before him, a true painter would require an actual eastern travel to qualify him for the task. How well would the eastern and magnificent genius of Martin be employed upon this subject! Our government has done many a less wise thing than it would

\* See Essay on "National Power."

do in employing the necessary sum of money in having the work executed for our newly erected "National Gallery." Pictures are not penal laws, to be sure, but we doubt if they are not the more humanizing matters of the twain.

But we must return to our Persian travellers. They travel very early in the morning, until about nine, when the heat of the sun compels them to halt, to refresh themselves with food and a long sleep; their journey being recommenced in the evening, and continued as far into the night as their strength or inclination will permit. A Persian moonlight with a wayfaring family *en bivouac*! Some of our gifted painters must take up this subject. What says M'Clise to it?

They make frequently very short stoppages, especially when they arrive where there is that greatest of all eastern luxuries, water. But it is at nine in the morning that the grand halt of the party is made. Having determined at what point to stop, they on arriving pretty near to it, all commence gathering sticks, dried dung, and weeds; and by the time they have arrived at the selected resting place, they are thus provided with a very tolerable stock of fuel. On their arrival at the spot selected for their halting place, our errant family give their beast his nose-bag, if the place be quite sterile, or tether him out to browse, if there be weeds.

The *nurmad*, or felt carpet, is now spread on the shadiest spot of ground they can find; behind a wall or tree, if possible, for the sake of sheltering the female from any male traveller who may approach them. The wallet being opened, dough worked up with leaven on the previous evening is taken out and exposed to the hot morning sun, to facilitate its rising. This done, the *toxa* is produced. This is nothing more than a flat oval-shaped plate of iron, measuring about ten inches by five. The *toxa* being placed upon the fire, pieces of dough are made of a convenient size, and formed by pressure of the hand, and being pricked with a knife, are laid upon the *toxa* to bake; the upper part is never turned to the *toxa*, but simply held for a few minutes to the embers. Sour milk mixed with water, a very acid beverage, but one which is excellently calculated for quenching the importunate and violent thirst incidental to the climate, a few onions, salt, and sometimes curd-cheese, complete the simple meal; the simplicity, and at the same time the perfect efficiency of which ought to put to shame the *enlightened* and *christian* gluttons, who make themselves martyrs to a thousand horrible and life-shortening agonies for the sake of indulging their depraved and pampered palates.

## ROSETTA.

ROSETTA, at first sight, presents to the traveller a highly imposing aspect. Its principal mosque, the roof of which is supported by a number of columns, and which has two minarets, of unequal heights, is of a light and elegant architecture. The number of inferior mosques, the tall tombs of the Egyptians, and the many country houses belonging to the Franks, which appear in its neighbourhood, embosomed in woods, give it altogether an air of consequence, to which it is not entitled. The streets of Rosetta, or more properly speaking, lanes, are dark and narrow; for the houses project so much at the top that they nearly meet. The gardens

round Rosetta are walled in, and consist of shrubs, and flowers, and trees, planted without any order.

Soon after our arrival, our letters of introduction procured us an invitation to a christening, held at the house of a Coptic\* merchant; delighted with the opportunity this gave us of becoming acquainted with Egyptian manners, we "dressed ourselves all in our best," and sallied forth in high style. We were met at the door by the lady of the house, who poured rose-water into our hands, from a bottle covered with silver filigree; and as we passed on, we were sprinkled all over with the same fragrant water. We were then conducted to a room at the top of the house, where we were invited to partake of sweetmeats and fruits, as soon as the whole of the company was assembled. The poor little infant was completely swathed; and the Coptic priest having immersed it three times in water, he gave it the sacrament, that is to say, he dipped the tip of his finger in the wine, and put it in the child's mouth. The dresses of the ladies who were present were superb.

The Coptic women and the Levantines (persons descended from Franks or foreigners, but whose families have become naturalized in Egypt) dye their hair, eye-lashes, and eye-brows, black. The hair of the mother was long, and divided into thirty or forty plaited tresses; each tress was adorned with pearls; and at the extreme end was suspended an emerald: round this cap was entwined a roll of handkerchiefs, forming a complete turban, in the front of which was a diamond ornament. Small gold chains, attached to this turban, hung in festoons over the face and ears; a pearl necklace, in the midst of which was a superb emerald; trousers of striped Damascus silk and satin; a close vest of cloth of gold, which reached to the knees, and which was a little open at the wrist, and showed a kind of ruffle of striped silk and gauze; and a loose garment of fawn-coloured cloth bordered with gold lace, thrown over her shoulders, completed her elegant and singular costume. The dresses of the other females were of the same fashion, but of those colours which pleased the taste of the wearers.

On the day following this visit, passing through the streets of Rosetta, we saw a number of people approaching, and standing a little on one side in order to let them pass, perceived a kind of procession, which, upon inquiry, we found was that of the snake-eater. To our great disgust, and really almost terror, we saw a man advance, having a large snake in his hand, which he firmly grasped as the reptile curled itself in agony round his arm; but the efforts made by the poor snake to extricate itself from its painful and dangerous situation, were not more conspicuous than the agony and repugnance which the countenance of the man exhibited, as he bit the coiling reptile in several parts of its body, and with convulsive eagerness swallowed a part of the living animal.

In disgust we hastened from the spot at the first exhibition of this ceremony, which is performed annually in the streets of Rosetta, by one of a sect which claims, as a peculiar gift from the Prophet, an exemption from all harm from the bite of a serpent.

The Egyptians hold their deities in the greatest veneration: to many kinds of animals, temples were erected and divine honours paid. The human mind has always been prone to superstition; delighting in the marvellous, and peopling the earth and air, the fire and water, with imaginary benign and adverse deities. Hence arose the ancient mythology, or religion of the ancients.

\* The Copts are the ancient Egyptians.

## FIGS.

THE fig-tree is clothed with a luxuriant foliage, and as it waves its large, smooth, round, lobed leaves to the southern breeze, presents an elegant and interesting appearance. The branches of the fig-tree spring from the bottom, and form a handsome-looking shrub.

It appears from history, both sacred and profane, that the fig-tree was an object of attention in the earliest times. This fruit was one of the most common and favourite aliments of the ancient Greeks, and constituted a very valuable food with the peasants of some part of Italy. Fig-trees are now much cultivated in Turkey, Italy, and the Levant, as well as in Spain, and some of the southern parts of France. All the islands of the Archipelago yield figs in abundance, but these are in general of very inferior quality.

The trees are propagated either by suckers, layers, or by cuttings; and the process of increasing and ripening the fruit is an art which requires much attention. This, as it is practised in the Levant, is called caprification, and is performed by wounding the buds of the figs, with a straw or feather dipped in sweet oil, at a certain period of their growth.

Figs are dried either by a furnace or in the sun, after having been dipped in a scalding hot ley made of the ashes of the fig-tree. In this state they are used both in medicine and as food; and are considered more wholesome and easy of digestion than when fresh. They form a considerable branch of commerce, and are exported in boxes of different size and shape, to nearly all the northern parts of Europe. When we receive them, their surface is usually covered with a saccharine matter which has exuded from the fruit. A small and cheap kind of figs are imported in small frails, or baskets, from Faro.

There are numerous varieties of the fig, but the common purple kind is the hardiest of the whole. This is frequently cultivated in our gardens; and, if screened from the north-east winds, it ripens even with us in tolerable perfection.

The wood of the fig-tree is of a spongy texture, and when charged with oil and emery, is much used on the continent by locksmiths, gunsmiths, and other artificers in iron and steel, to polish their work. It is almost indestructible, and on this account was formerly employed in eastern countries for the preservation of embalmed bodies.

## MODES OF PRESERVING TENDER PLANTS.

WE are indebted to a correspondent of the "Floricultural Magazine," for the following timely observations upon the means of preserving tender plants from frost during the winter, which will doubtless be equally welcome and serviceable to our numerous botanical readers, from him who can boast of a suburban garden, down to the more humble possessor of a solitary flower-pot.—He says, "In the course of my practice I have tried various modes, and with all of them I have been more or less successful. I have, however, found that the use of the same means is not at all times equally effective. Herbaceous plants, or those whose tops annually die down to the ground, may be preserved by raising a little soil, saw-dust, or coal-ashes, over the crown of the plant; then placing three stones around this little cone, for the support of a slate, which is placed on them just above the little heap, and this throws off the wet from the heart or crown of the

plant, whilst at the same time it permits a free circulation of air. In this way I have preserved many half-hardy herbaceous plants. When the frost is very severe, a little loose litter may be thrown over the whole, but this ought to be removed on the return of mild weather.

"For half-shrubby plants, or those whose tops do not annually die down, but survive during winters of ordinary severity, I form a small cone of saw-dust round the base of the stem, and carefully thatch it over, bringing the thatch to a point close round the stem, and allowing the whole of the top to remain exposed. By this kind of protection, the wet is carried off by the thatch, and the roots and soil for some distance round kept comparatively dry—a matter of first-rate importance in preserving tender plants. Indeed, I have repeatedly found that plants resist the effects of frost more successfully when treated in this way, than when the whole of the top has been covered.

"For such plants as are allowed to remain in the open ground, but are so tender as to require to be wholly covered, furze or broom tops is the most effectual screen that can be applied. In preparing covers of this kind, I commence by fixing in the ground four uprights, of the height which it appears necessary the perpendicular sides must be made. Three sides of this square are then filled up pretty closely, between small upright sticks, with the tops of furze or broom. The other part of the square forms the door, which is worked into a portable frame, so as to be removed at pleasure for the convenience of giving air. The roof is also formed separate, and by this arrangement both it and the loose side can be readily removed during fine weather. It is of the utmost consequence that this should be attended to; for few plants, however hardy, will survive any length of time, if confined under a damp and close covering, such as is usually applied for the protection of tender plants.

"For tender plants in pots, no plan that I have tried, short of a greenhouse or frame, has proved so effectual as placing them under a thatched roof, to throw off the wet, and covering the whole of the pots over with the tops of dried furze. In this way I have preserved many of the woody kinds of bedding plants, such as shrubby calceolarias, fuchsias, salvias, &c. The herbaceous kinds that may be preserved in excellent condition in this way, are far more numerous; but I need only mention lobelias, most of the kinds of verbenas, calceolarias, and mimulus."

## WHAT IS ECONOMY?

WE have in another article directed the attention of our readers to the necessity just now existing for the exercise of the utmost possible economy, and especially among those who depend for their means of subsistence not upon independent property acquired by their own or their predecessor's industry and economy, but upon daily bodily labour. We particularly mention such persons, because it is they who are more especially liable to suffer from the effects of scarcity and dearth; but we need scarcely say that men of all ranks ought to vie with each other in endeavouring so to economize present means, as to accumulate the wherewithal to alleviate the severity of the only too fast approaching season.

It has struck us that it may not be quite useless to say a few words upon the vast and important difference between economy and parsimony, lest the natural and

just dislike properly belonging to the latter, should by the heedless and generous warmth of youth be transferred to the former. Between being stingy and being careful, there are many differences, which young people are commonly a little too apt to overlook. The consequence is, that, under a mistaken notion of "not being stingy," they by degrees accustom themselves to extravagance, that cannot fail to be productive of vast injury to them in the long run.

On looking among our papers, we find one written a long time ago, upon this very subject; and, as it is but brief, we shall here quote it, earnestly recommending its precepts to the favour of our young readers.

Parsimony is mistaken selfishness. Greedily fond of wealth, the parsimonious man denies himself comforts as well as enjoyments, rather than part with any portion of the wealth he has acquired; and so fearful, indeed, is he of doing this that he will frequently lose an opportunity of quadrupling his possessions, through a parsimonious fear of losing what he already has.

The parsimonious generally defend themselves by an appeal to the necessity and usefulness of economy. But parsimony is as distinct from economy, as profusion is from generosity.

Economy is a just mean; parsimony is an odious, selfish, and ridiculous extreme. The economist saves that he may not want; the parsimonious man wants that he may save. The one guards against a possible evil; the other inflicts that evil upon himself and others, though he possesses the means of warding it off; and locks those means up to moulder and lie useless, which, properly applied, would both increase themselves, and provide him with comforts and necessities.

Such a man would think a person foolish, who should jump into a deep and rapid river, lest he should at some future time be drowned. Yet is his own conduct equally unreasonable.

Parsimonious persons are unjust to themselves, and to all dependent upon or connected with them. Indeed they are, to a certain extent, unjust to every individual in society; as that which they hoard in mouldering inactivity, would, if circulated, profit indirectly every individual concerned in trade.

Parsimony is a mean and contemptible vice; and it is too frequently practised by those who have previously found the inconvenience of the other extreme, profusion.

Our duty is to act with and for the society in which our lot is cast; and this duty extends to our property as well as to our persons. Profusion is madness, certainly; yet parsimony is as truly but another kind of madness.

The parsimonious are generally fretful and suspicious; and those of them who are considered honest, are, in fact, but barely so. He who is unjust to himself and his own immediate connexions, is seldom very scrupulously just to others, who must necessarily be less dear to him.

Economy is the purse-bearer of liberality, and the parent of independence. Without economy, a man can neither be happy nor independent; and, indeed, without it, few can scarcely be honest.

That a man should voluntarily deprive himself of the means of serving the unfortunate, and procuring comfort and consideration for himself, would be incredible, if instances of such insane conduct were not, unhappily, too common to leave room for incredulity.

He who wantonly wastes and dissipates his property, like the mariner who should destroy his compass, and

thus deliver himself up to the perils of the ocean: and this resemblance is the closer, because the folly of each involves others in its evil consequences. He who squanders his means upon useless extravagancies, cannot follow the dictates of his heart, if he be ever so much inclined to benevolence; and, by rendering himself incapable of discharging just demands upon him, he plunges himself into a species of slavery, the most galling and irksome to an honourable spirit that can be imagined.

In vain does he yearn to administer comfort to the afflicted, bread to the hungry, or apparel to the naked. His heart may glow with the warmest and best feelings of which our nature is susceptible; but his self-inflicted poverty condemns him to the painful necessity of withholding relief from those whom he pities, and assistance from those whom he loves.

But these are not all the evils which result from want of economy. It is also the fruitful parent of innumerable crimes. Not only does it prevent the exercise of virtue, but it tempts to the practice of vice.

Meanness, from which his soul would otherwise revolt, the unhappy victim of extravagance is frequently compelled to resort to, in order to sustain his useless and wretched existence. Wearied by incessant importunity, his friends at length perceive that his case is utterly hopeless.

Resolved not to inconvenience themselves farther, they turn a deaf ear to his applications; and all the abject horrors of starvation present themselves to him, rendered the more terrible by perpetual though unavailing reminiscence of the means he has possessed and abused.

Crime too frequently results from this state; and he who might have enjoyed all the goods of this life—who might have saved a sinking friend, relieved the wretched, and aided in diffusing intelligence, and the natural result of intelligence, virtue, among his less fortunate fellow-creatures—closes a wretched life by an ignominious death, or drags on a squalid existence in the work-house.

Having thus described the effects of a neglect of it, we entreat our young friends to accustom themselves to a systematic economy, but, at the same time, to avoid parsimony. It is, in fact, a due medium between reckless extravagance and niggardly selfishness. There is scarcely any virtue, the practice of which produces more good, or the neglect of it more evil, than economy.

---

### THE WONDERS OF THE DEEP.

BESIDES the various encrustations, and numerous species of beautiful shells, that the peculiar nature of the sea produces, precious gems are found in many parts of its rocky bed: coral and pearl are the productions of the ocean; the former being a kind of excrescence growing to the rocks, and is broken off by dragging a heavy log over them attached to a line or chain, and fastened to a boat, with which they row about. The coral from the rocks must then be brought up by persons who dive for it, and who, by this hazardous employment, obtain a livelihood: thus according to one of our admired poets,

"Full many a gem of purest ray serene  
The dark unfathom'd caves of ocean bear."

But these precious gems are obtained from caves that are fathomed, and are found on the coasts of Sicily. From the



dark profundity of the deep, those ornaments are drawn that glitter on the garb of beauty and fashion, adorn the assemblages of rank and distinction in the splendid drawing-rooms of nobility and the courts of princes; yet few of those who wear such ornaments ever think, and some perhaps never heard, of the means by which they are obtained. To speak of all the wonders of the deep would occupy volumes, and be far too copious a subject for this essay; the living, as well as the other natural varieties, are indeed almost infinite, from the enormous whale\* down to the sprat and the shrimp; and we may add the monad, imperceptible to the naked eye, and only discernible by the microscope, sporting itself in a single drop of water, with as much apparent ease and satisfaction as the leviathan in the ocean, who rolls his carcass through leagues of space, and spouts a sea from his nostrils. How wonderful are the works of God! How admirable the creation! and how infinite the objects that excite the wonder and astonishment of philosophers!

The general colour of the sea is green, but there are variations, as the names of some seas indicate; such as the Red Sea, the Black Sea, and the White Sea: those variations are probably from the reflection of light on some stratum or bed not very far below the surface of the water, and of the colour which is presented to the sight; but, perhaps, the water itself, if portions were taken from those seas, would not differ very much in colour, though it might in saltness.

How differently the untaught Indian and the enlightened European will contemplate the ocean! The former may value it as a source of sustenance, when he launches his canoe in search of its fanny inhabitants to constitute a precarious meal; or he may stretch his native fancy to view it with delight, as the earth's broad mirror, reflecting, when calm, in its glassy bosom, the star-bespangled firmament of heaven. Even enlightened nations have considered it only as the great boundary of countries, and formed to separate the different and dissimilar tribes of the human race; but experience has proved that it was ordained for nobler purposes, not to separate but to facilitate communication and connexion between distant regions; to give each the advantages of the other's productions; to establish intercourse; to civilize savage tribes; to cultivate social and friendly relations; to become the highway of commerce; without which, half of mankind had yet been ignorant of the existence of the other half; and the glorious light of a Divine Revelation unheard of, where now it plants virtue, philanthropy, and religion, in bosoms that otherwise would have been devoted to cruelty, ferocity, and ignorance, little superior in intellect, to what instinct affords to the brute species. Viewed in this light (its real use and benefit) how our minds enlarge and dilate with pleasing sensations! And we are constrained to reverence and adore our gracious Creator, who, in his sovereign wisdom and goodness, has so formed and ordered all things for the happiness of his rational creatures.

Long, indeed, the great use of the ocean seems to have remained unknown and unenjoyed; man only learns by degrees to apply the benefits that nature presents, and which, like a kind mother, she teaches him to learn and exercise, according as it pleases the Almighty that knowledge shall be developed in the world, and human ingenuity gradually avail itself of the means of realizing the advantages intended for the improvement and increasing comfort of mankind. The first adventurers on the watery element seem to have been the Argonauts, who ventured with Jason to fetch the golden fleece from Colchis; and which expedition was scarcely greater

than a trip by one of our steamers to Sheerness, and back to the tower of London; though, from their little skill in sailing, and having no other way of impelling the vessel than by oars, they were probably a long time in making the voyage, and considered it a daring and wonderful feat of undaunted resolution and enterprise. The invention of sails and masts was probably by the Phœnicians, who passed the strait of Gibraltar, and came to the coast of Cornwall, in Britain, to obtain tin for the manufacture of utensils; and perhaps they found other commodities with which to trade. It is certain, that in the Punic wars, both the Carthaginians and the Romans impelled their ships by banks\* of oars; yet probably the use of sails for lighter vessels was sometimes adopted, particularly by the Greeks; and Caligula, as Suetonius mentions, had a fantastical ship with sails of many colours. Whether it be true, as has been surmised, that Nature in this instance, suggested to Art the use of sails by the *nautilus*, is not duly authenticated; but it is a fact, that this creature swims in its shell on the surface of the sea by means of a natural sail which it spreads to the wind, and steers its course with seaman-like skill and dexterity; in its shelly bark, it can in a moment sink and again raise itself at pleasure. A few years ago an ingenious engineer, a Mr. Day, became a victim to an experiment of this kind, the machine which he had invented not becoming buoyant again after sinking; and from some defect in its construction, or sticking to the bottom, it never rose again to the surface: it does not follow, however, that the thing is impracticable, though the catastrophe may have rendered it apparently presumptuous and dangerous. At the present time, however, the manufacture and construction of vessels is so considerable as to be almost beyond improvement, and are formed of a size capable of holding several hundred men. Indeed a more pleasing and picturesque sight cannot be beheld than that of a whole fleet of ships gliding majestically upon the ocean.

### THE ATYR GUL, OR OTTO OF ROSES.

THIS precious perfume is, even in the East, an exceedingly expensive commodity; and we, in Europe, rarely, if ever, get it otherwise than in an extremely adulterated state. The account given of its discovery is this. It is said that the consort of Emperor Ichangur, whose beauty procured her the title of Noor Jehan, "the light of the world," was so enamoured of the fragrance of the rose that she had ponds and tanks filled with rose-water, placed in various parts of her grounds. Passing one of these on a day, she observed a scum floating on the surface of the rose-water. She had the curiosity to take some of it up, and found that it had the scent of her favourite flower in a very far higher state of perfection than the ordinary rose-water. Some of the scum was then submitted to chemists, who, by their art, produced from it the precious atyr whose surpassing fragrance makes it so very great and expensive a luxury even in the perfume-teeming East.

The means employed by the manufacturers of the atyr gul are few and very simple. Water and roses, in the proportion of two pounds of the former to three of the

\* The skeleton of a whale of the amazing length of 95 feet, was some time ago exhibited in Trafalgar Square, London.

\* Banks or rows of oars one above another, some of these ships or galleys having three tiers. Of these banks Polybius gives an account. Plutarch mentions some with a greater number of tiers or banks of oars.

latter, are put into the alembic, the stalks being carefully removed, but the calyx allowed to remain. Simple distillation requires no description; and simple distillation in this case yields rose-water.

The rose-water thus obtained is now poured upon as many roses as were before used, and one third of their weight of clear water added. These are submitted anew to the process of distillation, and the exceedingly strong rose-water thus procured is poured into pans of earthenware, and exposed to the cool air. The scum found floating on the water only requires to be separated from the latter, and you have the much-desired *atyr gul*. We have said that the genuine *atyr gul* is very rarely, if ever, obtained in perfect purity in Europe. So far as the word *sarely* is concerned, we may extend the assertion even to

the East. The vast quantity of roses requisite to yield a very trifling quantity of the essence, so highly prized and so much in demand, holds out a strong temptation to unprincipled or needy traders to adulterate their essence to the utmost possible extent. This is generally done by adding a certain portion of Sandal wood to the roses; the former containing a great quantity of essential oil, which readily takes the rose scent.

How strong a temptation there is to fraud of this sort, will easily be understood from the facts, that a gentleman in India found that he could procure only two drachms of *atyr* from a hundred pounds' weight of roses; and even in Europe with all our superiority of both implements and manipula no more than two ounces has ever been procured from the like weight of flowers.

## NO. VII.—SELF-INSTRUCTOR IN ENGLISH COMPOSITION.

MUCH of the beauty of the magnificent *Iliad* of Homer consists, as we have said, in the buoyancy and animation with which he writes; but he was not a little indebted for his power to bring these into play, to the circumstances of the time concerning which he wrote. The time in question was almost as far different from the present time, as a modern epic is from the *Iliad*. The grand quality which won the fight of the olden time, was personal strength directed by individual courage. Tactics were few, and extremely simple; and he was the best leader, whose vast bulk and whose great intrepidity carried him fiercest and farthest into the opposing columns of his foemen. Force being thus an important element of the governance of society as it then existed, it was the quality chiefly employed by all who wished either to serve or to injure mankind; and the adventures of either class were necessarily very different from what would be those of such a time as the present, when corporeal strength, dexterity in warlike exercises, and a patient endurance of hunger, thirst, fatigue, and danger, are infinitely inferior, in those who direct the destinies of nations, to sagacity in the closet and a good name in the money market.

Perhaps a more sublime perseverance and consummate skill have never been displayed by a human being, than were displayed by Mr. Pitt, during the terrible war with France; but his character would seem any thing but heroic in the plot of a modern epic. Even the most illustrious of military commanders of our own time would figure to very little advantage in such a poem. The complex manœuvre, the far seeing tactical skill, the calculating science of a Buonaparte, or even his conqueror the illustrious Wellington, have not the sort of sublimity which would make them serviceable to a poet, who would throw off a far more striking picture of Shaw the Life-guardsmen, putting some five or six cuirassiers *hors de combat*.

The chief quality, then, of the principal character—the hero, properly so called—must be his talents for a leader in war; he must possess the sublime of action, not of mere sentiment. In the fight, he must not be at a distance, planning with a master-mind some manœuvre, by which the physical force of others, shall be best put into action. Contrariwise, he it is who is to charge where the battle rages most fiercely; and it is from his arms that the blows must

be given beneath which the strongest of his foemen fall, and the boldest of them tremble. Are his followers beaten back, his arm it is that stems the tide of the on-rushing and eager foe, and restores to his own simple and easily formed plan of battle, the order that was for a brief space broken through. We must not only be told how he thought, but also how he acted; not merely what plans he formed in the tent, or in the march, but how many foemen actually fell beneath the irresistible vigour of his arm. Nor was it only that the fashion of the warfare of ancient times was more fitted for heroic narrative than our own is: great as was the advantage Homer derived from this circumstance he had another of incomparable value in the ancient state of mythology. Adventures that in a modern poem would be revoltingly absurd, are probable enough when we read them in Homer. The facility with which the most tremendous wounds inflicted by mortal foemen are cured, is not at all improbable, when we have admitted that a god was the healer; and if a hero in ponderous armour, is enabled to take himself out of the sight of his enemies, that is no marvel either, when we all but see a goddess shielding him from sight in a cloud.

Put such an incident as this into a modern epic, founded upon modern events; and instead of producing such a work as an Alexander would enshrine in a golden casket, you will be merely, and very richly, earning to yourself the pity of even your least intelligent critic.

Though the main action of the piece must belong to the hero, the epic allows of a tolerably copious introduction of episodes. The word episode is compounded of the two Greek words *epi*, which means *upon*, and *episodos*, which means *entry*. The whole word, therefore, may be defined to mean, that which is added to, or grafted on; a separate incident, chiefly valuable as giving variety to the whole narration. The feasting and the council-board might have been supposed in the case of the *Iliad*; but the actual and life-like description of them not only affords a great variety to the action, but also gives us a degree of personal interest in the actors, which their mere heroism could probably not have created.

Here again Homer derives vast advantage from the manners of the age of which he wrote. Every thing was picturesque and *bizarre*; the very banqueting had something of profuse and barbarous magnificence about it.

Having premised thus much of Homer's decidedly great advantages over the modern poets, we shall now proceed to depict his use of them.

(To be continued.)

## NAPOLÉON BUONAPARTE.

(Continued from p. 489.)

BUONAPARTE had now gone too far to leave any room for retraction or retrogression; and many of those men of military rank and influence who had entertained the design of opposing his ambitious measures, perceiving, from all the aspects of public affairs, that he would infallibly succeed, suddenly turned round to his opinions, and gave in their adhesion of the new state of things which he proposed to establish.

Thus reinforced, and confident of success, Buonaparte proceeded to the Council of Ancients on the 19th Brumaire. There he upbraided the members with a more than Cromwellian virulence and passion; but although his agents and friends had been so busily at work in corrupting the minds of those who ought the most strongly to have opposed him, he was received with many angry and taunting expressions by the remaining members. Gourgand, when speaking of this scene, says, "There were moments when he spoke like a god; others, when he expressed himself like the most ordinary mortal." Upon this hyperbolic rant of the general's, Bourrienne more sincerely and sensibly remarks, "Half of this is true; but I was present, and I can very conscientiously affirm, that I did not hear the god." The Council of the Ancients, and that of Five Hundred, having been duly bullied, the object of Buonaparte was accomplished. Roger Ducas, the Abbé Siéyes, and himself, being consuls, the five directors—they who had hated, feared, and opposed him so much—were sent to the right-about with as little ceremony as though they had been so many raw conscripts undergoing their first knapsack drill.

It is a singular fact, that on the consul's replacing the defunct directorial government, the treasury of France was so miserably poor, that when Buonaparte, on the day after his accession to the consular dignity, desired to send a courier to General Champironet, there were not twelve hundred francs to spare for the courier's travelling expenses! In this difficulty, Buonaparte met with a zealous and disinterested friend, in the person of M. Collot, who had served under him in Italy, and who now nobly and promptly came to his aid with the princely loan of five hundred thousand francs in gold. On this subject Bourrienne honestly confesses, that his friend and hero made an exceedingly ill return for a service at once so prompt and valuable. He says, "Buonaparte afterwards behaved to M. Collot as though he desired to punish him for the crime of being rich. This sum which, at the time when it was lent, made so fine an appearance in the consular treasury, was not repaid for a long time afterwards, and then without interest. This, indeed, was not the only instance which M. Collot had reason to complain of Buonaparte, who was never inclined to acknowledge his important services, nor even to render justice to his conduct."

Gratitude and justice, in plain-spoken truth, were words not to be found in Buonaparte's vocabulary.

The servile flatterers of Buonaparte make a point generally, and more especially when speaking of the 19th Brumaire, of attributing to him an absolutely Ciceronian eloquence, and of ascribing his success to the fascinating effect of his oratorical talent. Are such low and gross flatteries always to degrade writers, and be heaped upon the magnates of the nations? Will the former never learn to respect themselves? Will the latter never learn to know themselves, and to reflect that

"Praise undeserved is satire in disguise?"

The ministers whom Buonaparte appointed, Ducas and Siéyes being in fact only mere tools in his hands, were La Place, as minister of the interior; Berthier, as minister of war; Reinhaud, as minister of foreign affairs; Fouché, as minister of police; Ferfait, as minister of marine; Cambacères, as minister of justice; and Gaudin, as minister of finance. Neither Reinhaud nor La Place remained long in office; the former being very speedily replaced by the subtle and many-talented Talleyrand, and the latter by Lucien, one of the brothers of Napoleon Buonaparte. On the twenty-sixth Brumaire, the consul, who had been barely a week in possession of their power, issued a decree, proscribing thirty-eight individuals, who were ordered to be transported to the pestiferous climate of the French colony of Guiana; and ordering twenty-three others to be detained under the surveillance of the police, in a particular part of the department of Lower Charente.

Upon this decree Bourrienne very justly as well as candidly remarks, that it was productive of mischief to the character of the new government, having the appearance of a "wanton severity totally at variance with the assurances of mildness and moderation made on the nineteenth of that very month." Buonaparte, with his accustomed reservedness, easily perceived that he had somewhat overstepped the mark in the exercise of his still but infant authority; and, with characteristic cunning, he caused Cambacères, in his character of minister of justice, to make a report, that the public tranquillity did not require the deportation of proscribed persons, but only their detention in their respective communes, or such other as the minister of police might deem preferable; and a decree to that effect was accordingly issued.

Siéyes and Roger Ducas had nominally as much power as Buonaparte; but, in truth, he was the consul. However, their being his mere and very tools, did not prevent him from associating Cambacères and Le Brun with himself, instead of them; as, indeed, he had even before the 18th Brumaire determined upon doing. Bourrienne very truly says, that the new consuls gave Buonaparte "no cause to reproach them with giving him much embarrassment in his rapid progress towards the imperial throne." They were in fact, as a very characteristic scene between Buonaparte and the wily Talleyrand will, by and by, serve to show, meant for nothing more than the tools of his ambition, and the stalking-horses of his despotism.

All the fierce declaimers against monarchy, and all the ornate eulogists of what they facetiously miscall "republican liberty," are extremely fond of censuring the employment of "gendarmes," "spies," and so forth. They would have us believe that it is only in monarchies that those basest of all base creatures, spies, are encouraged.

by bribes not only to say what they do know, but also to invent that which has no existence, save in their fertile and very villanous imaginations. Were this representation true, it would go not a little way towards altering our opinion upon the respective merits of a monarchy and a republic; for the employment of spies is as mischievous in its consequences, as it is almost invariably base in its motive. It creates a body of men who know of no earthly good, save gold; and who, for that gold, will unscrupulously sacrifice the liberty or lives of their fellow-men, and peril the salvation of their own souls. The best, the most touching, the most ennobling, and the most hallowing feelings of our common nature, have no power over them; for they are never more successful in their unholy trade than when they are traitors to friendship, betrayers of confidence; serpents, stinging with a deadly wound the charitable and unsuspecting bosom that has warmed them into noxious and destroying, though unseen and unsuspected power. It is in the confided secret of the too sincere and incautious friend, in the thoughtless exclamation of the hospitable and unsuspecting host, that the spy finds his best materials for manufacturing profitable falsehoods; and it is in "leading into temptation," in suggesting evil thoughts where none such have previously existed, and in nurturing and aggravating them where they do exist, that he finds his best and most convertible materials for shaping his dastardly and traitorous truths. Wretches who are thus vile in themselves, and whose whole lives are devoted to charging guilt upon innocence, and to warming guilty thought into guilty action, are such a public nuisance, such a prolific and pestiferous source of misery to some and of demoralization to others, that if it could be shewn that they are inherent in and indispensable to this, that, or the other political institution, we much doubt whether any consideration would prevent us from holding up that institution to the indignant loathing and execration of mankind. But the following sketch—and be it observed that this is only one among *many, very many* that we might adduce—will show that republicanism can now and then employ bad means as well as monarchy; and that if there were spies under the monarchical tyrant Louis XI., so also there were spies under the republican tyrant Buonaparte.

We had occasion some time back to make mention of the proscription, at once tyrannical and impolitic, which was the very first act by which the first consulate was both signalized and characterised. Among those who were included in the list of persons destined to sink, inch by inch, into their graves, in the pestilential colony of Guiana, was M. Moreau de Worms, deputy from the Yonne. Bourrienne, who upon several occasions acted like a true lover of justice and humanity, and who by this time had very deservedly obtained considerable influence over the mind of Buonaparte, exerted that influence so strenuously and so successfully, that he obtained the erasure of M. de Worms's name from the list of exiles. Not many days afterwards, that weak and easily gulled personage, the Abbé Siéyes, entered the cabinet of Buonaparte while Bourrienne was writing there. Presenting an open letter, the Abbé ironically, and with an air of triumph, exclaimed, "Behold! this M. de Worms, whom Bourrienne induced you to save from banishment, is acting very finely! I told you how it would be. I have this letter from Sens, his native place. It informs me that he is in that town,

where he has assembled the people in the market-place, and indulged in the most violent declamations against the 18th Brumaire!" "Can you rely upon your agent?" was the very natural inquiry of Buonaparte. "Perfectly," was the positive and self-satisfied reply of the pragmatist Abbé. Turning to Bourrienne, and handing him the letter, Buonaparte commenced reproaching him in that style of virulent abuse which he was wont to indulge in when angered; and which was one of the very many pettinesses which prevented him from belying the adage, that no man is a hero to his valet. Bourrienne seems to have had a calm way of doing business, which is beyond all others the most efficient in dealing with, and exercising influence over, people who are apt to give way to fits of anger. On this occasion he quite coolly replied to both the letter of the gulled Abbé, and to the abuse of the enraged consul, by demanding of the latter, "What would you say, if I were within an hour to produce that very M. Moreau de Worms, whom this veridical document affirms to be now declaiming at Sens?" "I defy you to do it," replied the consul. "Very well," said Bourrienne, "I have made myself responsible for him, but I know what I am about. He is violent in his politics, but he is a man of honour, and incapable of compromising his friend." "Well, go and find him, then." And away went our secretary. He perfectly well knew how to perform his task; for he well knew that M. Moreau de Worms had lain hidden in Paris from the instant that the new despotism was established; and in point of fact he had not been more than an hour returned from a visit to the hiding-place of his friend when he was thus confidently defied to produce him.

Within the stipulated time M. Moreau de Worms was in the *petit cabinet* of the Luxembourg, and in earnest conversation with Buonaparte. When the former had departed, the latter said, "You are right, Bourrienne; that fool Siéyes is as credulous as a Cassandra. This proves that we should not be too ready to believe the reports of the *wretches whom we are obliged to employ in the police.*"

The italics in the above passage are our own; we have used them because we think we cannot too emphatically, or too strikingly, point out to observation the sophistry of Buonaparte's language. He confesses that the mouchards of the police are wretches; but tries to shift from his own shoulder the tremendous guilt of employing them, by speaking of being "obliged" to do so. Who *obliged* him to usurp power; to use that power despotically; to make all real lovers of their country, and all real well-wishers to the temporal and eternal interests of the human race, his enemies? In short, who *obliged* him to need "those wretches?"

Threatening as the affair in the first instance might seem to M. de Worms, that gentleman in fact gained by it not a little. His conversation with Buonaparte convinced that politic consul that he was like many another professing patriot, violent indeed in tone, but by no means unmanageable. The speedy consequence was, that M. de Worms was relieved from the tediousness, to say nothing of the peril, of being obliged to lie *perdu*; and in a very few days he still further gained by his brief visit to the Luxembourg. "Bourrienne," said the consul, "M. Moreau is pretty well; I am satisfied with him; I will do something for him." And shortly afterwards the ex-deputy from the Yonne was appointed to a snug berth of 10,000 francs per annum. Happy *republic*,

whose despot could so easily perceive the merits of patriots; and whose patriots were so easily induced to lay aside their sturdy *prejudices* when required by their country's good, and their own scantily-furnished pockets!

Ah! let us indeed detest the spy: he is worthy of all loathing; his vile trade is one vast moral upas, spreading death and desolation around;—but in the mean time let us remember, that if the kingly despot Louis XI. had his Tristran L'Hermite, the consular despot Buonaparte had his Fouché and his Siéyes!

Of the latter, by the way, it is necessary to say a few words in the way of character; for, notwithstanding that his life was one long refutation of their nonsense, there were writers, even in England, who, in their intense and insane love of the miserable anarchy which they thought fit to call by the holy but too frequently desecrated name of liberty, could not or would not see a fault in the patriotic ex-priest, who had the singular merit of having manufactured whole pigeon-holes full of constitutions.

(To be continued.)

### NOTES ON PERSIA.

We rarely think it necessary to borrow very largely from the pages of our more expensive contemporaries; but whenever we do so, we feel it necessary, in justice both to them and to our own character, to confess both the extent and the nature of our obligations. Acting on this feeling, we beg to confess that the most of the substance, though not the language, of the following "Notes on Persia" is derived from the sixth number of that truly able and valuable publication, "The British and Foreign Review." That able work has for the second article of its current number, a review of five valuable works, published between the years 1818 and 1832; and the extracts made from them contain at once the most graphic and the most valuable illustrations of Eastern manners that we have anywhere met with, out of the life-like creations of the highly-gifted Mr. Morier.

In Persia, as elsewhere, the clergy are not only the most learned, but also the most influential class; but we cannot say that they are, as in christian countries, the most moral and useful members of the community. On the contrary, not even the Brahmins of India can outdo the hypocrisy and chicanery of the Persian ecclesiastics, "from the Moojtched down to the lowest Moollah."

Shah Sultaun Hoossein, one of the best-meaning, and at the same time weakest and worst-judging, of all the sovereigns of Persia, had allowed the ecclesiastical order to obtain a dangerous influence over state affairs, and a most unreasonably large share of the public revenues—amounting, it is affirmed, to upwards of a million sterling. On the accession of Nadir Shah, who was a prince of a very different character, the chief priests were sent for by him; and on their arrival he asked them to what purpose they devoted their too large revenues. Fancying that they should at once secure his favour, they sanctimoniously replied, "They are devoted to the support of priests, of colleges, and of mosques, in which we continually pray for the success of our sovereigns." "Tush!" replied the able and wary despot, "your prayers have

not been well said then, for the empire has most declined when you have been the most pampered and the most prosperous. Your wealth must be appropriated to those who have truly served and saved the nation—to my gallant soldiers." The Shah's deeds answered to his words; and in despite of the most envenomed hostility and opposition on the part of the priests, as well as in scorn and defiance of the discontent with which they contrived to fill the minds of the great majority of the people, he instantly seized upon almost the whole of the church property. Thus deprived of the principal portion of their previously huge, too huge revenue, and yet not one whit the less fond than before of luxurious and expensive living, the priesthood rapidly deteriorated in character, resorting to the most disgraceful and impudent trickery for the purpose of obtaining money.

The trickery of the priests of Persia is of various kinds, according to their various ranks. The Moojtcheds, the highest of them, and those who now occupy the place, though they do not enjoy the revenue, of the former pontiffs, possess very high consideration; and wealthy individuals, who desire to appropriate money to the purposes of charity—a virtue much and strongly insisted upon by the Persian priests of all ranks—quite commonly select for their almoner, a priest, generally of the highest rank. In the words of our clever contemporary, "the holy man, considering himself very fairly included among the objects intended by the donor, takes care that a considerable portion shall be thus worthily applied." And thus a double wickedness is perpetrated; the wealthy are duped out of their gold, and miserable paupers are deprived of the sums intended for their relief and maintenance.

As we descend in the scale of rank among this body of men, we find their frauds grow more and more grossly and unredeemably petty and impudent; and the lowest order, the Moollahs, are mere and very vagrants, buffoons, and swindlers. Judicial astrology, interpretation of dreams, and fortune-telling, are among the reputable and useful arts of these men, a number of whom are "hangers on" at every mosque, shrine, and college throughout the empire. Besides these Moollahs and other priests, Persia has the still further misfortune to be tormented and fleeced by an almost incredibly numerous host of Fakirs and Dervises. These, for the most part, are precisely such characters as the blunt and expressive language of one of our old Acts of Parliament calls "sturdy vagrants." Professing the utmost possible piety, they preach poverty, self-denial, and purity of conduct; yet they clamorously solicit alms, and extravagantly spend them, passing their whole lives in a disgusting alternation of mendicancy and sensual riot. Not contented with clamouring for alms in phraseology that would be to the very last degree ludicrous, if it were not to the very last degree blasphemous, these sanctimonious cheats are thick-and-thin professors of alchymy. The adroitness of their sleight of hand is such, that English gentlemen of the highest talent and acuteness, though they could of course not be deceived by the trickery, have yet been unable to discover in what particular way it was performed.

A gentleman connected with our mission in Persia was deluded by some of these worthies into a belief of his power to transmute metals. For this purpose he required some lead, and the English gentleman supplied him with some pistol-bullets. After due ceremony, the bull,

together with the boasted transmuting powder, were thrown into the crucible, and to the great marvel of the gentleman his friend the alchemist very speedily drew forth a solid lump of fine gold just equal in weight to the bullets. Believing that he had now sufficiently secured the confidence of his intended victim, our Fakir proceeded to dun him for a good round sum of money, necessary, as he alleged, to purchase such a quantity of the transmuting powder as would enable him to commence operation on a proper scale of magnificence. But the Englishman, though puzzled and somewhat staggered, had too much of the characteristic caution and shrewdness of his nation to be gulled into any such folly; and the Fakir, fearing that he should lose the gold he had handed over from the crucible, offered to explain the trick by which he had effected his pretended transmutation and real imposture, on condition of his having his piece of gold restored to him—a bargain to which our friend, who was both wealthy and generous, acceded.

Let it not be supposed that we speak of the imposture of alchymy in the East as being, as in Europe, merely a matter of history. So far is that from being the case, that the writer of the clever paper to which we have

already acknowledged our obligation, says, “We happen to know that, within this twelvemonth past, an Arab of Bagdad who was actually employed by the Pasha for that purpose, did absolutely accomplish an apparent transmutation of brass into gold with a dexterity that eluded the sagacity of a shrewd Italian, master of the Mint of that place, who stood perfectly prepared and anxious to expose the alchemist. Many modes were suggested by which it was pretended the impostor might have conveyed the gold into the crucible; but none of these could be practised in the case in question, and the trick remained undetected.”

We confess that we do not quite see the difficulty of divining how this trick was performed. From the great similarity in colour of brass and gold, any juggler, possessing a merely tolerable facility at sleight of hand, could easily put the gold into the crucible instead of the brass; especially aided, as the *deceptio visus* invariably is, by the antics and the loquacity of the exhibiting impostor, who leaves no means untried to divert and occupy the attention of those whom he is engaged in endeavouring to cheat.

## GRAHAM ISLAND,

THROWN UP BY A VOLCANIC ERUPTION IN THE MEDITERRANEAN.

ALTHOUGH the causes and secret operations of volcanoes still remain to be discovered, yet several theories have been put forth regarding them; the most elaborate and probable is that of M. Howel, quoted in the "London Encyclopædia."

It is remarkable that all the volcanoes that have yet been discovered, with one or two exceptions, are situated near the sea; and, according to M. Howel's opinion, water is necessary to their formation; his belief is much strengthened by the curious fact, that the burning matter becomes extinguished when the sea recedes from its neighbourhood, while in the various eruptions that have taken place at Vesuvius, *Ætna*, *Hecla*, and other volcanoes, water and sea-salt have always been found amongst the matter ejected. In the year 1680, a torrent of boiling water and lava rushed from the crater of Vesuvius, destroying Portici and Torre del Greco. *Ætna* discharged overwhelming torrents of boiling sea-water in 1763. Sir William Hamilton also reports to have seen water thrown up from the same mountain. Hence in M. Howel's theory is included the belief that the foundation of the burning mountain is laid at the bottom of the sea. From this statement the question naturally arises,—how happens it in cases of eruption, that the vast bed of ignited matter, when bursting out into eruption, is not extinguished by the admission of the still more vast weight and power of the ocean? The theorist answers thus:—The fire having disposed the substances in fusion, or having melted and swollen them so as to make an eruption, discharges the ignited matter with sufficient force to overcome the resistance of the column of water, which would otherwise oppose its ascent; but as the strength of the fire diminished, the matter discharged was no longer expelled beyond the mouth of the orifice, and by accumulating, soon closed it up: an opinion which this instance of volcanic eruption in the midst of the ocean, represented in our engraving, goes a great way to support.

The same cause which contributed to effect the phenomenon we are about to describe, has at different times performed other wonders of a like nature. The whole chain of the Lipari Islands, extending from six to seven leagues from the northern coast of Sicily, are volcanic. On the principal of these is built a tolerably large town, which is populated to the extent of 14,000 souls. About a mile from this island, which is called Lipari, and separated by a narrow channel of the sea, is *Vulcano*, another volcanic island, into the crater of which Lieutenant-General Cockburn had the hardihood to descend. Besides these two enumerated, there are nine other of these singular islands.

A recent discovery on Mount *Ætna* (which is, if not the cause, the seat of those volcanic phenomena so abundant in its immediate neighbourhood) offers another method of accounting for the presence of water amongst the burning lava.

"A remarkable discovery," says Mr. Lyell, in his *Principles of Geology* "has lately been made on *Ætna*, of a large mass of ice, preserved for many years, perhaps for centuries, from melting, by the singular accident of a current of red hot lava having flowed over it. The following are the facts in attestation of a phenomenon which must at first sight appear of so paradoxical a character. The extraordinary heat felt in the south of Europe, during the summer and autumn of 1828, caused the supplies of snow and ice, which had been preserved in the spring of that year for

the use of the people of Catania and the adjoining districts, to fail entirely.\* Great distress was felt; and the magistrates of Catania applied to Signior M. Gemmellaro, in the hope that his local knowledge of *Ætna* might enable him to point out some crevice or natural grotto on the mountain where drift snow was still preserved. Nor were they disappointed. Having procured the assistance of a large body of workmen, he quarried into a mass of perennial ice at the foot of the highest cone of the mountain, proving the superposition of the lava for several hundred yards, so as completely to satisfy himself that nothing but the subsequent flowing of the lava over the ice could account for the position of the glacier."

From this we may infer, that if a great volcanic catastrophe had occurred, the superior heat of the burning masses would have detached and melted the ice, throwing it up in immense columns of water. Having stated as much as is known of the connexion of water with volcanoes, we proceed to describe one which sprung up in the midst of the sea.

The extraordinary phenomenon, figured in our engraving, appeared about twenty miles distant from Cape St. Mark, in Sicily, 37° 11' of north latitude, and 12° 44' of east longitude; not a great way from Mount *Ætna*, having been first noticed on the 10th of July, 1831, by Captain John Corrao, commander of the brig *Thérésine*, going from Trapani to Gargenti, in Sicily,—the appearance was then that of a mass of water rising sixty feet above the level of the sea, presenting a circumference of nearly 400 fathoms,—who, proceeding on the day before the discovery through the Gulf of the Three Fountains, had noticed a great quantity of dead fish and black matter floating on the water, and heard a noise resembling thunder. On the return of the same ship from Gargenti, on the 16th of July, a tract of land was seen, of nearly the same size as the mass of water he had at first observed. This island, which was bordered with a girdle of smoke, appeared to be about 12 feet above the level of the ocean. In the middle was a kind of plain, and the crater of a volcano, from whence, during the night, burning lava was visibly emitted.

On the report of the masters of two small vessels, one from Sardinia, the other from Palermo, the commander of the British station, Vice-Admiral Sir Henry Hotham, sent off more than one vessel, commanded by intelligent officers, for the purpose of obtaining information respecting the phenomenon. Subjoined is the report of Commander Swinburne, of his Majesty's ship *Rapid*, to the admiral:—

"I have the honour to inform you, that on July 18, 1831, at 4 p.m., the town of Marsala bearing to my compass east half north, nine miles, I observed from on board his Majesty's sloop *Rapid*, under my command, a highly irregular column of very white smoke or steam bearing south by east. I steered for it, and having gone about thirty miles, I saw flashes of brilliant light, mingled with smoke, which was still distinctly visible by the light of the moon.

"In a few minutes the whole column became black and larger; almost immediately after, several successive eruptions

\* So scarce is water during the summer in Sicily, that a considerable revenue accrues from the preservation of the snow that accumulates in the higher regions of the islands, by strewing a thick layer of volcanic sand over the snow, which effectually prevents the sun from penetrating.



of lurid fire rose up amidst the smoke, they subsided, and the column then became gradually white again. As we seemed to near it fast, I shortened sail and hove-to till daylight, that I might ascertain its nature and exact position. During the night the changes from white to black, with flashes and the eruption of fire, continued at irregular intervals, varying from half an hour to an hour. At daylight I again steered towards it, and about 5 A.M., when the smoke had for a moment cleared away at the base, I saw a small hillock of a dark colour, a few feet above the sea. This was soon hidden again, and was only visible through the smoke at intervals between the more violent eruptions.

"The volcano was in a constant state of activity, and appeared to be discharging dust and stones with vast volumes of steam. At 7h. 30m. the rushing noise of the eruptions was heard. At 9, being distant from it about two miles, and the water being much discoloured with dark objects at the surface in various places, I hove-to, and went in a boat to sound round and examine it. I rowed towards it, keeping on the weather-side, and sounding, but got no bottom till within twenty yards of the western side, where I had eighteen fathoms, soft bottom; this was the only sounding obtained, except from the brig, one mile due north from the centre of the island, where the depth was 130 fathoms, soft dark brown mud. The crater (for it was now evident that such was its form) seemed to be composed of fine cinders and mud of a dark brown colour; within it was to be seen, in the intervals between the eruptions, a mixture of muddy water, steam, and cinders, dashing up and down, and occasionally running into the sea, over the edge of the crater, which I found, on rowing round, to be broken down to the level of the sea, on the W.S.W. side, for the space of ten or twelve yards. Here I obtained a better view of the interior, which appeared to be filled with muddy water, violently agitated, from which showers of hot stones or cinders were shooting up a few yards and falling into it again, but the great quantity of steam that constantly rose from it, prevented my seeing the whole crater.

A considerable stream of muddy water flowed outward, through the opening, and mingling with that of the sea, caused the discoloration that had been observed before. I could not approach near enough to observe its temperature, but that of the sea, within ten or twelve yards of it, was only one degree higher than the average; and to leeward of the island, in the direction of the current (which ran to the eastward), no difference could be perceived, even where the water was most discoloured: however, as a 'mirage' played above it near its source, it was probably hot there. The dark objects on the surface of the sea proved to be patches of small floating cinders. The island or crater appeared to be seventy or eighty yards in its external diameter, and the lip as thin as it could be, consistent with its height, which might be twenty feet above the sea in the highest, and six feet in the lowest part, leaving the rest for the diameter of the area within. These details could only be observed in the intervals between the great eruptions, some of which I witnessed from the boat. No words can describe their sublime grandeur. Their progress was generally as follows:—After the volcano had emitted for some time its usual quantities of white steam, suddenly the whole aperture was filled with an enormous mass of hot cinders and dust, rushing upwards to the height of some hundred feet with a loud roaring noise, then falling into the sea on all sides with a still louder noise, arising in part, perhaps, from the formation of prodigious quantities of steam which instantly took place. The steam was at first of a brown colour, having embodied a great deal of dust; as it rose it gradually recovered its pure white colour, depositing the dust in the

shape of a shower of muddy rain. While this was being accomplished, renewed eruptions of hot cinders and dust were quickly succeeding each other, while forked lightning, accompanied by rattling thunder, darted about in all directions within the column, now darkened with dust and greatly increased in volume, and distorted by sudden gusts and whirlwinds. The latter were most frequent on the lee side, where they often made imperfect water-spouts of curious shapes. On one occasion some of the steam reached the boat; it smelt a little of sulphur, and the mud it left became a gritty, sparkling, dark brown powder, when dry. None of the stones or cinders appeared more than half a foot in diameter, and most of them much smaller.

"From the time the volcano was first seen till after I left it, the barometer did not fall or rise, and the temperature of the sea did not bespeak any unusual influence."

The rest of this interesting letter is occupied with nautical technicalities, except the last paragraph, which communicates a fact of importance. "It is worthy of remark, that on the 28th of June last, at 9h. 30m. P. M. when passing near the same spot, in company with the *Britannia*, several shocks of an earthquake were felt in both ships."

Commander Smith, of the *Philomel*, reported that, "the volcano appears to be composed entirely of cinders, with a sprinkling of lava, of an oblong shape, about three quarters of a mile in circumference, and, from the soundings, has as yet a very small base."

We are, however, indebted to Captain Serbouse for the most particular account of this island. That officer set out in the *Hind* cutter to ascertain every fact of importance relative to the volcano, and found that the emission of burning matter had abated so far as to allow of his landing on it; which he did on August 3, and having hoisted the British ensign called it Graham Island.

"Seizing a favourable moment," says Captain Serbouse, "we gave way with our oars. Our distance was rather greater than we could have wished, but we proceeded as quickly as the sea would allow; as we approached, some occasional jets were thrown up, but of little consequence, and a current was discovered running to the westward, and setting us further to the right than we desired. Within twenty yards of the shore, the water appeared shoal, and the sea broke; but as there was no appearance of surf on the beach, we kept steadily on till the boat struck the ground. The Union Jack was then planted, such observations were made as the pressure of circumstances, and the imminent danger of a fresh eruption every moment, would admit of; a bucket-full of the materials of which the island seemed chiefly composed was collected; and we re-embarked.

"The form of the crater is nearly a perfect circle, and complete along its whole circumference, excepting about two hundred and fifty yards on the S. E. side, which are broken and low, not apparently above three feet high. The height of the highest part, I supposed by the eye, to be about one hundred and sixty feet: a rough computation afterwards made it one hundred and eighty. The outer diameter is, I think, almost six hundred and forty yards, and the inner about four hundred. The whole circuit of the island I conceive to be from a mile and a quarter to a mile and one-third."

The materials of which the island was formed being chiefly ashes and the remains of coal and stone, deprived of their durable properties, by combustion, Graham Island soon disappeared,—the encroachments of the sea undermined its base,—the winds gradually scattered its non-adhesive and dusty surface,—no trace of it is now to be seen, the ocean has resumed his empire, and

"Left not a wrack behind."

## BALBECK.

THE city of Balbeck is supposed to be the ancient Heliopolis, so called from an image of the sun, which was worshipped by its pagan inhabitants; and its present name seems to favour the conjecture, as inclining to the same signification; for though Baal imports idols in general, it is frequently appropriated to the sun, the chief idol of this country. It is pleasantly situated on the east side of the valley of Bocat, being encompassed with gardens, through which run several fine rivulets that fall from the neighbouring mountains. The town is of a square form, surrounded with a wall of considerable strength, which has been built out of the ruins of the ancient city, as appears from several stones inscribed with scraps of Roman names, or some unintelligible letters, serving, however, to denote the great resort of the Romans to this place, in the flourishing times of their empire. Round the walls are towers at equal distances; but the whole enclosure is but small, each side of the square being about a quarter of a mile, and the houses within it are very mean, such as we usually meet with in Turkish villages.

The chief, if not the only inducement that leads strangers to visit Balbeck at present, is the noble remains of a heathen temple on the south-west side of the city, with some other buildings, all of them equally magnificent; but, in later times, these old structures have been patched and pieced, some additions made to them, and the whole converted into a castle.

As we approach these venerable ruins, the first thing we observe is a rotunda, or round pile of building, encompassed with beautiful pillars of the Corinthian order, which support a cornice that runs all round the structure. It is mostly of marble, and though round on the outside, is an octagon within, having eight arches supported by eight Corinthian columns, each of one single piece. The whole is of great elegance and stateliness, but is now in a very tottering condition; notwithstanding which, the Greeks venture to make use of it as a church, and have barbarously spoiled the beauty of the inside by daubing it over with plaster. Leaving this, we come to a large, firm, and lofty pile of building, composed of vast square stones; and through this we advance into a noble arched walk or portico, a hundred and fifty paces in length, which leads to the temple we are now about to describe.

This temple has resisted the injuries of time, and the madness of superstition,—being yet almost entire. It is an oblong square, in its general form and proportion exactly like St. Paul's, Covent Garden: but, for magnificence of structure and dimension, there is scarce any comparison, this temple being almost as big again every way. Its length on the outside is 192 feet, and its breadth 60. The pronaos, or ante-temple, took up 54 feet of the 190, but is now ruined; and the pillars which supported it are broken. The whole body of this temple, as it now stands, is surrounded by a noble portico, supported by pillars of the Corinthian order, six feet three inches in diameter, about 54 feet in height, and each of three stones apiece. Their distance from each other, and from the wall of the temple, is nine feet. There are fourteen of them on each side of the temple, and eight at each end, counting the corner pillars in each number. The architrave and cornice, which are supported all round by these pillars, are exquisitely carved.

There are also round this temple, between its wall and the pillars which go round it, a solid arcade all the way, of great stones hollowed out archwise; in the centre of each of which is a god, a goddess, or a hero, struck out with that life that is not to be conceived; and all round the foot of the wall of the temple itself, is a double border of marble, the lowest part of which is a continued bas-relief in miniature, expressing heathen mysteries and ceremonies; where, without any confusion, are grouped a surprising mixture of men and beasts, in the most happy composition, and most agreeable variety.

Such is the outside of this temple: now let us first take a view of the entrance, than which nothing can be more august. The ascent to it is by thirty steps, on each side bounded by a wall, that terminates in a pedestal, on which formerly stood a statue, as we may naturally suppose. The front is composed of eight Corinthian pillars, as we have already said, fluted, as are all the rest that go round the temple, and an ample and nobly proportioned triangular pediment. Within these eight pillars, at the distance of about six feet, are four others, like the former, and two pillars of three faces each, that terminate the walls of the temple, which come out a good way from the body of the temple itself. All these form a porch or portico, before the door of the temple, in depth about twenty-four feet, and in breadth sixty odd: through these pillars appears the door of the temple, under the vault of the portico; but it there appears with great majesty, and without the least confusion,—so nice are the proportions of the pillars, their distance from each other, and the recess of the door itself. The door-case, or portal, is square, and of marble, in proportion and construction just like the great marble portal at the west end of St. Paul's, but far richer in sculpture, and larger. The whole height of it is about forty feet, and its whole width about twenty-eight, with an opening of about twenty feet wide. You are no sooner under this portal, but, looking up, you see the bottom of the lintel, enriched with a piece of sculpture, hardly to be equalled: It is a vast eagle of bas-relief, expending his wings, and carrying a caduceus in his pounce; and on each side of him is a Fame, or Cupid, supporting one end of a festoon by a string or riband, the other being held in the eagle's beak.

As to the inside of the temple, it is divided into three aisles, two narrower on the sides, and one broad in the middle; after the manner of our churches, being formed by two rows of fluted Corinthian pillars, of between three and four feet diameter; and in height, including the pedestal, about thirty-six. These pillars are twelve in number, six on a side, at the distance of about eighteen feet from each other, and about twelve from the walls of the temple. The walls are adorned with two rows or orders of pilasters, one over another; and between each two of the lowermost is a round niche, about fifteen feet high. The bottom of the niches is upon a level with the bases of the pillars; and the wall to that height is wrought in the proportions of a Corinthian pedestal; and the niches themselves are Corinthian in all their parts, with the strictest precision and nicest delicacy. Over these round niches is a row of square ones, between the pilasters of the upper order: the ornaments belonging to them are all marble, and they are each crowned with a triangular pediment. Towards the west end of the middle aisle you ascend to the choir, as it is called, by thirteen steps, which are the whole breadth of this part.

This choir is distinguished from the rest of the temple by two large square columns, adorned with pilasters, which form a noble entrance, exactly corresponding with that of the temple itself. Here is a great profusion of astonishing sculpture; but the architecture is the same here as in the body of the temple, except that the pillars have no pedestals, and the niches stand upon the pavement. The two large square pillars, which so remarkably distinguish this part of the temple, are thought to have supported a canopy; but nothing of that kind is to be seen now. In the bottom of this choir is a vast marble niche, where stood the principal deity here worshipped. In this choir are seen the most finely engraved sculptures, festoons, birds, flowers, fruits; and fine bas-reliefs, Neptune, Tritons, fishes, sea-gods, Arion and his dolphin, and other marine figures. The ceiling, or vault of this temple, is bold, and divided into compartments filled with excellent carvings. It is open towards the middle; but whether a cupola or lantern stood there for the admission of light, or whether it was always open, cannot be judged at this distance of time.

Traversing the long arched walk, which we have already mentioned as leading to the temple, and which looks like a subterraneous passage, adorned with many busts, which, for want of light, cannot well be discerned, the first object which strikes the sight is a spacious hexagonal building or wall, forming a kind of a spacious theatre, which is open at the other end, and presents you with a terrace, to which you ascend by marble steps. This aperture admits you into a square court, larger than the first, round which are magnificent buildings. On each hand you have a double row of pillars, which form porticoes or galleries of sixty-six fathom in length, and eight in breadth. The bottom of this court was taken up by a third building, more sumptuous than the rest, and deeper, which seems to have been the body of the palace, fronting the east. The columns belonging to this part are of such size, that they are compared with those of the hippodrome at Constantinople. Nine of these columns are standing, and a good piece of the entablature, which evince it to have been one of the wonders of Asia; and, to crown all, each of these nine pillars is but one block. Many considerable and distant vestiges of the several parts of this palace are still extant. The Corinthian order prevails chiefly throughout the whole, and scarce are any where to be found such precious remains of architecture and sculpture. The ornaments are various, but without any of the wild extravagancies of modern architects. The fine taste of Greece, and the magnificence of Rome, here meet; statues without number, busts of all sorts, proud trophies, curiously wrought niches, walls and ceilings enriched with bas-reliefs, inscriptions, and other works of the finest marble; therms and caryatides, judiciously placed. Underneath the whole are vast vaults, where, from time to time, you discover, through the ruins, long flights of marble stairs, near 200 in a flight. The torn and elevation of these vaults are bold and surprising; and in these subterraneous parts you find many rooms, halls, rich apartments entire, and many marble tombs. The walls here also are adorned with niches, bas-reliefs, and inscriptions in Roman characters; but these inscriptions are quite effaced by the length of time, and the damps. Some of these vaults are quite dark, and must be visited with lights, either because of their great depth, or because the passages, which may have given them light,

are stopped by rubbish; but others receive light by great windows, which stand on the level of the ground above; and, lastly, all these edifices are built with stones of the enormous size already mentioned, without any visible mortar, cement, or binding whatsoever. The temple and these ruins stand in the same enclosure, as I have said, and may challenge any monument of antiquity now extant, either at Athens or at Rome, or even in Egypt. All over and about the town you, at every step, meet with some melancholy fragment of antiquity. The quarry, from whence they had the stone for these works, is a little way out of the town. It is cut out in steps, something like an amphitheatre, where lies one stone already hewn, which seems to surpass all that have been hitherto described. A notion prevailed, that it was too heavy to be moved; but, upon a nice examination, it was found fastened to the rock. Such was the city of Balbeck; and, from its surprising grandeur and magnificence, we may well conclude it to have been once the most considerable place in Syria, and the delight of some mighty prince, who there chose to reside.

It was in this splendid temple that the fabulous phoenix was supposed to deposit her precious burden, on the altar of the sun. This identical temple is supposed to have been built by the emperor Antoninus Pius, in place of the more ancient edifice, which had gone to decay.

## PATIENCE.

THE virtue of patience consists in suffering, and not in perseverance, to the latter of which it is often improperly applied. A man undertakes a long and tedious work, which, by perseverance, he completes, and the generality of mankind will designate him a patient person; yet, in fact, he may be very little entitled to that appellation, because the whole prosecution of the work may have been his amusement and pleasure, and therefore could not have exercised his patience, though it might have required and occupied his perseverance. An angler stands on the bank of a river, with a rod and line, dangling in the stream for a whole day, and perhaps never catches a single trout: this is by some people called patience; but, on the contrary, it is perseverance only, for he often regrets that the day is so short and so soon over, rather than that he has wasted so much time to no purpose, and thinks he might have succeeded if he had continued to try an hour longer. To display true patience, there must be a mental or bodily suffering; or an interruption of some agreeable pleasure or favourite pursuit. Suppose the angler to be withdrawn by force or necessity for a few minutes, during which he loses a bite; his patience is tried, and he is mortified at the disappointment, and becomes quite impatient to renew his perseverance at his desultory and fruitless employment. The philosopher who speaks with encomiums on patience, is not always practically patient; he cannot endure the babble of fools and triflers, though he expects that every body will listen, with patience, to his harangues on the moral perfections of a philosophic mind. Neither is resignation at all times a branch of patience, it may be induced by despondency; and an effort to get out of trouble or affliction is not incompatible with patience. Job was a patient man; he suffered and endured; but Job complained, and a tortured person may complain without

losing all patience. True patience consists in suffering, yet retaining a hope of relief and an issue out of affliction; Job never lost his patience, because he retained his hope in God.

Waiting with constancy is not always patience, because there may be no suffering of suspense; but attending to what we do not like is an exercise of some degree of patience. Women are said to have little patience; but men have frequently less than they have: a man will talk of business or politics in the company of women, and expect them to listen for an hour to his prating; but the moment they begin to speak about caps and bonnets, and the newest fashions, the same individual will make his *congé* and depart: with whom then has patience been practically exhibited? A person without an appetite may wait for his dinner, and express no uneasiness at delay; but the hungry man who waits, must have patience, if he can do so without murmuring or mental pain. Patience is, therefore, the faculty of enduring a painful sensation, and yet looking confidently and steadily to the period when that sensation shall cease. To illustrate the argument concerning common patience, a little anecdote may serve:—An eminent surgeon, in performing a difficult and tedious operation on an afflicted person, being obliged to continue long at the couch of the suffering individual, was complimented by an attendant for his patience with the petulance of his subject. The man, overhearing it, cried out with some degree of vehement pain, “He patient, indeed! no, by no means, he is torturingly persevering; but believe me, the patience is mine.” Patience was, in this case, put to the proof, and practically tried; like gold refined by fire, patience is perceived and purified by adversity and suffering; perseverance is therefore often practised by those who, if put to the test, would be found all dross in this particular, and to have not a grain of patience in their whole composition. An author may persevere till he has accomplished a work of great extent, yet have no disposition for patience; for no sooner does he read a bitter critique on his tedious labours, than he is ready to go stark mad. To try the gravity of a philosopher, you must tickle his fancy; of a fool, his person; of a coquette, her vanity; and see if they will laugh: but the patience of a man is tried by pinching him, to see if he can endure pain with fortitude, and disappointment with dignity and composure. Is it not easier to be a philosopher, than a patient man?

### THE NECESSITY OF A GOOD EDUCATION.

ALL admire the beauty and the brilliancy of the diamond; but very few reflect upon the means by which that beauty and that brilliancy are rendered visible. In like manner, though all are ready to admire the eloquent orator, the profound statesman, and the sublime poet; there are, comparatively, few who reflect upon the means by which their talents are perfected, and made manifest and available. It is true, that to excel as an orator, a statesman, or a poet, a certain natural aptitude must be inherent; but it is equally true, that that aptitude must be cultivated or improved. No labour and skill would suffice to give to Purbeck stone the brilliancy and the beauty of the diamond; but without the exertion

of labour and skill, the inherent qualities of the diamond, fitting it for receiving that brilliancy, would be utterly useless; and the gem that shines in a monarch's diadem, and dazzles the eyes of the beholders, would lie concealed in its native mine, or if by any chance brought thence, its external roughness would prevent its beauty and its value from being appreciated. And so it is with human genius. The imagination may be lively, and the judgment sound and acute; but the former, if unchastened and undirected, will waste itself in idle dreams or criminal projects; and the latter, if unexercised and unaided by collected knowledge, will gradually become weakened, and at length be only equal to the meanest and most contemptible affairs.

What the labour of the miner and the skill of the lapidary do for the diamond, education does for the human mind. The diamond, in its natural state, may disclose some few spots of surpassing brilliancy, and the vigorous but uneducated mind will occasionally display its strength and clearness: but as the bright spots on the diamond will be few, compared to the extent of the concealing crust, so the occasional flashes of mind will merely serve to render its uncultivated state and general feebleness more evident.

But here our comparison between the diamond and the human mind must terminate. If the diamond lie for ever in its mine, or if, after being removed thence, it never receive the exquisite shape and polish of the skilful lapidary, the worst that can occur is, that an instrument of traffic and an appendage of greatness and luxury are lost to society. How much, how fearfully more important are the consequences of neglecting to cultivate and improve the mind! In the present advanced state of society, the consequences of neglect in this particular, are, to the individual, of the most lamentable nature. He may be said to be doomed to be a hewer of wood and a drawer of water all his life. Beyond the most laborious or the most menial and irksome employments, he must not hope to rise who neglects to improve and foster his intellectual powers; and he will perpetually have the mortification of seeing men far less gifted than himself with natural ability, rise to affluence and reputation; enjoying, themselves, all the comforts and elegancies of life, serving their families and dependents, and conferring advantages and credit upon their country, while he is toiling on in obscurity, negligence, and self-reproach.

Did the evil terminate here, it would be sufficiently great to be deprecated; but this is the least and lightest part of the evil which springs from ignorance. To say nothing of the injury he does to his country who labours only in the most inferior and least productive capacity, because he has been too indolent to improve those faculties, by improving which he would have qualified himself to serve her in the highest and most useful; how irreparable an injury does he inflict upon his family! However great his affection may be, he cannot advance the social interests of his children, or train them in the path of knowledge or virtue.

If to these considerations we add, that it is highly offensive to the Deity to waste the talents which he bountifully bestows, and that ignorance almost infallibly plunges its victim into sin; what more need be said to induce parents to give with liberality, and children to receive with gratitude and avidity, those intellectual treasures which tend at once to form prosperous and

happy men, efficient as well as kind parents, valuable citizens, good subjects, and good Christians? Surely sufficient has been said to lead all to confess the NECESSITY OF A GOOD EDUCATION.

## : JERUSALEM.

JERUSALEM, the Holy City! What christian traveller, without a sensation of awe, without the heart being sensibly affected, can approach this ground of "all time?" But we will not permit rhapsody to usurp the place of description.

This renowned city, though much fallen from its ancient grandeur, is still reckoned the capital of Palestine, and is much resorted to, either out of curiosity, or devotion, from all parts of the christian world. It is situated about thirty miles to the eastward of the Mediterranean, on a rocky mountain, with steep ascents to it on all sides, except towards the north; and surrounded with a deep valley, which is again encompassed with hills; being thus placed, as it were, in the midst of an amphitheatre. It is walled round, but the walls are not very strong; nor have they any bastions, but an inconsiderable ditch on one side only. The city has six gates; namely, those of Bethlehem, Mount Sion, Sterquilina, or the Dung-gate, St. Stephen's, Herod's, and that of Damascus, besides the Golden-gate, which is walled up, on account of a prophecy the Turks have amongst them, that by that gate the Christians are to take Jerusalem. The private buildings are very mean, and many of them full of ruins; and, indeed, there is a great deal of waste ground in the city, and the whole but thinly inhabited, though it is scarce three miles in circumference.

The present Jerusalem does not stand upon the same ground that was taken up by the ancient city; for Mount Calvary, which is a small eminence upon the greater mount of Moriah, and formerly appropriated to the execution of malefactors, was shut out of the walls as a polluted place; whereas, since our Saviour's suffering upon it, it has been so revered and resorted to by all Christians, that it has drawn the city round about it, and stands now near the middle of Jerusalem; and, on the contrary, a great part of the hill of Sion is left without the walls. In short, the only thing that renders Jerusalem considerable at present, is the resort of pilgrims thither; and the accommodating them with necessaries, seems to be the principal business of the inhabitants.

We now proceed to describe what are called the holy places. The external view of the holy sepulchre presents a goodly structure, in appearance resembling that of an ordinary Roman catholic church. Over the door is a bas-relief, executed in a style of sculpture meriting more attention than it has hitherto received. At first sight, it seems of higher antiquity than the existence of any place of christian worship; but upon a nearer view, we recognise the history of the Messiah's entry into Jerusalem, the multitude strewing palm branches before him. The figures are very numerous. Perhaps it may be considered as offering an example of the first work in which pagan sculptors represent a christian theme. Entering the church, the first thing showed is a slab of white marble in the pavement, surrounded by a rail. It seemed like one of the grave-stones in the floor of our English churches. This they represent as being the spot where our Saviour's body was anointed by Joseph of Arimathea. We next advanced towards a dusty fabric, standing like a huge pepper-box in the midst of the principal aisle, and beneath the main dome. This rested upon a

building, partly circular and partly oblong, as upon a pedestal. The interior of this strange fabric is divided into two parts. Having entered the first part, which is a kind of ante-chapel, you are shown, before the mouth of what is called the sepulchre, the stone whereon the angel sat; this is a block of white marble, neither corresponding with the mouth of the sepulchre, nor with the substance from which it must have been hewn; for the rocks of Jerusalem are all of a common compact limestone. The sides consist of thick slabs of that beautiful breccia, vulgarly, verd-antique marble; and over the entrance, which is rugged and broken, owing to the pieces carried off as relics, the substance is of the same nature. Forty paces from the sepulchre, beneath the roof of the same church, and upon the same level, are shown two rooms one above the other. Close by the entrance to the lower chamber, or chapel, are the tombs of Godfrey of Boulogne, and of Baldwin, kings of Jerusalem, with inscriptions in Latin, in the old Gothic character. At the extremity of this chapel is pointed out a fissure or cleft in the rock, which they state as having happened at the crucifixion.

The Mount of Olives exhibits the appearance it presented in every period of its history. From its elevated summit almost all the principal features of the city may be discerned; and the changes that eighteen centuries have wrought in its topography may perhaps be ascertained. The features of nature continue the same, though works of art have been done away: the beautiful gate of the temple is no more, but Siloa's fountain haply flows, and Kedron sometimes murmurs in the valley of Jehoshaphat.

Mount Sion, or the hill which now bears that name, is situated upon the south side of Jerusalem, part of it being excluded by the wall of the present city, which passes over the top of the mount. If this be indeed Mount Sion, the prophecy concerning it, that the plough shall pass over it, has been fulfilled to the letter; for such labours were actually going on when we arrived. Here the Turks have a mosque, over what they call the tomb of David. Quitting this spot, and leaving the city by the Sion-gate, we descended into a dingle or trench, called Tophet; as we reached the bottom of this narrow dale, sloping towards the valley of Jehoshaphat, we observed upon the sides of the opposite mountain, called the Hill of Offence, a number of excavations in the rock; on our reaching them we found them to be sepulchres, and nearly all of the same kind of workmanship, exhibiting a series of subterraneous chambers, hewn with marvellous art, each containing one, or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers. The doors were so low, that to look into any one of them it was necessary to stoop, and, in some instances, to creep upon our hands and knees: these doors were also grooved, for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances.

Upon all the sepulchres at the base of this mount, there are inscriptions in Hebrew and in Greek. The Hebrew inscriptions are the most effaced; of these it is difficult to make any tolerable copy. Besides the injury they have sustained by time, they have been covered by some carbonaceous substance, either bituminous, or fumid, which rendered the task of transcribing them yet more arduous. Having entered by the door of this sepulchre, we found a spacious chamber cut in the rock, connected with a series of other subterranean apartments, one leading into another, and containing an extensive range of receptacles for the dead,—as in those excavations before alluded to,—but which appear of more recent date. Opposite to the entrance, but lower down in the rock, a second, and a similar aperture led to another

chamber beyond the first. Over the entrance to this, also, we observed an inscription nearly obliterated, but differing from the first, by the addition of two letters.

Having reached the extremity of this second chamber, we could proceed no further, owing to the rubbish which obstructed our passage. Perhaps the removal of this may, at some future period, lead to other discoveries. It was evident that we had not gained the remotest part of these caverns. There were others with similar Greek inscriptions, and one which particularly attracted our notice, from its extraordinary coincidence with all the circumstances attaching to the history of our Saviour's tomb. The large stone, which once closed its mouth, had been perhaps for ages rolled away.

Stepping down to look into it, we observed within a fair sepulchre, containing a repository, upon one side only, for a single body; whereas, in most of the others, there were two, and in many of them more than two. It is placed exactly opposite to that which is now called Mount Zion. As we viewed this sepulchre, and read upon the spot the description given of Mary Magdalene and the disciples coming in the morning, it was impossible to divest our minds of the probability, that here might have been the identical tomb of Jesus Christ; and that up the steep which led to it, after descending from the gate of the city, the disciples strove together, when John did outrun Peter, and came first to the sepulchre. They are individually described as stooping down to look into it; they express their doubts as to the possibility of removing so huge a stone, that when once fixed and sealed, it might have baffled every human effort. But upon this, as upon the others already mentioned, instead of a Hebrew, or a Phœnician inscription, there were the same Greek characters, destitute only of the Greek cross, prefixed in the former instances; the letters being very large, and deeply carved in the rugged surface of the rock.

### LONGEVITY.

UPON most points men, very fortunately, have different tastes. One desires rank; another toils like a slave, and lives upon fare that even a slave would scornfully reject, in order that he may accumulate wealth for thankless successors to squander; while a third laughs at them both, and takes life precisely as he finds it, eating the bread of industry, and eating it in contentment. The gaieties of the gay will have their attraction for some; while others

*"Shun delights, and love laborious days,"*

in the hope—alas! how very often only a vain one—at once benefiting mankind, and emulating the fame of those whom they so fervently and so reverently love. But whatever the diversity of taste as to some matters, there is none as to longevity, excepting among the utterly desperate or the utterly insane. The wealth of worlds is held as nought, when the inevitable moment of our death is at hand; the wealth of worlds would at that solemn moment seem even as nothing, to the price of but even one brief year of existence.

Singularly enough, the life which we so highly prize when about to leave it, we are altogether as careless of during the years when care would probably add many years to it. We do not reflect that the difference between temperance and excess leads to the difference between a long life and a short one; and that the difference of ten years in a whole life becomes greater or less, according

as we use or abuse the remaining years. Very few among us are so thoroughly and well employed as to have any just ground on which to found our complaints of the shortness of life. They who complain that life is too brief, and yet give of its brief space some portions to vice, folly, or idleness, imitate the inconsistency of Xerxes, who wept, forsooth, at reflecting that his mighty host would be dead, to the last man, in another century; and yet coolly, and to gratify his own vanity, put the men in the fairest possible road for being slaughtered within the month!

### EDUCATION AMONG THE LOWER CLASSES.

IF it be common now to find, among the daughters of tradesmen, linguists, musicians, painters, and authors, it is not uncommon to see mechanics, if not profound scholars, at least men of varied and extensive information. We were much struck with an instance to this effect in a recent number of the "New Monthly," which we recommend to the notice of all anti-intellect supporters.

A journalist, in a great manufacturing town, who had advocated the cause of the journeymen in a dispute respecting wages, was called upon by two of the principal employers, who requested his attention to their statements. He did so; and it was arranged that he should put their arguments and proposals into his own words, send them to the gentlemen to ascertain that he had rightly interpreted their intentions, and then submit them to two or three of the men for their remarks. This was done in the hope of conciliation. The men took the paper, and in a few days produced so able a refutation of the principal points, quoting sound authorities, but in a style which proved it to be their own, that their masters admitted they were wrong, and suppressed their intended appeal. In a few weeks the journeymen came to their friend the journalist, and at their request the process was reversed. He embodied their opinions and propositions, and submitted them to the masters, who saw so clearly the force and justness of the men's observations, that the journalist was empowered to publish the modified paper as an article emanating from himself. An amicable adjustment took place; each party receded from their hostile position, adopted the general proposals, and the commerce of the place has been ever since greatly and permanently improved. Yet these men were merely hand-loom weavers; but they were clear-headed and thoroughly informed upon the general and particular bearings of the question, both intellectually and commercially.

### NAPOLÉON BUONAPARTE.

*(Continued from page 508.)*

OF vanity, Siéyes, like all other wholesale system-mongers, no doubt had a very ample and ludicrous share. But the moving spring of the creature was avarice. Bourrienne remarked to Buonaparte, that the whole expression of the countenance of the ex-priest said, "Give me money!" The rejoinder of Buonaparte was as graphic as characteristic. "You are right," he laughingly replied; "when money is in the case, our imaginative friend becomes as matter-of-fact a person as ever



counted cash. He sends his ideology to the right-about, and becomes in an instant both manageable and intelligible. He abandons his constitutional dreams with amazing alacrity when a good round sum of money is in the case."

In illustration of this base, and at the same time most striking trait in the character of Siéyes, we may remark that when he was called upon to resign his consular dignity, he refused to do so, unless on condition of receiving a beautiful farm, worth about 15,000 livres per annum. Bourrienne humorously remarks upon this passage in the Life of Siéyes, that "the good Abbé consoled himself for no longer forming a third of the republican sovereignty, by making himself at home in the ancient domain of the kings of France."

Had France been at peace when the new consulate was formed—that is to say, when Buonaparte replaced the ciphers Siéyes and Roger Ducos, by the other ciphers Cambacérès and Le Brun—the First Consul would most undoubtedly have taken the earliest possible opportunity to declare war against some power, for some cause or for no cause. For he was too profound a politician not to know, that to nations in general, and to the French nation in especial, *change* is very dear. But just at that period, France had had quite sufficient of the luxury of war to make her desirous of falling back for a time upon the plainer diet of peace; and, however much his own genuine wish might be for war, he knew his own interests too well not to *appear* to be extremely anxious for peace. Italy was already lost; England and Germany were united opponents not to be lightly regarded; and the administration of the domestic affairs of France would, for a time at least, be quite sufficiently onerous to make complicated foreign affairs any thing but desirable: accordingly, as soon as he "got rid of Siéyes and Ducos," (we use Bourrienne's very words) he prepared to open negotiations with the courts of St. James's and of Vienna.

But those courts were by no means inclined to recognise the new government of France. The restoration to that country of its legitimate government was not as yet despaired of; nor was the position of France such as to render it necessary that the mere wish of the French usurper should be law to the legitimate rulers of Europe. Accordingly Buonaparte, to use the language of our law courts, "took nothing by his motion."

At that time the English ministers were bitterly blamed for not negotiating a peace with France. Not a rating demagogue who desired to plunge this country into a state of anarchy, who did not declaim against our ministers, and eulogize the magnanimity, the love of peace, and, above all, the *sincerity* of Buonaparte. Now let us see how far he was sincere; let us see who deserved best of England—the ministers who would not be duped, or the bawling declaimers who would fain have bullied them into being duped. Let us hear Bourrienne, whose correctness is acknowledged on all hands:—"It was not only with England that Buonaparte and his minister\* endeavoured to open negotiations; the consular cabinet also offered peace to the house of Austria, but not at the same time. The object of this offer was to sow discord between the two powers. Speaking to me one day of

his earnest wish to obtain peace, he said, 'You see, Bourrienne, I have two great enemies to cope with. I will conclude peace with the one I find most easy to deal with: that will enable me instantly to assail the other. I frankly confess that I should like best to be at peace with England. Nothing would then be more easy than to crush Austria, who has no money but what she gets through England.'"

In other words, having deprived England of her faithful allies, crushed them, and enlisted them in his service, he could then crush England. And yet our demagogues were listened to by gaping and ever-deluded multitudes.

## VISIT TO THE PLAIN OF TROY.

HAVING landed at Camaris, the ancient Parium, on the Asiatic side of the Hellespont, from thence we proceeded to Lampsacus, crossing in our way thither a rich plain called Coro Derce, enamelled with anemones of the most brilliant hues; here too the crocus unfolded its golden leaves, the hyacinth displayed its soft and various tints, while the yellow asphodel and purple orchis enriched the glowing mead. A great variety of shrubs, and almond trees in full blossom, added to the beauty of the scenery; indeed the whole country between Camaris and Lampsacus presents a lovely pastoral picture. In this verdant plain we met several caravans of loaded camels, which were fastened together in strings of five, each string led by an ass. Camels are bred in this part of Asia-Minor; and at some of the principal towns camel fights are a favourite amusement with the people. In many of the villages through which we passed, there appeared the remains of former magnificence; granite pillars of various dimensions, and capitals of the different orders, were often found supporting a mud-walled cottage. Innumerable winding streams water this naturally luxuriant country. Having purchased some few copper coins, and one or two vases, in the bazaar, we stayed but one night at Lampsacus, and continuing our journey near the coast, we passed the spot where Abydos once stood, and at length arrived at the town of the Dardanelles. This town contains many Jews, and a Turkish garrison of three or four gunners! whose principal employment is that of returning salutes of ships of war.

We resolved to take shipping at the town of Dardanelles, being led to understand that we should find but little worthy of interest along the shore, till we came to Geunicher, the ancient Sigeum. Sailing rapidly down the Hellespont, passing on the Asiatic side, we saw two tumuli, said to be the tombs of Achilles and Patroclus. We landed near the promontory of Sigeum, by some authors affirmed to be the site of the Grecian camp at the siege of Troy. This promontory we ascended with some difficulty, but were amply repaid for our labour, by the splendid view we enjoyed from its summit,—the plain of Troy, with the Mendère winding through it, as if enamoured of the beauties of the scene; the islands Samothrace, Imbrus, Lemnon, and in the distant horizon Athos itself lay before us distinctly, as in a map.

On the following day we commenced our intended tour in the Troad; and had not long entered the plain, when we were amused with a novel spectacle—a wild boar hunt. In another part of this extensive flat, peasants were employed in ploughing a deep and rich soil. The novelty of the whole scene was peculiarly interesting. Having inquired of our guides if we were near the sepulchre which is said to

\* Talleyrand, whose vast talents and utter want of principle made him very precious to Napoleon; while his nobility, his hypocritical courtesy, and perfect polish of manners, made him acceptable to foreign courts.



be that of Ajax, they proceeded to the east, and conducting us round that bay in which the Grecian fleet was moored during the siege of Troy, at length brought us to the tumulus on the ancient Rhoetian promontory, confidently asserted to be the tomb of Ajax.

The learned deduce their opinion upon this interesting subject, from the following evidence :—All writers who have mentioned the tomb of Ajax, relate that it was surmounted by a shrine, in which a statue of the hero was preserved. The veneration with which the Aiantum was looked upon, even at the time in which Christianity decreed the destruction of the pagan idols, preserved it for ages. Antony having carried the consecrated image into Egypt, Augustus restored it to its hallowed shrine ; and even to this hour that shrine still remains, and also a considerable portion of the superstructure. Besides which, Pliny positively affirms, that the tomb of Ajax commanded the station of the Grecian fleet.

On viewing this celebrated monument of antiquity, I perceived that there was mortar employed in its building, and having always understood that the ancients erected even their most stupendous edifices without cement, I pointed out the circumstance to my learned companion ; to this observation he replied, "that the Greeks, as well as more ancient architects, did indeed sometimes erect their buildings without cement ; but this practice had exceptions. In the erection of the pyramids of Egypt, for instance, mortar was undoubtedly used."

Having contemplated this interesting monument for some time, and indulged in that train of reflection which it was calculated to inspire ; having quickly passed over in the eye of fancy various deeds of arms, sung by the immortal Homer, we at length directed our attention to the beauty of the surrounding prospect ; for the latter, though presenting the gardens of the Mahomedan paradise, would have less interest in the eye of enlightened men, than the most barren spot, if consecrated by the blood of a hero, a patriot, or a martyr. The panoramic view now before us was indeed exquisitely beautiful, and produced from us the most lively expressions of delight. The Hellespont on one side, and the still luxuriant plains of Troy on the other, combined both the grand and the beautiful.

We now directed our steps over the heathy country, which borders the Thymbrius, our guide having informed us that we should shortly see the ruins of a temple dedicated to the Thymbrian Apollo. The ruins, however, were too extensive to have belonged to one building, for the ground was covered to a large extent with broken fragments of beautiful columns, and capitals of every order of architecture,—some of exquisite workmanship. A bas-relief, which appeared to have formed part of a cornice, consisting of a winged figure pursuing a person on horseback, and another, representing Ceres drawn by two scaly serpents, were admirably executed. While offering the meed of praise these specimens of the art called forth, the idea passed through my mind, that nothing could be more humiliating to the vanity of man, than the contemplation of such scenes as these. Time spares not the proudest works of man ; and, in the course of years, London may be what Troy is now.

From this spot we proceeded along a beautiful valley ornamented with vineyards and almond trees in full blossom, till we arrived at the village of Thymbreck, passing through which, and somewhat retracing our steps, we crossed the Thymbrius at a ford near the village of Holib-Elly.

Ascending now a ridge of hills, we arrived at Ichiblack, where there are most superb architectural remains, which declare it to have been formerly a place of considerable im-

portance. In their vicinity is a hill of the most regular form, which is adorned with luxuriant groves ; and which, from a variety of circumstances, I should judge to be the Callicone or beautiful hill mentioned in history as standing near the ancient town of Pagus Illicusium, whose inhabitants believed that their city stood on the site of ancient Troy ; and, under this impression, they contemplated with fresh pleasure the surrounding country.

After traversing much classic ground, we arrived at Califat, and were there shown many Greek medals of Illium, struck in the time of the Roman emperors, and which had been found at Palais Califat (old Califat) ; towards which we bent our steps, and were amply repaid for our pains. On an elevated ground, surrounded on all sides by a level plain, we saw the colossal remains of an ancient citadel ; here the Turks were very busy raising enormous blocks of marble, for the purpose of carrying on some work at the Dardanelles. From the face of the country which surrounded this hill, we could see almost every land-mark described by Strabo. And what a prospect presented itself, as the eye ranged round the wide extended view ! In one point the sight caught the remains of New Illium. There the snow-clad top of Samothrace, towering behind Imbrus with indescribable majesty to an immense height, would baffle every attempt at description ; before it flowed the calm waters of the Hellespont, reflecting the effulgence of a cloudless sky : on the south, in the distance, the tomb of Æsyete, by the road leading to Alexander Troas, raised its venerable head ; and, less remote, the Scamander, receiving Simois or Califat water at the boundary of the Simoisian plain, added its charms to the interesting picture ; towards the east, the sepulchres of Batiela and Illus, and far beyond in the great chain of Ida, Gargarasis opposed to Samothrace, dignified by equal, if not superior altitude, presented the same ethereal brightness from its fleecy summit.

Intending, if possible, to gain the top of Ida, we journeyed onwards, and after traversing a country interesting from its natural beauties, and more so from its association with the tales of antiquity, we arrived at Bournarbashi, where we took up our abode at a farm house for one night. In the neighbourhood of this village is a rising ground, upon which are three tumuli ; the one, which has been called Hector's tomb, is composed of rough stones thrown in a heap together. After traversing a richly variegated country interspersed with a town or village here and there, we at length arrived at Bairamitché, where we rested one night in the caravansara. Kaz Dag, as Mount Ida is called, now began to be very near us ; and, notwithstanding the dangers pointed out as accompanying its ascent, we the next day crossed the Meandere, called by the guides Scamander, and on its verdant banks we halted to refresh ourselves. The peaceful cottages, the vineyards, the flocks which grazed in the neighbouring valleys, the soothing harmony of the waters, gently dashing over blocks of granite which intercepted its course, formed altogether a prospect of the most captivating sweetness, while Mount Gargarus presented a striking and majestic contrast to this peaceful view. As, however, the weather was cold, we could not long remain in the open air, and after much difficulty found an asylum in one of the smallest cottages. In this neighbourhood there are vast furnaces for the manufacturing of pitch and turpentine, which the pines and firs of Ida furnish in great abundance.

An intelligent Turk of Evijah, the village in which we found an asylum, offered to be our guide in this expedition, and, mounting our horses, we again forded the Scamander, which, though rather rapid, was only four yards wide in this spot. We had now reached the lower regions of Ida, covered with

extensive forests of fir trees, many of which had the appearance of having been scathed by lightning, but were, in fact, burnt by the communication of fire from the rude furnaces which are here employed for making pitch and tar. We at length reached the cascade of Mendère, the perpendicular fall of which appears to be about fifty feet, from whence it dashes from rock to rock, till it reaches the plain, which is at least five hundred feet below the cascade. Continuing our journey, we proceeded up the mountain, over regions covered with eternal snow, from whose lofty summit we could distinguish Mount Athos, Samothrace, Sigeum, and a vast extent of country on every side. Having thus gratified our curiosity, we retraced our steps, and once more entered the village of Evijah.

## THE CANAL AND THE BROOK.

### A REVERIE.

A DELIGHTFULLY pleasant evening succeeding to a sultry summer-day, invited me to take a solitary walk; leaving, therefore, the dust of the highway, I fell into a path which led along a pleasant little valley, watered by a small meandering brook. The meadow ground on its banks had been lately mown, and the new grass was springing up with a lively verdure. The brook was hidden in several places by shrubs that grew on each side, and intermingled their branches; the sides of the valley were roughened by small irregular thickets, and the whole scene had an air of solitude and retirement, uncommon in the neighbourhood of a populous town. The Duke of Bridgewater's canal crossed the valley, high raised on a mound of earth, which preserved a level with the elevated ground on each side. An arched road was carried under it, beneath which the brook that ran along the valley was conveyed by a subterranean passage. I threw myself upon a green bank, shaded by a leafy thicket, and resting my head upon my hand, after a welcome indolence had overcome my senses, I saw, with the eyes of fancy, the following scene:—

The firm-built side of the aqueduct suddenly opened, and a gigantic form issued forth, whom I soon discovered to be the GENIUS of the Canal. He was clad in a close garment of russet hue; a mural crown,\* indented with battlements, surrounded his brow:

\* It was the custom of the ancient Romans to distribute various kinds of crowns as rewards for military and naval achievements. Each kind was devoted to some particular species of heroism, and, in shape, was formed accordingly. The principal of these were eight in number; viz.—1. The *Oval* crown; which was made of myrtle, and presented to those generals who were entitled to the honours of the lesser triumph, called an *ovation*;—2. The *Naval* (called also the *rostral*) crown, composed of a circle of gold, surmounted by ornaments resembling the *stems* or *beaks* (*rostra*) of ships, and given to such as first boarded an enemy's vessel;—3. The *Corona Castrensis* (from *castra*, a camp,) or *Vallaris*, (from *vallum*, a military trench,) a circle of gold, raised with jewelled palisades; the reward of him who first forced the enemy's trenches;—4. The *Mural* crown, a circle of gold, indented and embattled, and bestowed on him who first scaled the wall of a besieged fortress, and there planted a standard;—5. The *Civic* crown, made of a branch of green oak, and given to him who had saved the life of a citizen;—6. The *Triumphal* crown, which originally consisted of wreaths of laurel, but was afterwards made of gold; this was the reward of such generals as were decreed the honour of a triumph;—7. The *Corona Obsidionalis*, (from *obsidio* or *obsidium*, a siege or blockade,) or *Graminea*,

his naked feet were discoloured with clay: on his left shoulder he bore a huge pick-axe, and in his right hand he held certain instruments, used in surveying and leveling: his looks were thoughtful, and his features harsh. The breach through which he issued instantly closed; and with a heavy tread he advanced into the valley. As he approached the brook, the Derry of the Stream arose to meet him. He was habited in a light green mantle; and the clear drops fell from his dark hair, which was encircled with a wreath of water lily, interwoven with sweet-scented flag: an angling rod supported his steps. The Genius of the Canal eyed him with a contemptuous look, and thus began:—

"Hence, ignoble rill! with thy scanty tribute to thy lord, the Mersey!† nor thus waste thy almost exhausted urn in lingering windings through the vale. Feeble as is thine aid, it will not be unacceptable to that master stream himself; for, as I lately crossed his channel, I perceived his sands loaded with stranded vessels. I saw, and pitied him, for undertaking a task to which he is unequal. But thou, whose languid current is obscured by weeds, and interrupted by misshapen pebbles; who lovest thyself in endless mazes, remote from any sound but thine own idle gurgling; how canst thou support an existence so contemptible and useless? For me; the noblest child of art, who hold my unremitting course from hill to hill, over vales and rivers; who pierce the solid rock for my passage, and connect unknown lands with distant seas; wherever I appear, I am viewed with astonishment, and exulting commerce hails my waves. Behold my channel, thronged with capacious vessels for the conveyance of merchandise, and splendid barges for the use and pleasure of travellers; my banks crowned with airy bridges and huge warehouses, and echoing with the busy sounds of industry. Pay, then, the honour due from sloth and obscurity to grandeur and utility."

"I readily acknowledge," replied the Deity of the Brook, in a modest accent, "the superior magnificence and more extensive utility of which you so proudly boast; yet, in my humble walk, I am not void of a praise, less shining, but not less solid than yours. The nymph of this peaceful valley, rendered more fertile and beautiful by my stream; the neighbouring sylvan deities, to whose pleasure I contribute; will pay a grateful testimony to my merit. The windings of my course, which you so much blame, serve to diffuse over a greater extent of ground the refreshment of my waters; and the lovers of nature and the Muses, who are fond of straying

(from *gramen*, grass,) which was bestowed on a general who had delivered a Roman army from a siege, and was made of grass which had grown on the place;—and 8. The *Radial* crown, (from *radius*, a beam of the sun or other bright star,) which was adjudged to princes at their translation among the gods. There were also other crowns of rewards, bestowed on soldiers, victors at the public games, poets, orators, &c. All these were marks of nobility to the wearers; and, upon competitions for dignities and offices, their production often determined the election in favour of their possessors.

† The river MERSEY forms the boundary between *Cheshire* and *Lancashire*. It runs through the counties of Lancaster, York, and Chester, and enters the Irish Sea below Liverpool. It receives the *Tame* and the *Irwell* in its course, and by means of inland navigation, communicates with the rivers *Dee*, *Ribble*, *Ouse*, *Trent*, *Derwent*, *Sepern*, *Humber*, *Thames*, *Avon*, &c.; which navigation, including its windings, extends above five hundred miles through many counties. The *Mersey* affords *salmon*, and is annually visited by shoals of *smelts*, which the fishermen call *sparlings*, of a remarkable size and flavour. (See PINNOCK'S *Mod. Geog.*)

on my banks, are better pleased that the line of beauty marks my way, than if, like yours, it were directed in a straight unvaried line. They prize the irregular wildness with which I am decked, as the charin of beauteous simplicity. What you call the weeds which darken and obscure my waves, afford to the botanists a pleasing speculation of the works of nature; and the poet and painter think the lustre of my stream greatly improved by glittering through them. The pebbles which diversify my channel, and make these ripples in my current, are pleasing objects to the eye of taste; and my simple murmurs are more melodious to the learned ear, than all the rude noises of your banks, or even the music that resounds from your stately barges. If the unfeeling sons of wealth and commerce judge of me by the mere standard of usefulness, I may claim no undistinguished rank. While your waters, confined in deep channels, or lifted above the valleys, roll on a useless burden to the fields, and only subservient to the drudgery of bearing temporary merchandises, my stream will bestow unvarying fertility on the meadows, during the summers of future ages. Yet I scorn to submit my honours to the decision of those, whose hearts are closed to taste and sentiment. Let me appeal to nobler judges. The philosopher and poet, by whose labours the human mind is elevated and refined, and opened to pleasure beyond the conceptions of vulgar souls, will acknowledge that the elegant deities who preside over simple and natural beauty, have inspired them with their most charming and instructive ideas. The sweetest and most majestic bard that ever sung,\* has taken a pleasure in owning his affection for woods and streams; and while the stupendous monuments of Roman grandeur, the columns which pierced the skies, and the aqueducts which poured their waves over mountains and valleys, are sunk in oblivion, the gently winding *Mincius* † still retains his tranquil honours. Even so, when thy glories, proud *Genius*! are lost and forgotten, when the flood of commerce, which now supplies thy urn, is turned into another course, and has left thy channel dry and desolate, the softly flowing *Aron* ‡ shall still murmur in song, and his banks shall receive the homage of all who are beloved by *Phœbus* § and the Muses."

I awoke from my reverie: the modest truths contained in the mild sentences pronounced by the Tutelar of the Brook still vibrated in my delighted ears: they taught me that nothing should be despised for its lowly appearance; that outward circumstances are not the criterion by which to judge of intrinsic merit and value; that the humblest and the lowliest object may possess transcendent worth; and that the meanest production of

NATURE infinitely surpasses in beauty and imperishable glory the proudest monument of *human genius*. These reflections disposed my heart to adoration and gratitude, and I hastened to worship the *Eternal God of Nature*.

## PALMYRA.

THE splendid city of Palmyra, as it is called by the Greeks and Romans; by the Scripture writers, *Tadmor* in the Wilderness; by Josephus, *Palmira* and *Thadamæ*; by the Septuagint copies, *Theodmor* and *Thedmor*; and by the Arabs and Syrians, at this day, *Tadmor*, *Tadmur*, and *Tatmor*; was once a noble city in the south-eastern part of Syria. The origin of these names is dark and uncertain; it stood on a fertile island, if we may so call it, surrounded on all sides by a thirsty and barren desert. The first object that now occurs, as you approach this forlorn place, is a castle of mean architecture and uncertain foundation—though formerly, by situation, impregnable—about half a league from the city. This castle stands on the north side of the city, and from thence you descry *Tadmor*, enclosed on three sides by long ridges of mountains; but to the south is a vast plain, which stretches out of sight. The air is exceedingly good; but the soil is barren, affording nothing green but a few palm trees in the gardens, and a few more scattered up and down. The city must have been of large extent, by the space now taken up by the ruins; but there are no vestiges of the walls, whereby to judge of its ancient form. It is now a deplorable spectacle to behold, being only inhabited by thirty or forty miserable families, who have built poor huts of mud within a spacious court, which once enclosed a magnificent heathen temple.

To begin the description here:—This court, which stands about the south end of the city, is 220 yards on each side, with a high and stately wall of large square stone, adorned with pilasters, within and without, to the number, as near as could be judged, of sixty-two on a side. The beautiful cornices have been purposely beaten down by the Turks, who have thereby deprived the world of one of the finest works of the kind that perhaps was ever seen, as here and there a fragment, which has escaped their fury, abundantly evinces. The west side of this court, by which you enter it, is most of it broken down; and towards the middle of it, there are remains of an old castle, built by the *Mamelukes*, as it is supposed, out of part of the ruins which are here in such abundance. This castle shrouds the remains of an ancient fabric of exquisite beauty, as appears by what is still standing of its entrance—being two stones of thirty-five feet in length, carved with vines and clusters of grapes, exceeding bold, and to the life. They are both in their right places, and by them it appears, that the door, or gate, was fifteen feet wide. In this great court are the remains of two rows of very noble marble pillars, thirty-seven feet high, with capitals of the finest carved work; and the cornices must have been of equal beauty, though quite destroyed by the relentless superstition of the Mohammedans. Of these pillars, fifty-eight are entire. They must have been many more in number; for, by what appears, they went quite round the court, and supported a most spacious double piazza or cloister. The walks on the west side of this piazza,

\* VIRGIL. See *Index*.

† A river of Italy, (now called *Mincio*), which rises in the Alps, and, after passing Mantua, falls into the Po. The Poet VIRGIL was born on its banks, at the village of *Andes*, below Mantua.

‡ Four English rivers bear the name of AVON: viz. one which rises in Leicestershire, runs south-west by Warwick and Evesham, and falls into the Severn at Tewkesbury; at *Stratford*, on this river, the immortal SHAKESPEARE was born, and hence he has been called the *Bard of Avon*, the *sweet Swan of Avon*, &c.;—one in Monmouthshire;—one which rises in Wiltshire, skirts the edge of the New Forest, and enters the English channel at Christ Church bay, in Hampshire; and one, called the *Lower Avon*, which also rises in Wiltshire, near Tedbury, runs westward to Bath, where it becomes navigable, continues its course to Bristol, and falls into the Severn, north-east of that city.

§ A surname of *Apollo*. See *INDEX*.

which face the front of the temple, seem to have been the most spacious and stately of all; and at each end of it are two niches for statues at their full length, with their pedestals, borders, supporters, and canopies, carved with the greatest artifice and curiosity. The space within this once beautiful enclosure is conceived to have been an open court, as we have already called it, in the midst of which stands the temple, encompassed with another row of pillars of a different order, and far exceeding the former in dimensions, being fifty feet high; of these sixteen are now standing; but there must have been about double that number, which, whether they formed an inner court, or supported the roof of a cloister, is uncertain. One great stone lies on the ground, which seems to have reached from these pillars to the walls of the temple; so that the latter conjecture may naturally enough take place. The whole space contained within these pillars is 177 feet in length, and in breadth eighty-four. In the midst of this space is the temple, exceeding ninety-nine feet in length, and in breadth about forty. It has a magnificent entrance on the west, exactly in the middle of the building; and by what remains, it seems to have been one of the most glorious edifices in the world. You here see vines and clusters of grapes, executed to the life; and over the door you can just trace out a spread eagle, as at Balbec, which takes up the whole width; with some angels or Cupids accompanying it on the same stone, and several eagles seen upon those stones that are fallen down. Nothing of this temple is standing but the walls, in which it is observable that the windows, though not large, are narrower at top than at bottom, but mightily enriched with sculpture. It has been awkwardly patched up, to serve for a mosque, all but the north end, where are very precious relics; which, whether they were in the nature of canopies over altars, or to what use else they served, is not easy to conjecture. They are beautiful, with the most curious fret-work and sculpture: in the midst of which is a dome or cupola, six feet in diameter, all of one piece; but whether they are hewn out of the solid rock, or moulded of fine cement or composition, is made a doubt.

Leaving this court and temple, and advancing towards the north, you have a tall and stately obelisk, or pillar, before you, consisting of seven large stones, besides its capital. It is wreathed; and the sculpture here, as every where else, extremely fine. It is above fifty feet in height, twelve feet and a half in compass just above the pedestal; and a statue is once conceived to have stood upon it. On the east and west of this, at the distance of a quarter of a mile, is a large pillar, and a piece of another near to the eastern pillar, which looks as if there had once been a continued row of them. The height of this eastern pillar, as taken by a quadrant, is above forty feet. Its circumference is proportionable; and on the body of it is a Greek inscription, in commemoration of two patriots, by an order of the senate and people; which, with the others of the same and other kinds we may hereafter meet with, we shall pass over for the present, that we may not break in upon the thread of this description. The western pillar has another inscription of the like sort, but not quite so perfect as the former.

Proceeding on from the obelisk, or pillar, last mentioned, at the distance of 100 paces is a magnificent entrance, vastly large and lofty, and, for workmanship, nothing inferior to any piece hitherto described: but unhappily it

has suffered the same fate with the rest. This entrance leads into a noble piazza, about half a mile long, and forty feet broad, formed by two rows of stately marble pillars twenty-six feet high, and eight or nine in circumference. Of these pillars, 129 are standing; but by a moderate calculation, they cannot have been fewer at first than 560. Covering over them there is none remaining, nor pavement beneath, that can be seen. Upon most of these pillars are inscriptions in Greek and Palmyrene characters; so that this seems to have been a much frequented, and more conspicuous part of the city, and therefore most proper for the daily and honourable commemoration of such as had deserved well of their fellow-citizens, or friends and relations; and, as if inscriptions were not sufficient, it seems as if here they placed the statues also of celebrated persons, there being pedestals jutting out from these pillars, sometimes one way, and sometimes more, whereon must have stood statues, which have long ago fallen victims to the furious and barbarous zeal of the Mohammedans; and upon these pedestals are inscriptions, even when none are on the pillar they belong to, and sometimes too when there are. The upper end of this spacious piazza was shut in by a row of pillars, standing closer together than those on each side; and perhaps a banquetting room stood upon them, though no sign of it remains. But, on the left hand, a little farther, appear the ruins of a very stately pile, which may have been of such a kind, of finer marble than is observed in the piazza, and with an air of delicacy throughout the whole, far surpassing what is observed in the piazza itself. The pillars which supported this last pile are all of one stone, twenty-two feet long, and eight feet nine inches round. Among these ruins is found the only Latin inscription that was seen at this place.

In the west side of the above piazza are several openings, supposed to have been for gates, which led into the court of the palace. Two of these gates look as if they had been the most magnificent and glorious in the world, both for the elegance of the work in general, and for the stately porphyry pillars wherewith they were adorned. Each gate had four, not standing in a line with those of the wall, but placed by couples in the front of the gate, facing the palace, two on the one hand and two on the other. Of these porphyry pillars, there are but two entire, and but one standing in its proper place. They are about thirty feet in length, and nine in circumference, and of so very hard a consistence, that it is a difficult matter to injure them. These, of all the pieces of porphyry here found, are the most beautiful. The palace itself is so completely demolished, that there is no forming a judgment of what it has been, either for majesty or ornament. It plainly appears to have been thrown down by violence, which, together with the length of time, has quite defaced this once noble pile, there being only broken pieces of its walls left standing here and there. But it is very likely that it fronted the famous piazza, before mentioned, and that it was surrounded with rows of pillars of different orders, many of which are still standing, some plain, and some wrought and channelled, as those immediately encompassing the temple. To these pillars also there are pedestals with inscriptions.

On the east side of the same piazza is, if the expression may be allowed, a wood of marble pillars, some perfect, some deprived of their beautiful capitals, but so scattered and confused, that there is no reducing them to

order, or conjecturing to what use they formerly served. In one place are eleven together, forming a square in this disposition :: :: paved with broad flat stone, but without any manner of roof.

At a little distance from hence is a small ruined temple, which, by what remains of it, appears to have been a very curious edifice.

The entrance into this temple looks to the south, and before it is a piazza of six pillars, two on one side of the door, and two on the other, and one at each end. The pedestals of those in the front have been filled up with inscriptions in Greek and other characters, but scarcely intelligible. But of all the venerable remains of this desolate place, none more attract the admiration of the curious, than their costly sepulchres, which are square towers, four or five stories high, standing on each side of a hollow way, towards the north end of the city. They extend a mile, and may anciently have extended farther. At a distance they look like the steeples of decayed churches, or the bastions of a ruined fortification. Many of them, though built of marble, have sunk under the weight of years, or submitted to the malice of violent hands. They are all of one form, but of different sizes, in proportion to the fortune of the founder. In the ruins of one of them, that was entirely marble, were found pieces of two statues, the one of a man, the other of a woman, in a sitting, or rather leaning posture. By these it is discovered, that their habit was very noble, rather agreeing with the European, than the present eastern fashions; whence they are conjectured to have been Romans. Of all these sepulchres, there are two which seem to be more entire than the rest. They are square towers, five stories high, their outsides of common stone, but their partitions and floors within, of marble. They are beautified with very lively carvings and paintings, and figures both of men and women, as far as the breast and shoulders, but miserably defaced. Under them, or on one side, are Palmyrenian characters, which are thought to be the names of the persons there deposited. To judge of the construction of the rest of these sepulchres, by what is observed in one of them, they had a walk quite across from north to south, exactly in the middle, by which they entered. The vault below was divided in the same manner, and the division on each hand subdivided by thick walls into six, or more or less, partitions, each big enough to receive the largest corpse, and deep enough to contain at least six or seven, one upon another. In the lowest, second, and third stories, these partitions were the same, excepting that the second had a partition, answering to the main entrance, for the convenience of a staircase. Higher up, this method was discontinued; because the building, growing narrower towards the top, could no longer admit of it. In the two uppermost rooms it is likely that no bodies were deposited, except that of the founder himself, whose statue, wrapped in funeral apparel, and in a lying posture, is placed in a niche, or rather window, in the front of the monument, so as to be visible both within and without.

Such were once the magnificent abodes, and such the noble sepulchres, of the Palmyrenians.

From what we have said of both, we may well conclude, that the world never saw a more glorious city; a city not more remarkable for its stately buildings, than for the extraordinary personages who once flourished in it, amongst whom the renowned Zenobia, and the incom-

parable Longinus, must for ever be remembered with admiration and regret.

## BOOKS FOR THE NEW YEAR.

We have just received two exceedingly clever and useful little works, to which we invite the especial attention of our readers; and it is with a very clear conscience we affirm, that, well acquainted as we are with whatsoever appertains to the art typographic, we cannot understand how the spirited publishers of the works now before us can possibly present the public with a union of such editing, such printing, such a mass of matter, and such exquisitely handsome "getting up," at their respective prices.

The larger of these works is called a "Miniature Pocket Bible;"\* and, warmly as we are inclined to recommend this, we should do violence to our love of impartial criticism, did we not say that the title is injudiciously, as well as incorrectly so given. It is not a Bible; but it is the very best epitome of those most precious of all books—the Bible and Testament—that we have ever been fortunate enough to meet with. Under the head of each book a concise, but extremely accurate and lucid account is given of the subject-matter of that book; and whether for the young reader, or for the tens of thousands of "self-instructing" young men who are doing honour to themselves and their country, by preferring study to the uproar and debauchery of the pot-house, we can quite conscientiously recommend it as the best biblical companion now extant. It is beautifully got up in gilt and scarlet, and will make a handsome present for this present-making time of the year.

The second of the works to which we have called the attention of our readers, is entitled "The Real Diamond Almanack,"† for 1837. We thought it no easy matter to go beyond the pitch to which the spirited publisher had already carried his cheapness of publication; but we find that we were mistaken, for the subjoined transcript of the title page is literally true as far as it goes; and the writer of the title page forgets to state that the two articles from the pen of Mr. G. Mudie, are extremely elaborate, and written, whether as to style or matter, in such wise, that if printed in a goodly six shilling quarterly, with the orthodox rivulet of type and ocean of margin, they would be quoted in every newspaper in London. I' faith! "the twopennies are going it," as poor Elliston said of the minor theatres.

## A BRIEF DISCOURSE ON THE EVIDENCES OF CHRISTIANITY.

Our readers will bear us witness, we very conscientiously and firmly believe, that in our now very voluminous work, though we have lost no fair opportunity to inculcate sound religious feeling, and sound first principles of morality, we have never disgraced a single page of the "GUIDE TO KNOWLEDGE" by the insertion of the whining, the rant, the sanctimonious exaggeration, which are proverbially, and if not quite classically, at least very emphatically and expressively termed *cant*. Firmly believing, that whether, as regards individuals' morals,—to speak only of this world, and, for the time, leaving out of view the awfully important considerations connected with the world that is to come,—religion is the only safe

\* London: Allman and Co. 24mo. pp. 102.

† London: John Limbird.

teacher, and, as regards the prosperity and happiness of nations, that religion is the sure author, protector, and conservator,—we yet have carefully abstained from irreverently making frequent allusion to sacred topics, and have only alluded to them when we believed that we were acting usefully in doing so, and were warranted by the nature of the topic under our consideration. It is not only in poetry that we may advantageously obey the Horatian precept,—

“Nec Deus interit, nisi dignus vindice nodus.”

But if we despise, and avoid too, the pharisaical obtrusiveness of mere religious pretensions, we none the less sincerely feel that all that can be done for mere ethics, for mere science, and for mere learning, is even as nothing if religious feeling, religious principle, religious hope, and, at the same time, religious humility of spirit, be not present. And such being our feeling upon the subject, we cannot, now that the fourth, and, of this merely initiative series, last volume of our work is about to terminate, refrain from writing, briefly indeed, but very earnestly, upon a topic in comparison of which all the subjects of our four, not very scanty volumes, are as mere dust in the balance. We have zealously, industriously, and faithfully, however feebly, endeavoured to impart to our readers whatever was worth receiving of what our own thought, our reading, or our observation, has given to us of knowledge. We know that “when the blind lead the blind both shall fall into the ditch;” and we have too long been conversant with the manifold and large difficulties attendant upon a pursuit after exact truth, to doubt that we have often erred. Seeking to “remove the mote” from the eye of “our brother,” we have never been presumptuous enough to doubt that others could discern “a beam” in our own eye. But to the utmost that such talent as God has entrusted us withal, conjoined to some industry, some zeal, and an unwearied, an undying, and very sincere wish for the welfare of mankind, could stimulate us, we have been stimulated. We have had our full share, during the publication of this work, of those ills which are common to, which, alas! are inseparable from human nature. Sickness and carking cares, in our own person; sickness and death,—terrible *Death*—Death, the tyrant tamer, the parter of friends, the dread of all and of all the inevitable doom, has not been idle among those who are, and among those who were, and whose memories are very dear to us. But humble as has been our rank in the world of letters, we have ever felt that we might, perchance, do good; and we have ever felt, too, that even the “single talent” well applied, is better than the “twenty talents” “wrapped up in a napkin.”

Let no one imagine that the last few sentences have been penned in any thing like an egotistical or vain-glorious spirit. We have looked too long, too keenly, too earnestly upon man, and upon man's sayings and doings, to be guilty of any thing of either kind. It is in the most entire sincerity that we confess that our exertion has, by no means invariably, kept pace with either our design or our desire. But we deem all that has hitherto been said in this paper to be due to those subscribing friends who, once and again, have begged of us to aim at “guiding” to religious as well as to secular knowledge. Let them be assured that we have had sound and very weighty reasons for not complying with their requests. At the same time, let all of our subscribers—and numerous and constant have they been—take our plighted faith for it, that we now speak upon “the evidences of Christianity,” only because we deem it incumbent upon us to speak out our minds fairly and fully, upon that most momentous subject that ever taxed tongue or pen, at least once, ere, so far as this series of our “GUIDE” is

concerned, we part from those for whose sake we can in all honest sincerity affirm that we have

“Shunned delights, and loved laborious days;”

and not merely “shunned” the summer days, when the glad song of the small birds, and the chirp of the lithe and blithe grasshopper, and the hum of the bee, the scent of the wild flower and of the many weeds (weeds! why what a very fool is your over refined man!) which were crushed at our each unconscious step, and that most touching of all sounds, when

“The forest leaves seem stirred with prayer;”

but even have toiled, despite bodily and mental pain, through the long drear winter's night, when our mere animal nature importunately cried “Rest!” and when our higher and overpowering soul said, “Wake! toil! up, and be doing! for, though it be a single grain of the good seed that thou shalt sow, behold! there be fruitful soils upon which it may fall; and, there falling, after many days it shall bring forth abundant increase!” In the night hours our better nature hath often thus appealed to us; and never have the wearing and terrible agonies of our merely mortal nature had power enough to cause us to resist that call. We have not appealed to this, that, or the other caste, or party, or profession; we have laboured,—it is for others to say how successfully,—“for all!” And having endeavoured hitherto to combine the merely amusing with the useful, we now, when on the very eve of parting, deem ourselves fairly entitled to devote one paper to that most important subject upon which so few of us either rightly or sufficiently bestow our meditations.

Speculative or controversial topics of religion do not fall within the province of those who write in a work of this nature; and, of course, of those topics we do not intend to make any mention. Various readings, different interpretations, and argumentative theology, we hold to be the province only of the clergy; and, without presuming to decide between our own church and our dissenting fellow-Christians, upon points of either faith or discipline, we honestly confess that, as the world is at present constituted, we deem that any one secular business is quite sufficient to tax to the full extent any one person's mental or bodily energies, and that the educated cleric, whose education has been especially directed to biblical study, and whose whole time is given to the pursuit of it, is a “GUIDE” to religious truth, superior to any mere laic, of whatever trade or profession that mere laic may be.

Throughout the whole of this work, but especially during the last two volumes, we have aimed not so much at giving the *corpus scientiæ*, the whole body of knowledge, as at imparting the *ars legendi*, the art of extracting the greatest possible amount of intellectual improvement from any given amount of reading. We have endeavoured to give aid to “self-instructing” students, at the same time that we have striven to make our paper not wholly unamusing, and not wholly useless to the general reader. And in the present case, important as the subject is, we do not affect to write a theological treatise. The “evidences of Christianity” are too many, too cogent, too entirely irrefragable, to need any addition at our hands. The bravest, the wisest, the shrewdest dialecticians, the most eloquent and many-gifted men of science, have testified to the faith that was in them, and in so doing have done reverent and becoming homage to Him who bade their “clear spirits” honour his power, and bless his marvellous, though erring, human creatures. Gardiner, the pious and fearless cavalier of Preston-Pans; Paley,

\* Byron.



shrewd as industrious, and eloquent as shrewd; Davy, nature's closest observer, and of both nature and science the most eloquent and zealous expounder,—these have left their homage for our gaze; and to their testimony shall we pretend to add? We! The general herd of men add to their testimony! Why, then, when intellectual giants have “piled Pelion upon Ossa,” let some sciolistic pigmy slay himself in the vain attempt, to contribute his unconsidered grain of sand!

It may be asked, if we consider that so much has been already done, why do we endeavour to add to what has been done? Our answer, after our usual fashion, will be very brief; we trust, that it will not be more brief than satisfactory. It is this:—about the evidences of Christianity, as to their cogency, or genuineness, we have not, from the outset, intended to say one word. We hold it to be quite out of our province to do so. What we think is both our right and our duty to speak of is, the method of reading and judging of the evidences of Christianity. Here alone it is, if we have not quite as vainly, as we know that we have sincerely and industriously studied the subject, that the shallow and presumptuous infidel has not, as yet, been fairly shut out from the chance of deluding the young and the inexperienced. But, not unnecessary or unimportant either, is it to describe the nature of that evidence, to “guide” the young, or the “self-instructing” reader; to the commencement of that course of reasoning from which his natural piety will infallibly grow to that true religion which will be his best comforter in this world, and his sure salvation in the world that is to come. Widely as merely scholastic education is now diffused among every order of our compatriots, it behoves all public writers to remember, and both zealously and constantly to act upon the reminiscence, that education, when used, so mighty for good, is, when abused, no less mighty for evil. It is not now as a century or two ago, when speculative writings were both scarce and expensive, and when, consequently, they were only read by men inured to the task of searching after truth, and qualified by long practice to detect the sophisms of the unprincipled writer, and the blunders of the ignorant one. Now, the whole body of, at the least English, literature is open to the majority of the population of England, ere they have passed the age of mere boyhood; and we too well know what numbers of ribald and infidel writings have been thrown into circulation, edition after edition, to doubt that there is danger of many a young mind being, for a time at least, perverted, unless a proper antidote be provided by the press; for that bane which, by means of the press, some vilely venal and unprincipled persons have so largely and industriously disseminated.

Now, the very first point upon which it is necessary to guard the young Christian, is upon the nature of the evidences of Christianity. Those evidences themselves, the at once malignant and wily infidel will take especial care to keep at a respectable distance from. He knows that, once fairly examined, in a candid, truth-seeking, and teachable spirit, those evidences must carry conviction to every heart, not seared by vice, or stupified by ignorance; and his very first object, when he wishes to make another as unbelieving, and therefore as wretched as himself, is to prevent the fair and full examination of the evidence. Why any one should wish to destroy the religious faith of another, it is scarcely worth while in this place to inquire. There are, unfortunately, so many obliquities in our degenerate nature, that, were a hundred different cases of infidel attempts at proselytism to be brought under our notice, it is not at all impossible that each of the hundred infidels would, if such a

person could so far depart from his usual way of life, as to give a candid answer, be found to have been actuated by a motive quite different from that of each of the other ninety and nine. But, without speculating upon what might be, we need only turn our attention to what is, in order to be perfectly justified in affirming, that there is a spirit of proselytism among infidels, and that, too, of such a nature as to require the serious and zealous opposition of every one who wishes well to the religion and to the manly literature of his country. Let us not be deemed uncharitable, if we say, that two such base and petty feelings as mere vanity and mere avarice, are quite capable of actuating some men to the horrible trade of warring against the souls of their fellow men, though at the same time perilling their own. Even within our own remembrance, many instances of such petty feelings leading to so horrible a result, have been obtruded upon the public notice; and in two cases, one, that of a mechanic, who being too lazy to work at his trade, became a vender of the most revolting impieties; the other, that of a clergyman, who abandoned and vilified his church, in order to revel upon the yelled applauses of the lowest and most ignorant wretches whom he could collect among the lowest offscourings of the pot-houses—the avarice and the vanity of the parties, respectively, were quite as evident as their own bodily existence.

Let it not be supposed, then, that the existence of a professing infidel,—a real one we take to be as entirely non-existent as a man with five legs,—let it not on this account be supposed, that there must of necessity be something fairly disputable in the christian faith. It proves nothing of the kind; it proves only that some motive, be it avarice or vanity, or any other of the baser feelings, causes the wretched infidel to be, in the nervous language which one of our old divines applies to a liar, “a coward to man, and a bravo to God.” Resolved to sin, he dares not tempt the utmost and instant vengeance of his fellow-creatures by the commission of any of those crimes which would subject him to the extreme punishment of the law; but thoughtless of death, or exaggerating the duration of life, or trusting the most perilous of all fallacies—a death-bed repentance,—he dares the terrible judgment of the Deity! Melancholy delusion! the petty sufferings of a brief life-time to be held in awe! the condemnation of that eternity, which every hour of our mysterious existence carries—inevitably carries—each of us towards, to be scoffed at, as though earthly life were itself eternal!

Seeing that, no matter from what cause, there is a spirit of proselytism among infidels; and seeing, too, that the infidel is far less anxious to dispute the evidences of Christianity, than to misdescribe them; let us as briefly as possible show what their nature really is; whether their nature is such that in matters of infinitely less consequence, we should deem a man mad to refuse such evidence;—whether, in fact, it is not such evidence as, in other matters, men could only hesitate to credit, at the certain cost of ruin, misery, disgrace, or ridicule.

Of past events, and of events which happen at a great distance from us, it seems, nay it is, a mere truism, to say that we cannot have demonstration; but, truism as it is, we feel bound to make that remark, because the infidel relies not

\* In illustration of our sincere avowment, that we do not believe that any one is in his heart sincerely an infidel, we need only remark, that Paine, the greatest high-priest of infidelity, was in his old age so tortured by his conscience, that he took refuge in the extreme drunkenness; and when the grave at length yearned for him, and he felt the hand of death, avarice and vanity no longer prevailed, and he died confessing his guilt, and praying for forgiveness.



a little upon his adroit use of the absence of demonstration, when he is arguing of [the crucifixion; though in any matter of profane history, whether ancient or modern, he compares and weighs evidence, but does not challenge

———"the world's dread laugh,  
Which scarce the calm philosopher can brave,"

by asking for demonstration. We repeat, that though the earlier portion of this paper contains only a truism, that truism is one to which a proper attention will be very profitably given. Let the young Christian who shall be insulted by having his faith thus insulted, by having it thus questioned at the very outset,—hearing it spoken of as resting only upon evidence,—carefully bear in mind our truism; that borne in mind, he is armed in panoply of proof against the first feint of his insidious foe. He can reply thus:—You say you doubt, or rather, not being troubled with any superfluous modesty, you flatly deny all that I believe in, and rest my faith upon, because, as you say, I have no other ground for my conviction but evidence. Now, one of two things must obtain: either the past can be put visibly and tangibly before us, or it cannot; in other words, it is or it is not capable of demonstration. If it is in any one case, so is necessarily must be in every other case; if it is not in any case, then in all cases we must either believe on evidence, or refuse our belief to evidence; in which latter case we shall fall into the manifest absurdity and perversity of believing on the side of no proof, against the very best proof the very nature of our being will admit of our having! The infidel who can reply to that answer to the first and most impudent, but nevertheless most frequently used, and most frequently successful of his objections, will have more dialectic dexterity than any of his tribe we have ever read and pitied.

Nailed fast down to strict terms—not allowed to travel a single inch out of the record—he must do something; probably he will endeavour to stammer out something like, "Don't quite see that—can't see how it bears on the question at issue"—or some such equally cogent and sincere half sentences.

Men can be so dull when they would very much rather not understand! But our young friend will not allow his opponent to escape thus easily, but will proceed with the following or any similar argument—Either Buonaparte did or did not exist; speaking candidly—and want of candour on this point can only put an end to the argument, by causing your answer to be such as to produce a fit of laughter to all present—do you believe he did? And yet you never saw him. It has not, then, been demonstrated to you that he charged through the murderous fire at the bridge of Lodi—that he basely left Kleber and the army of the east to escape or die as they might chance, he taking ship and flying to France to forward his own frantic designs upon the liberty of his country, and the peace of the world! You did not see him a fugitive in Belgium, a prisoner on board the *Bellerophon*, and a prisoner and an exile in an island in the far Atlantic; and yet you believe these things. Evidence, then, is sometimes sufficient to win your belief!

But then, perhaps, you object to the kind of evidence. You may say that Buonaparte lived so near your own country, and was, for a portion of his life, your contemporary. What an objection, when all the facts that concern the history of Christianity, are fairly taken into consideration! But here,—speaking in our own proper character,—we think this portion of the subject far too important to be hastily dismissed at the close of an article; and will therefore devote one more paper to an examination of it.

## ASTROLOGY.

THE force of impudence "can no farther go," than it has been carried in the quackeries of those splendidly impudent mountebanks the astrologers. Not merely do they put forth deliberate falsehoods, but, when those falsehoods are pointed out by men who have science, and who also have a zealous regard for the cause of truth, these gold-hungry persons quite coolly talk of the "ignorance" of their opponents!

We have now upon our writing-table an impudent publication, called the "Herald of Astrology," and dated in the year 1832.

We doubt very much if any publication, printed in England, and addressed to the shrewd and honesty-loving people of this country, has, for a century past at the very least, surpassed the assurance of the writer who has put forth this work, and who rejoices in the assumed signature of "Zadkiel."

He thus indicates the science—the science, quotha!—of Astrology.

"Here I may observe, that in nothing does the prejudice of those dolts, who oppose themselves to the idea that the planets can influence the weather, show itself more prominently than in their observations on my predictions of thunder, rain, &c. I predict, for instance, that there will be much thunder. Well, in Kent and in Cheshire its chief force is spent; but because it is not heard in London or in Liverpool, the wiseacres in those places contend that my prediction is not verified. I never pretend to point out the spot where the electric fluid shall be most potent, or the county in which the heaviest fall of rain shall occur. These things cannot be known; but as my calculations must be made for some particular meridian and latitude, I choose those of the metropolis, and judge, generally, as to the weather all over the kingdom, though of course local causes, mountains, estuaries, &c. will produce local effects."

So, then, "those dolts," (and considering that the writers for the Society for the Diffusion of Useful Knowledge are included, we are extremely happy to rank among "those dolts,")—so, then, those dolts are right; and this person, who obtains his bread by appealing to ignorance and weakness, himself confesses it! What! the worlds around worlds stupendous rolling, the vast system of the universe has an influence—sometimes and in some places! And the topography, too! Its chief force is spent in Kent and in Cheshire; London, close as it is to Kent, knowing nothing of the matter; and Cheshire, a next-door neighbour to Liverpool, being in a similarly happy state of unconsciousness!

But, mark, mark the brilliant absurdity that is bound hand and foot to this astronomico-topographical sublimity! The weather, which, though Zadkiel says it, is influenced by the planetary motions, is, so saith he, only influenced in particular places. But human fortunes, the wars of nations, and the health, wealth, and prosperity of individuals, are universally influenced. In this truly splendid writer's system of astronomy, the very same planetary influences are at work among the Caffres of South Africa and the Badauds of Paris; causing "illustrious females," not yet dead, to die prematurely in London, and a pretty considerable onslaught to be made upon the peace and prosperity of that sublime personage, the Sultan Mahmoud Bismillah Allah!

We have seen that the weather, within a few miles, may take its own course; the sovereignty of the planets being, according to the erudite and veridical Zadkiel, a very "limited monarchy," indeed! But when "fortunes are to be told;" when individuals are to be influenced; when any

of the atoms of humanity are to be concerned; there is quite another guess sent of a planetary influence! Hear Zadkiel!

"On the 27th, there is an eclipse of the sun in Leo, which rules France, and I expect it will spend its direful effects mostly in that country. Extensive sickness may be feared in Paris, and deaths will be very frequent, 'particularly among persons advanced in age.' Nor will Italy escape. The chief influence falls in a few weeks after the eclipse, when many 'evils, griefs, and alarms' will trouble the reigning powers in Gaul. The royal head of England will in some degree feel it also, since Mars is on the meridian of King William's nativity. Some rash acts may give occasion for regret. About three or four months from the date of the eclipse, effects will occur which will indeed be serious. Britannia will have reason to bewail! The royal family in France will suffer—strange affliction is their lot; and death seizes upon an illustrious individual. The ecclesiastics suffer also; and about the 25th proximo, the Gallic cock shall droop his wings. Nor will the Grand Turk escape many weeks."

"Some rash acts may give occasion for regret!" Faith! it needs no conjuror to predict that, at all events! Ah! and then "death seizes upon an illustrious individual!" Considering the number of "illustrious individuals" in Europe, who had, in 1832, completed their "threescore and ten years," it needed no very intimate acquaintance with the stars to predict, that one of them would be seized by death!

But let us descend to particulars. What peculiar, or, in Zadkiel's own authentic phraseology, what "strange affliction" was to seize, or did seize, on the French royal family in 1832? Would Louis Philippe, his wife, and family, have been peculiarly noticed by the planetary influences, had he remained Duc d'Orleans?

Now, observe what is said about the Princess Victoria, Constantinople, Killarney, and things in general! and then observe what is said about our illustrious and amiable young princess in particular. Observe how this impudent quack "blows hot and cold!"

In conclusion, we beg to say, and some of these fine days will prove it fact by fact, that any one with a *little* common sense, and a file of the *Times* to gather facts and reasonings from, could as easily "predict" such events as, in nine cases out of ten, would come to pass, as Zadkiel can write a whole heap of nonsense, and inflict upon the "pensive public" at the moderate price of three shillings and sixpence sterling money of this realm!

*"Nativity of Princess Victoria, continued from the Herald of Astrology for 1831."*

"I have not space to enter fully into this interesting nativity; but I shall here give a few directions which will be in operation the latter end of the year 1832.

"PRIMARY DIRECTIONS.—Ascendant to the semi-quartile of Saturn, arc  $13^{\circ} 38'$ , measures to about the 9th of October, 1832.

"Sol to the semi-quartile of Saturn, arc  $13^{\circ} 53'$ , measures to the 13th January, 1833.

"SECONDARY DIRECTIONS.—The Moon to parallel of the Sun, 29th October, 1832.

"The Moon to opposition of Mercury, 26th November.

"MOON'S PROGRESS.—The Moon to sesqui-quadrant of Saturn, and parallel of the Sun and Herschel, on the 29th October.

"The Moon to the square of Mars, and opposition of her own place, on the 4th November; very dangerous.

"The Moon to the conjunction of Herschel, 24th Nov.

"The Moon to opposition of Sol, 2d December.

"The effects of the primary directions will be perfected at the time of the others. And as they are of a very evil nature, and as the revolution of the Sun to his own place is extremely unfortunate this year, and the lunations in October, and especially in November, are most singularly evil, I anticipate much misfortune to the native. It would appear by some things, that she is about this time promised dignity; but, alas! it is accompanied, or, perhaps, wholly prevented, by alarming illness. The early part of November is extremely critical—the latter part is, if possible, worse. A severe cold, with inflammatory symptoms, perhaps also some hurt and lameness, is what I think these directions will produce; and they will bring her to a very dangerous state. There will be secret enmity practised against the native also under these directions; she and her nearest connexions will not escape the snares of private malice!

"N.B.—In last year's 'Herald,' page 64, I said, 'there is a good direction in June, 1831, which is Sol to the trine of Jupiter. This will give some additional friends and honours.' The effect of this primary direction was felt in a few weeks, by her receiving 10,000*l.* a year additional income.\* It is a rule in astrology, that good directions in the nativities of children show their effects upon the parents, nearest relations, &c. In this case, the native's mother was benefited by the parliamentary grant, though my idea of her probable marriage was not realised. The native's uncle, however, was raised to the throne of Belgium. She received *pro tanto*† additional honours."

## DAMASCUS.

DAMASCUS, viewed from an eminence, near which the river Barrady runs, a distance of one-third of a league from the city, appears a perfect paradise. It is situated in a plain of such extent, that the mountains which bound it on the farther side are but just discernible. It stretches itself from the south-west to the north-east, extending about two miles in length, and is narrow in the middle, but at each end swells to a greater bulk. The domes and minarets of the mosques are a great ornament to the city; and the gardens, with which it is encompassed for many miles around, are planted with fruit trees of all kinds, and always kept fresh and green by the streams of the river. Barrady surprises and highly gratifies the spectator. As to the manner of building the city, much cannot be said in praise thereof: the streets being narrow, as is usual in hot countries, and the houses built with brick hardened by the heat of the sun, or only common clay, in as coarse a manner as the humblest cottages, notwithstanding they have plenty of good stone in the adjacent mountains. This dirty way of building is attended with an inconvenience which we were made sensible of by experience; namely, that upon any heavy shower so much mud is washed from the sides of the houses, as to make the streets intolerably nasty, and disagreeable to pass through. It appears a singular circumstance, that people should erect such miserable dwellings, when they have materials at hand requisite for the noblest structures; but the Turks think it to little purpose to build durable houses, in which their tenure is so very precarious; and seem particu-

\* This decent body of a writer, of course, had no preconception of the age of her royal highness, or of its being usual for the English senate to provide for the establishment of royal personages!

† The stars deal, then, in *pro tanto*s.

larly averse to making an outside show, lest it should prove a temptation to their superiors to deprive them of their possessions. The doors, however, are adorned with marble portals, and the inside elegant enough; for there we usually find a large square court, or in some a garden, beautified with a variety of fragrant trees, (particularly of the plum that takes its name from this city, and which is called damascene or damson by ourselves,) flowers, and fountains; and surrounded with splendid apartments and sofas, where the natives eat, drink, smoke, receive visits, and loll at their ease, taking advantage of the shade or sunshine, according to the heat or coldness of the season. The ceilings, pillars, and arches, are gilt and painted after the Turkish manner, and the carpets and cushions as rich and gorgeous as can possibly be procured.

The above description may suffice to give some idea of the private buildings at Damascus, for most of them bear some resemblance to the foregoing description. As for the public structures, the principal worthy of notice is that of the Church of St. John the Baptist, now converted into a mosque, and one of the most stately ones in the Turkish empire. No Christian being permitted to enter this mosque, we made no attempt to gain admittance, but after some trouble, and a little bribery, we obtained a superficial view by looking through three several grates, which are very large, covered with brass, and stamped all over with Arabic characters. The court on the north side of this mosque is about a hundred and fifty yards long, and a hundred broad, and paved throughout. On the south side of it stands the mosque; and its other three sides are encompassed by a double cloister, supported by two rows of granite pillars of the Corinthian order, exceedingly lofty and beautiful. The inside of it is divided into three aisles by two ranges of pillars of a greyish marble, and of the order before mentioned; and the pavement looks very bright and shining. In this church is kept a human head, reported to be that of St. John; besides several other relics, esteemed so sacred by the Mahometans, that it is penal even for a Turk to go into the room where they are deposited. The Turks at Damascus have a tradition amongst them, but upon what authority it is grounded I could by no means ascertain—that our Saviour will descend into this mosque at the day of judgment, as Mahomet will into that of Jerusalem; and accordingly one of its steeples, through which they suppose he will make his entrance, is called the *steeple of the Messias*.

There are several other curiosities, real or fictitious, in the city of Damascus and its neighbourhood, which are in some degree interesting. One of them, to which strangers are usually first conducted, is the *house of Ananias*, or the place where he is said to have lived, when God commanded him in a vision to go to Saul, as is related in the Acts of the Apostles.\* It is a cell or grotto, to which we descended by thirteen or fourteen steps, and is as light as can be expected for such a subterraneous mansion. There is nothing remarkable in it at present, except some small remains of a mosaic pavement, and an altar that has continued there since it was a place of Christian worship: near to which there is now a Turkish oratory.

The street called *Straight* in the Acts,† still retains the same name at Damascus. It is about half a mile in length, running through the city from east to west; and is so very narrow, with the houses jutting over in several places, that the greatest part is dark and disagreeable, and one cannot see distinctly from one end of it to the other. In this street they show the house of Judas, with whom St. Paul lodged,

and where he was restored to sight by Ananias;‡ and in the same house they pretend to have *Ananias's* tomb, which is raised against the wall, and covered with a green cloth; but how he came to be buried there, we could neither guess nor get any information. However, the Turks have a great veneration for this tomb, and keep a lamp always burning over it; but perhaps their respect is founded on their interest, for they receive an acknowledgment from every Frank who visits these sacred apartments.

#### PYRAMIDS OF EGYPT.—THE SPHYNX.

THE approach to these stupendous works of antiquity produces upon most travellers an extraordinary sensation. The pyramids, by reflecting the sun's rays, appear as white as snow, and of such surprising magnitude, that even the picture drawn by the traveller's imagination falls infinitely short of the superb spectacle they present; the sight of them at once convincing that no power of description, no delineation, can convey ideas adequate to the effect produced in viewing these stupendous monuments. The formality of their structure is lost in their prodigious magnitude. The pyramids are about twenty in number, the largest of which takes up ten acres of ground, and is, as well as the others, built upon a rock: the external part is composed of large squares of soft white free-stone, replete with shells, and the rock on which it stands is of the same nature: the height of it about 700 feet: its four sides are directed towards the cardinal points of the compass. Within the pyramids, and in their vicinity, are caves or catacombs, wherein are mummies, or embalmed dead bodies, some of which are supposed to be three or four thousand years old.

Wishing to inspect minutely these gigantic erections, we proceeded across a sandy slope up to the principal pyramid. A band of Bedouin Arabs, who had assembled to receive us upon our arrival, were much amused by the eagerness excited in the whole party, as to who should first set foot upon the summit of this artificial mountain. As we drew near its base, the effect of its prodigious magnitude, and the amazement caused in viewing the enormous masses used in its construction, affected every one of us; but it was an impression of awe and fear rather than pleasure. In the observations of travellers who had preceded us, we had heard the pyramids described as huge objects which gave no satisfaction to the beholder; yet to us it appeared hardly possible that persons of any feeling of sublimity could behold them unmoved. With what astonishment did we contemplate the vast fabric before us! Here and there a solitary Arab, looking like a pigmy, stood above us in various parts to conduct us to the summit. The wind sweeping over the immense bodies of stone in howling gusts, appeared to us like the voice of ages long since past: we listened with a thrilling awe to the wild blast, expecting to hear the articulate sounds of some supernatural being. Already some of our party had begun to mount, and were pausing at the tremendous depth below them. In order the better to conceive the mode of ascent, the reader will imagine a step nearly breast-high to a man of middling stature; the breadth of each step being nearly equal to its height. With so broad a footing, there is little danger except from giddiness, and from those parts where the stones are occasionally broken away. A guide is always necessary upon these occasions; and there are always Arabs who are willing to undertake the office.

On the summit is a platform thirty-two feet square, consisting of nine large stones, each of which might weigh

\* Acts ix. 10, 11, &c.

† Acts ix. 11

‡ Acts ix. 17, 18.

about a ton ; although they are much inferior in size to many of those which are used in constructing the pyramid in other parts. The view from the summit of this pyramid amply repaid our expectations, nor are the accounts that have been given of it at all exaggerated. To the south we saw the pyramids of Saccara ; and upon the east of these, smaller monuments of the same kind near the hill. An appearance of ruins might indeed be traced the whole way from the pyramids of Djiza to those of Saccara, as if they had been once connected, so as to constitute one vast cemetery. Beyond the pyramids of Saccara, we could perceive the distant mountains of the Said ; and upon an eminence, near the Lybian side of the Nile, appeared a monastery of considerable size. Towards the west and south-west the eye ranged over the Lybian desert, extending to the utmost verge of the horizon, without a single object to interrupt the dreary horror of the landscape, except dark floating spots, covered by the shadows of passing clouds upon the sand.

The stones of the platform upon the top, as well as most of the others used in constructing the decreasing ranges from the base upwards, are of soft lime-stone. Those employed in the construction of the pyramids are of the same nature as the calcareous rocks on which they stand, and which was apparently cut away to form them.

Having assembled the whole of our party upon a sort of platform, before the entrance to the passage leading to the interior, and having lighted a number of tapers, we descended into the dark mouth of the large pyramid. The impression made upon every one of us upon viewing this entrance, was this,—that no set of men could thus have opened a passage by uncovering precisely the part of the pyramid, where the entrance was concealed, unless they had been previously acquainted with its situation ;—and for these reasons ; the persons who undertook the work actually opened the pyramid in the only point, over all its vast surface, where, from the appearance of the stones inclined to each other above the mouth of the passage, any admission to the interior seems to have been originally intended.

Proceeding down this passage, which may be compared to a chimney about a yard wide, we presently arrived at a very large mass of granite : this seems to have been placed on purpose to choke up the passage ; but a way has been made round it, by which they were enabled to enter a second channel, sloping in a contrary direction to the former. Having ascended along this channel to the distance of 110 feet, we came to a horizontal passage, leading to a chamber with an angular roof in the interior of the pyramid. In this passage, we found upon our right hand the mysterious well, which has been so often mentioned. Pliny makes the depth of it equal to 129 feet ; sounding it with a line, some travellers found the plummet rest at the depth of 20 feet.

Some of our party threw down some stones, and found that they rested at a short depth ; but at length procuring a stone nearly as large as the mouth of the well, and about 50 lbs. in weight, we let this fall, listening attentively to the result from the spot where the other stones rested : we were agreeably surprised by hearing, after a length of time which must have equalled some seconds, a loud and distinct report, seeming to come from a subterranean apartment, accompanied by a splashing noise, as if the stone had been broken in pieces, and had fallen into a reservoir of water at an amazing depth. Thus does experience always tend to confirm the account of the ancients ; for this exactly answers to the description given by Pliny of this well.

After once more regaining the passage where these ducts diverge, we examined the chamber at the end of it. Its roof is angular ; that is to say, it is formed by the inclination

of large stones leading towards one another. Quitting this passage altogether, we climbed the slippery and difficult ascent to what is called the principal chamber ; the workmanship of which, from its perfection and its immense proportions, is truly astonishing. The spectator is here surrounded with majesty, and mystery, and wonder. Presently we entered that glorious room, as it is justly termed, where, as within some consecrated oratory, art may appear to have contended with nature. It stands in the very heart and centre of the pyramid, equidistant from all its sides, and almost in the midst between the base and the top. The floor, the sides, and the roof of it, are all made of vast and exquisite tables of Thebaic marble. So nicely are these stones fitted to each other upon the sides of the chamber, that though not held together by cement it is really impossible to force the blade of a knife between them. There are only six ranges of stone from the floor to the roof, which is twenty feet high ; and the length of the chamber is about twelve yards. It is only about six yards wide. The roof or ceiling consists only of nine pieces of stupendous size and length, traversing the room from side to side, and lying like enormous beams across the top.

Having thus explored the wonders of this stupendous fabric, we, with the assistance of our guides, descended the pyramid, and at length arrived safely at the bottom. Wearied, yet delighted, with this excursion, we still resolved on viewing the *Sphinx*, which is at no great distance from the pyramid we have been describing. By an imperceptible descent, we at length arrived at this singular monument of antiquity. The *Sphinx* is cut out of the solid rock : it is 27 feet high ; and at the beginning of the breast, about 33 wide. It is supposed to have been a sepulchral monument erected to the memory of Amasis.

## NAPOLEON BUONAPARTE.

(Continued from p. 517.)

THE early acts of Buonaparte's consulship were not all of so tyrannous and impolitic a nature as the proscription to which we adverted in a former part of this article. Contrariwise, on examining some of the acts of the base convention, and of the no less base directory, he took the earliest possible steps, consistent with the permanency of his own power and popularity, to rescind them. As an instance of the jealous precaution that he took against the man Buonaparte being in any wise a sufferer on account of the well-doing of the consul Buonaparte, Bourrienne tells us an anecdote which strikes us to be exceedingly characteristic of his hero.

Both the convention and the directory had retained among the national festivals the ever-execrable twenty-first of January. Whatever might have once been Buonaparte's notions of liberty, the instant that gave him political power saw him as determined a hater of revolution and revolutionists, as though he had been the descendant of a long line of emperors. In this state of feeling the celebration of the horrible event of the twenty-first of January could not be otherwise than a source of annoyance to him. But anxious as he was for its abolition, he did not as yet feel himself sufficiently strong directly to denounce it, and to assign his genuine reasons for so doing ; but instead of that course he published a decree setting forth that it was highly desirable that the foundation of the republic, and of liberty, should

be conspicuously marked for recollection; and therefore all festivals were thenceforth to be abolished in the republic save those of the first Vendemaire, and the fourteenth of July. He thus adroitly accomplished his object by a side wind; and, at the same time, was so far from giving any popular offence, that he in fact presented the "republicans" of revolutionized France with precisely that sort of clap-trap for which they are the most gullibly agape.

One of the earliest acts of the consulate deserves our most hearty and unqualified approbation. Active and minutely inquisitive, to an extent which in private life would earn a man the title of a busybody, but which in men holding public authority cannot be too highly commended, there was no department of the public offices which did not encounter his quick and searching glance. Everywhere he found traces of the incapacity of the Directory; everywhere proof that to the most disgraceful imbecility had been added the most flagrant and heartless corruption. In no department did he find more cause for complaint than in the administration of the prisons. After visiting and closely examining them, he said to Bourrienne, "What animals these directors are! To what a state they have brought our public establishments! But wait awhile; I'll speedily put them all into order. The prisons are in a shocking, unwholesome state, and the prisoners miserably, shamefully ill-fed. I questioned them, and I questioned the jailors; for nothing is to be learned from the superiors; they, of course, always speak well of their own work."—After some remarks on Louis XVI., and Sir Sidney Smith, both of whom had been tenants of the gaol called the Temple, he proceeded:—"Know you what I did at the Temple? I ordered the jailors' books to be brought to me; and finding that some hostages were in confinement, I liberated them: an unjust law, said I, has deprived you of your liberty; my first duty is to restore it to you." Would to Heaven that Buonaparte had always deserved as well of mankind in the exertion of his power as he most indubitably did on this occasion!

Fouché, though he had changed the police, was too adroit a personage for Buonaparte wholly to dispense with; but strange as it may seem, while Buonaparte admired Fouché's talents, even more than they deserved—for the chief of them was dexterity in finding ruffians who were able and willing to swear to anything—he yet actually feared the man. He seems to have thought so highly of Fouché, as chief of the authorized spies of the consulate, as to have felt uncertain whether the consulate itself might not be arraigned some fine morning, charged with having conspired against itself. That he did not greatly deceive himself as to Fouché's perfect unscrupulousness as to whom he aimed his "reports" at, an incident speedily occurred to demonstrate.

Fearing Fouché, at the same time that he needed, or believed he needed, his talents and unprincipled zeal, he resolved to have a secret police of his own, and thus have a means not only of testing the truth of whatever Fouché might choose to "report," but also of discovering anything which that worthy might think it a duty to himself to keep from the consular eye. Davoust and Junot were placed at the head of this secret or palace police. They were both brave soldiers, and skilful generals; but they both were, at the same time, marvelously ill-qualified to match with Fouché in a trial of skill in the base art of espionage. They had scarcely

succeeded Duroc and De Mouncey in their exalted situations, ere Fouché knew not only that they were at the head of the palace police, but also the name and peculiar department of every one of the subordinates, down to the very lowest.

It will easily be believed that the police of the palace lived with the general police under Fouché in its industry in making false reports. The reckless and vile zeal of lower agents of the palace police, were amusingly enough turned to account by Fouché; who, every now and then, supplied them with authentic reports of the most ridiculous nature, which never failed to be duly served up for the consular edification.

On one occasion Fouché led Junot into a trap of this kind, in which Bourrienne himself was much concerned. In the daily "reports" which were laid before the consul, the sayings and doings of every one of the least importance about the court were with a most ludicrous gravity related and remarked upon. It was Bourrienne's duty, to place the delectable *morceaux* upon the First Consul's table.

One morning, while doing this portion of his duty, he suddenly cast his eye on his own name; and read—"M. de Bourrienne went last night to Paris," the court being at Malmaison at the time. "He entered a hotel of the Fauxbourg Saint-Germain, Rue de Varenne; and there, in the course of a very animated discussion, he gave it to be understood that the First Consul wished to make himself king."

Bourrienne had not lived so long in habits of familiar daily intercourse with Buonaparte, without being aware that to be the despot of France, no matter what his title, had been his waking thought and sleeping dream. But Bourrienne was too shrewd a man not to see that the time was not yet ripe for Buonaparte's assumption of the kingly title, and he was far too discreet a personage to peril the success of a scheme, by saying one premature word about it. Under these circumstances, though Bourrienne felt, probably, more amused than annoyed by the blundering falsehood of the palace police report, he sought an instant interview with Junot, and immediately on seeing him, exclaimed,—“Have you not read your bulletin this morning?” “Yes!” was the reply. “Nay!” rejoined Bourrienne, “you surely mistake; for if you had you would not have failed to suppress an absurd story in it, which relates to me.” “Ah!” said Junot, “I am sorry to be obliged to report you; but I can depend upon my agent, and I will not alter a word of his report.”

Finding our *Chef de Police Secret* so obstinately determined to abide by the information of his subordinate and agent, Bourrienne, like a well-behaved man of the world, quietly shrugged his shoulders, and with a smiling “bon jour! mon ami,” proceeded to lay the fabricated nonsense in its proper place for the First Consul's perusal.

The police bulletin was usually the first document which Buonaparte attended to. On the present occasion he had not read far when he smiled; and laying down the veridical document, turned to Bourrienne, and asked, “Have you read this bulletin?” The reply, of course, was in the affirmative, and Buonaparte continued, “What an ass that Junot is! How he allows himself to be entrapped! Is he still here? Tell him to come here!”

On Junot's arrival, the Consul addressed him with

"Imbecile that you are! How could you send me such a report as this? Do you not read your bulletins? How shall I be sure that you will not quite as unjustly compromise other persons? I want positive facts, not inventions. It is some time since your agent displeased me; let him be dismissed forthwith."

It may at first sight appear strange that, in the first place, Junot's agent should have ventured upon so perilous a falsehood as that relating to the Consul's confidential secretary, who could not fail to have the opportunity of perusing the document, and vindicating himself; and that, on the other hand, Buonaparte, by his very nature so suspicious, did not at least cross examine Bourrienne, and endeavour to discover if there was any, however trifling, foundation for the report. But, in truth, no one had better means than the First Consul of being positively certain that Bourrienne had done no such absurd thing as that attributed to him by the clumsy manufacturers of the report. That they ventured to attack Bourrienne, can only be accounted for by Fouché's marvellous dexterity in hoaxing, and their own exquisite adaptation to that adroit and unscrupulous person's purposes. Bourrienne's vindication, and the Consul's instant and utter disbelief of the absurd story which his police wished and hoped to palm upon him, will at once appear in the following few remarks from Bourrienne's own pen:—

"I never quitted, nor ever could quit, Malmaison, while the First Consul was there, for a moment, at any time. By night and by day I was liable to be called for by him; and, as very often was the case, it so happened that on the very night in question he had dictated to me notes and instructions until three o'clock in the morning." In other words, at the very hour when he was said to have been talking like an ass in a Parisian coffee-house, he, in fact, was working like a horse in the consular cabinet at Malmaison.

Bourrienne chanced to give an account to Fouché of this most ludicrous affair, and the spy-master-general laughingly informed him, that this was only one of very many absurdities which he had amused himself by palming upon Junot's trusty agents. After this, one would suppose that even if blind to the moral vileness of espionage, no ruler, with the slightest share of the sense required by his station, would ever think of hearkening for an instant to the tales of such unprincipled wretches as spies. The horrible system of espionage is so inimical to all the best feelings, and to all the best interests too, of mankind, that we ought not to omit any possible testimony against it; and few persons have afforded testimony stronger than that of Buonaparte and Bourrienne. We have seen that the former knew that Junot was very much in the habit of being duped; and also that if the police agents could tell lies about any one person, they were quite as likely to be guilty of a similar injustice towards any other person. It is probable that when the agents of police aimed, as they frequently did, to imbue his mind with the worst suspicions of his family and most intimate and most devoted friends, he had not such a ready test of the truth of the reports as we have seen above that he had in the case of the blow aimed at Bourrienne; and in many cases, as we learn from our communicative ex-secretary, they "exasperated him against his wife, his relations, and his friends." His wife, as we shall by and by have occasion to remark, had real levities and faults enough to exasperate him, without the addition of any "reports."

But, however truly or falsely founded the tales constantly poured into Buonaparte's ear, after he became the government of France; and however much or little he, at the time, gave credence to such reports as corroborated his own dark and suspicious imaginings; it is quite clear that he subsequently learned to attach no more value to a secret police than it really deserved. While he was residing at Elba, he was waited upon by a French officer who was greatly attached to him, and whom he was anxious to have for an assistant in the intrigues in which he was even then busily engaged, to obtain the restitution of his despotism over France. Having occasion to direct the officer how to write to him, under the cover of a commercial correspondence, he at a glance perceived that the officer was uneasy under the idea that all letters were examined by the police and the post office authorities, and that, therefore, discovery was inevitable. "You believe then," said he, to reassure the officer, "you believe, then, that the police agents foresee every thing, and know every thing. It is no such thing. They invent far more than they discover. Mine, I believe, was better than that they have now, and yet it was often only by a mere chance, such as the imprudence of the parties implicated, or the treachery of some of them, that something was discovered after a whole fortnight's exertion."

In corroboration of this, Bourrienne well remarks:—"The minister of police, to give his prince a favourable idea of his activity, contrives great conspiracies, which he is pretty sure to discover in time, because he is their originator. It would be difficult to mention a conspiracy that has been discovered, except when the police took part in it, or were its promoters. How many conspiracies have escaped the boasted activity and vigilance of the police, when none of its agents were parties! I may instance Babœuf's conspiracy, the attempt at the camp at Grenelle, the eighteenth Brumaire, the infernal machine, &c. &c." Useless, then, for the only service that could even palliate their employment, spies are all-powerful to annoy the harmless and endanger the peaceable! When, when, oh! when will the nations be wise, and learn that the usurpers of power ever have resorted to espionage to uphold themselves in their usurped high-places; and that there is no one so safe, so free, as he who lives under the parental sway of a monarch whose association in the task of governing with the other classes of the community, makes the stability and the power of the monarch too precious to all to be conspired against by any! In such a state, spies are as unknown as unneeded. But let us return to Buonaparte's opinion of espionage. Speaking still to the officer before alluded to, he said: "So you think, then, that all letters are opened at the post-office? That is not practicable. I have often endeavoured to discover what the correspondence was that passed under mercantile forms; but I could never succeed. The post-office, like the police, catches only fools!"

If ever strong condemnation was passed upon espionage, behold it in those few extracts from the Elba revelations of, perhaps, as unscrupulous an employer of spies as ever caused honest men to be annoyed and persecuted, in the vain hope of preventing bold and crafty men from conspiring.

From the instant that Buonaparte had made himself consul, he felt that he should arrive at his subsequent royalty. The comparative splendour of the Luxembourg



was irksome to him; he longed to have his home in the gorgeous Tuilleries. Before he ventured, however, upon so hazardous a step as removing to that most splendid abode of French royalty, he took care to impress upon all parties the necessity,—the absolute, indispensable necessity, of his power, to the safety of each of them. To the Jacobins he caused it to be duly shown, that but for him, the sole barrier to the success of the friends of the absent family, the adherents of Jacobinism would have to endure all the horrors that could possibly be inflicted upon them by the vindictiveness of Bourbons, restored and maintained by the hand of force, and smarting under the reminiscences of all the horrors of the Revolution and of all the degradation of their own long exile. To the Royalists, on the other hand, were shown the most frightful pictures of the evils that would occur, should the Jacobins cease to be kept in subjection by the sleepless vigilance and iron energy of the First Consul. By these means he kept both parties friendly to him, without weakening one or strengthening the other; and, in truth, we do not see that there was any hope for peace to France on his giving up his power, unless, indeed, he had given it up on a condition which would have been glorious to him, and happy not merely to France but to all Europe; but from which his selfish, his intensely selfish, ambition shrunk as from some deadly poison. He could not bear that France should be either saved or ruined, save by him; or, at the very least, in his name, and beneath his despotic and wilful rule!

The glorious occasion of which he might have taken advantage, but for his intense personal selfishness, was that presented to him by a most touching and at the same time noble appeal made to all his better feelings, and to all, even, that was really high and justifiable in his ambition, in the correspondence which took place between him and the exiled and singularly good-tempered and kind-hearted Louis XVIII. Early in the year 1800, that prince addressed a brief note; it expressed his confidence in the First Consul having only accepted his high office in order to "save France from her own violence;" thanked him for all that he had done in that intent; and concluded thus:—"Restore to France her king, and future generations will bless your memory. You will always be too necessary to the state for me to be able to discharge, by important appointments, the debt of my family and myself." To this note Buonaparte answered in one equally brief, studiously courteous, but having for the chief point of its contents this announcement:—"You must not think of appearing in France; you could only return here by trampling over a hundred thousand dead bodies." Alas! how fatally was his menace realized, when insulted and trampled Europe arose in her wrath and her might, and deprived him of the power he had so dishonourably obtained, and so mercilessly and shamelessly abused!

Again the exiled and rightful king addressed a noble and manly note to the usurper of his power and the withholder of his rights. "If," says one part of this note, "you doubt of my gratitude, fix your own reward, and fix, also, the fortune of your friends. We may insure the peace and glory of France. I say *we*, for I require the aid of Buonaparte, and he can do nothing without me."

But Buonaparte, to use his own phrase, "was not the man to play Monk's part." The role of Cromwell suited him far better; and all that was selfishly ambitious and

grasping in his own nature gained only too much prompting and too much aid from those who fanned, or fancied, their own interests bound up with his supremacy. Or this prompting, the able and wily Talleyrand furnished a singular proof. Buonaparte's choice of his consular colleagues shows plainly enough, that, from the very first, he intended to make himself joint consul only in name and appearance, but in fact sole king. Talleyrand well knew this; and almost on his first interview as foreign minister, he adroitly took occasion to pay his homage to Napoleon, by seeming to advise, nay, even to dictate, what he well knew was already virtually and certainly effected.

"City consul," said the gifted and unscrupulous foreign minister, "you have confided to me the office of minister of foreign affairs, and I will do all that in me lies to justify your confidence; but I must declare to you, that, from this moment, I will not transact business with any but yourself." Perceiving how well his feigned bluntness and independence were relished, he proceeded to add, that his declaration resulted only from his confident belief, that for France to be well governed, it was necessary that Napoleon should be first consul, and control all that related directly or indirectly to politics, save only finance and justice; and these departments he advised to be thrown as a sop and salvo to the other two consuls. "I should advise," said the already veteran intriguer, "that the control over the administration of justice be given to the second consul, who is well versed in jurisprudence; and that to the third consul, who is equally conversant with finance, be given the control over that department. They will thus be occupied and amused; and you, General, having at your disposal all the vital parts of the government, will be able to reach the end you aim at—the regeneration of France."

Regeneration of France! But not a word about the gratification of lust of power, of gratified and selfish ambition!

Talleyrand was not less correct than usual in his judgment. He had scarcely left the Consul, when the latter said to Buonaparte—"Talleyrand has penetrated my design. What he advises you know I am anxious to do. Lebrun is a worthy man, but he is a book-maker. Cambacères carries with him too many traditions of the Revolution. My government must be an entirely new one!"

But we are warned by our narrow limits to bring this sketch to a conclusion. A mere history of the deeds of Buonaparte it has not been our intention or our desire to write. Such histories are already abundant enough, from the party pamphlet at a few shillings, to the elaborate and expensive histories of Scott and Hazlitt; the latter, in spite of his prejudices in favour of the Usurper, the very best and most philosophical of all his historians. Our design has been to afford our readers such hints of the motives and actual feelings of Napoleon, as to "Guide" them to a right reading of the formal histories. It now only remains for us to ask how, either in diminished expenses or actual liberty, the consular government of "republican" France was superior to the mild monarchy of the libelled, outraged, and exiled Bourbons?

We hear of the secret dungeons of the Bastille; and we are told divers stories of the levities and expenses of the amiable and murdered Marie Antoinette. Shame on the libellous partialities of party writers! What the secret dungeon and the reckless extravagance were confined, then, to monarchy! The consular government,



and the consul's spouse, were they quite guiltless of them? A few words will settle that question.

Bourienne was an eye-witness of the most painful scene between Buonaparte and Josephine, arising from her shameless womanly levity, and from her frantic extravagance, and the disgraceful and numberless falsehoods by means of which she endeavoured to conceal them, until the clamour of swindled and impoverished tradesmen rendered concealment no longer possible. Her jewellery, laces, and silks, were purchased with a recklessness as to price, and thrown aside with a wanton and ridiculous profusion never before known in France, and doubly shameful in the case of the impoverished widow of an officer raised to wealth and rank only by having for a second husband a man of large genius and no honesty. There was not a queen in Christendom who possessed or wasted so much in the whole of her expenditure as the wife of the consul of republican France did, upon the single article of dress and perfumes, jewellery, and divers other small luxuries not included!

Liberty was as far from being the order of the day for the multitude, as economy in the consular palace. We might give a thousand instances to show that the liberty of the subject was as much in danger in consular France, as in any monarchical despotism that has ever existed. But, with a single case, we must reluctantly close this paper.

An English gentleman had a horse of great beauty and value, to which a Frenchman of some rank and fortune took a fancy, whilst making a brief stay in England. A regular bargain ensued, and the Englishman agreed to deliver the animal in Paris for the sum of five hundred pounds. Pursuant to the agreement, the Englishman proceeded to Paris with his horse; but, on his arrival there, found that his French customer had changed his mind, and had most dishonourably come to the determination not to pay the stipulated price. In the true John Bull spirit of detestation of dishonesty, the Englishman reproached the Frenchman, and hinted, in no very equivocal terms, at a strong inclination to chastise the cheat, who immediately repaired to the consul, Cambacères, and stated the case after his own fashion. The consul forthwith threw the Englishman into a dungeon, and kept him there six months, *au secret*, and with a bundle of straw for his bed. At the end of that time he was thrust out of gaol with just as little ceremony as he had been thrust in withal—a striking evidence of the “liberty of the subject,” under the consular and republican government of republican consular, and regenerated France!

### LOCUSTS.

ALMOST all the south of Asia is sometimes dreadfully infested with clouds of locusts, a kind of insect which suddenly destroys the leaves of trees and plants, and every green herb, and never fails to produce a famine, with all its dreadful effects. They are supposed to be bred by too mild winters, and constantly come from the Desert of Arabia. The migratory locust is to be placed among the most noxious of all insects, or those capable of producing the most dreadful and extensive destruction. Legions of these animals are from time to time observed in various parts of the world, where the havoc they commit is incredible: whole provinces are in a manner desolated by them in the space of a few

days, and the air is darkened by their numbers; nay, even when dead, they are still terrible, since the putrefaction arising from their inconceivable number, is such, that it has been regarded as one of the probable causes of pestilence in the eastern regions.

In shape, the locust somewhat resembles a grasshopper, though it is much larger; its colour is generally of a brownish hue, varied with pale red, or flesh-colour, and the legs are frequently bluish. In the year 1748, it appeared in irregular flights, in several parts of Europe, as in Germany, France, and England; and in London itself, and its neighbourhood, great numbers were seen; they perished, however, in a short time, and were happily not productive of any material mischief, having been probably driven by some irregular wind out of their intended course, and weakened by the coolness of the climate.

From a paper published in the 18th volume of the Philosophical Transactions, we find that in the year 1693, swarms of this species of locust settled in some parts of Wales. Two vast flights were observed in the air not far from the town of Dolgalken, in Merionethshire: the others fell in Pembrokeshire.

In the year 593, after a great drought, those animals appeared in such vast legions, as to cause a famine in many countries. In 677, this country and Mesopotamia were overrun by them; and, in the year 852, immense swarms took their flight from the eastern regions into the west, flying with such a sound, that they might have been mistaken for birds: they destroyed all vegetables, not sparing even the bark of trees, and the thatch of houses, and devouring the corn so rapidly, as to destroy, on computation, 140 acres in a day; their daily marches, or distances of flight, were computed at twenty miles, and these were regulated by leaders or kings, who flew first, and settled on the spot which was to be visited on the same hour the next day by the whole legion; these marches were always undertaken at sunrise. The locusts were at length driven, by the force of the wind, into the Belgic Ocean, and being thrown back by the tide, and left on the shores, caused a dreadful pestilence by their smell. In 1271, all the corn fields of Milan were destroyed; and in the year 1339, all those of Lombardy. In 1541, incredible hosts afflicted Poland, Wallachia, and all the adjoining territories, darkening the sun with their numbers, and ravaging all the fruits of the earth. It appears scarcely credible; but it has often been found necessary for the governors of particular provinces to command a certain number of the military to take the field against armies of locusts, with a train of artillery.

### A BRIEF DISCOURSE ON THE EVIDENCES OF CHRISTIANITY.

(Continued from p. 525.)

IN our last paper on this subject we adverted to the hackneyed and very sophistical argument of infidels, that the truth of Christianity rests for support only on *evidence*; in other words, that it is not *demonstrable*. Those who have carefully read our article, will see that we have very shortly but very efficiently refuted that (by the way the most dangerous) portion of the atrocious attempts at reasoning of the infidel system of proselytism. We have now to turn our attention to the next step in infidel unfairness. Finding the young Christian duly and completely armed against the first *coup d'essai* of the attempt to undermine his faith, the next step taken by the infidel,

zealous exceedingly in bad industry and perverted ingenuity, is directed against the nature of the evidence. Forced into admitting that beyond a certain time and a certain distance, nothing can be proved except by evidence, the infidel tries his hand at impugning the evidence itself. True enough it is, saith he, that we must take evidence for all that in the very inherent nature of things cannot be demonstrated; but we have a right to require that the evidence be perfectly unimpeachable. Here, once more, we join issue with him.

What evidence have we that the sardonic, tyrannical, and political Napoleon Buonaparte ever existed? Who above ten years of age denies his existence? Who doubts of the truth of the history of that bilious tyrant's life? The evidence, however, of his existence and of his deeds is as a bulrush to an oak, compared to the evidences of the truth of Christianity.

Let us glance—briefly, it is true, for our space is very limited—at the evidences in each case.

He who has never seen Buonaparte, has only the testimony of writers for the fact of that personage having ever existed. We all know that, now that writing has, to no inconsiderable extent, become a mere trade, the grossest and most impudent falsehoods are quite commonly palmed upon the public, as though they were the holiest and most indisputable truths. How are we to be sure that the alleged existence and exploits of Napoleon are not as destitute of any foundation in fact, as any of the ten thousand ingenious stories which are weekly and daily imposed upon us by those very ingenious gentlemen, Messieurs the "Dreadful Accident Makers?" The reply is brief and conclusive. The accounts are such as could not be forged; they come from all quarters; most of them are written in a very hostile spirit; they are written by persons who could not possibly have any motive or feeling in common; and notwithstanding this, they all agree upon all the grand and essential particulars.

What! this is a good argument in a merely secular case; and then, dares the infidel deny it to be equally good in so awfully important a case as that before us?

Why, the hostility—the variety of authors—the diverseness and distance of places—and the doubt-defying agreement of the opposed writers upon all essential points, are as nothing, in any merely human case, compared to those which compel the belief of every candid mind in the case of the all-precious, the all-consoling evidences of Christianity.

This subject is unlike any we have as yet treated of. We entreat our readers carefully and completely to weigh what has been already advanced by us. We shall now enter at length, and very minutely, into the subject of the value, and the weight of the evidences of Christianity; and if our labour have the effect of saving only one young mind from being entangled in the maze of the infidel, not wholly in vain shall we, to use our favourite and oft-repeated quotation, have—

"Shunned delights, and loved laborious days."

If the infidel could be for a brief time candid, and of a teachable and sincere spirit, it would be no difficult matter to wean him from his unhappy delusion, and to put him in the way to that truth, without which all the goods of this world, eagerly coveted as they are by multitudes, are even as nothing. And we say it advisedly, and after having studied the subject in all

its bearings for very many years, we know of no single historical event which men so entirely, so necessarily believe, that it would be considered proof, not of mere perversity, but of natural aberration of intellect, to doubt of it, which is so completely supported at all points, as is the truth of Christianity. We need not point to the marvellous realization of the prophecies of the Old Testament. We need not demand, are not the Jews a scattered and a peculiar people, even to the present hour? Are not Tyre and Sidon stricken down from their place of pride? We need not even refer to the marvellous agreement of the events related in the New Testament, with the prophecies and the types contained in the Old. We may quite safely call upon the reader to treat the question as he would any merely human matter of evidence. In so doing he will, in point of fact, gain, and not, as at first sight might appear to be the case, lose an argument. This assailant of his faith cannot then resort to the equally common and disingenuous *ruse de guerre* of imputing mere faith, the mere surrender of his reason to the hereditary opinions of others. His judgment, and not his mere impulse, is to decide the matter. It is admitted,—or at least no man who is sane enough or honest enough to be fit to be argued with, will think of denying it,—that the proposition with which we commenced this paper is correct; to wit, that events beyond the memory of man, or occurring at a distance from him, can only be known by evidence. That admitted, we take leave to affirm, that *if the evidences of Christianity do not prove the truth of Christianity, no one event that living man has not witnessed, ought to be believed by living man.*

Why! How do we regulate our belief of merely human and every-day occurrences? Do we not, firstly, look to the account given to us? If credible as to itself, do we not compare it with all the circumstances connected with it; examine the character of our informant, and what interest he may have in deceiving us? If many accounts of the same event reach us from divers persons, do we not compare those accounts, note the discrepancies, if any, and form our judgment after a careful consideration of all the circumstances?

Apply any or all of these tests to Christianity, and though you will then only have a part of the evidences of its truth, you will find it quite as easy to doubt that there has been an eclipse, an earthquake, or an Alexander and a Buonaparte to scourge and mock the guilty and hard-hearted nations of the earth, as to question the truth of our faith in Him who died in the body, that we might live everlastingly in the spirit.

That the writers of the New Testament could not be mistaken, is too evident to need any argument. Either they wrote truly, or they wilfully wrote the things which were not. In judgment, it is quite possible to speak incorrectly, and yet to be quite sincere in believing that which we speak. For instance, there may be such a person to be found as to be incapable of finding sublimity in Homer, or knowledge of the human heart in Shakspeare. True enough it is, that the opinion of such a man would be scouted by the common voice of all society capable of judging upon the subject; but, though mistaken, such a man might be perfectly honest as a speaker, though very decidedly leaden-headed as a critic. But if a man come and assure us that he has just seen the Monument blown across London bridge, and the Thames set on fire from the Pool to Twickenham, by the Mayor and Corporation, he either tells the truth,

or he lies. He cannot mistake the matter; for though in our case it is only a matter of evidence, in his case it is a matter of demonstration.

Precisely the same is to be observed of the testimony of the writers of the New Testament. They affirm that what they relate were matters which (for the most part, and in all that is really material,) they had personal cognizance of. They affirm that Jesus Christ verily and indeed worked miracles; and that he verily and indeed was crucified. They do not tell us that these things were done in a corner. They affirm that the murder of our Saviour was perpetrated by the public authorities, and that he died in the presence of the Roman soldiery, and between two thieves. Are we to doubt that the wholesale butchers of old Rome could be deceived? Could not they, the skilful, ruthless, and all-experienced man-slayers, tell whether their victim was indeed deceased or not? If there was no truth in the accounts published, while those were living who had the power to contradict the untruth, how happened it that neither Jew nor Pagan has ever ventured to question the main occurrences related? How happens it, that the occurrences are, in point of fact, corroborated by both Roman and Jew, even in their hostile writings?

But we need not, for the present, depart from our strict adhesion to the mere and limited argument of the evidences themselves. Luke begins his gospel with these words:—"It seemed to me, having had perfect understanding of all things from the first, to write unto thee;" and when the apostles met to elect a successor to the traitor and suicide Judas, we find them saying, "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection?"

Here then there could be no doubt, no mistake. That the witnesses were deceived, is perfectly impossible. We must look, then, to the internal evidence, to its corroboration or the contrary by external evidence, and especially we must look to the characters of the witnesses, and to their position as regards interest.

In the first place, it is to be remarked, that throughout the New Testament, there is a calm spirit. The writers speak as men having authority to instruct their posterity in high, holy, and, at the same time, perfectly irrefragable truths. You find none of the fierce fanaticism and envenomed anger of the men who dispute the disputable, and who are usually the more bitter the less they positively know that is decisive of the question at issue. No matter how brutal, how tyrannous, how grossly unjust the conduct of those of whom they have to speak; you have the simple fact related in the simplest phrase that they can use, and without the addition of a syllable of the indignant and declamatory eloquence which the circumstances would fairly warrant, and which most assuredly would be used by any merely worldly writer upon any merely worldly subject.

Two instances of this holy and beautiful mildness and self-possession occur so strongly to our mind, that, limited as we are for space, we cannot refrain from referring to them. How beloved our Saviour was by his devoted and zealous disciples, every page of his history suffices to show. And how do they speak of his treatment by the Roman authorities, urged and compelled by the clamorous and unbelieving Jews? "Then Pilate took

Jesus and scourged him." Not a word of comment; no burst of indignation;—the simple but all-important narration kept steadily in view, and every thing else carefully excluded from the writer's mind, and from the reader's view. Again; when Pilate, humanely anxious, all heathen though he was, to save one in whom "he saw no fault," endeavoured to procure the consent of the Jews to liberate Jesus, gave them the choice—evidently believing that they would save a mere opponent rather than a daring robber—between Jesus and Barabbas, the fierce fanatics demanded that the robber, and not Christ, should be liberated. A writer upon a merely human subject of history would most probably have seized on this obvious injustice, even as a mere matter of choice between two merely human offenders; and any one endeavouring to palm a false story upon his readers, would infallibly have seized upon so rich an opportunity to work upon the passions of the readers, while captivating and misleading their judgment. But the writers before us, knowing that all things were accomplished as they were to be accomplished, make no such attempt. The fact is related that the choice was offered between our Saviour and Barabbas; and then we simply learn, in the way of explanation—"Now Barabbas was a robber."

We venture to affirm that there is not a lawyer in the three kingdoms who would not take this calm, dispassionate, and simple way of relating the facts, to be one of the strongest possible reasons for believing the facts to be true. Nothing could prevent the contradiction of the facts stated, if aught was stated falsely. The statements were not of a nature on which men could honestly, though ignorantly differ; and yet, hostile as all Heathenism was to the truths these writers propagated, we find that they confine themselves to simple narration, and never for an instant endeavoured to enlist men's passions or their prejudices in their favour by strong language.

Well! we find the witnesses speaking dispassionately of what they knew—of what they could not make any mistake about: we find that even in the differences in their narrations, there are corroborations of each other on all other points; what farther test can we require? What interest had they in deceiving the world? Were wealth, rank, power, sensual indulgence, idleness, and safety, to be their reward? Were these things promised to them by Him to whom they bore testimony? The annals of the whole world cannot furnish a case in which the temptation not to believe was so great as in the case of the disciples of our Lord. In the fifteenth and sixteenth chapters of St. John's Gospel, we find our Saviour distinctly warning the faithful few, that in this world their faith and constancy not only would profit them nothing, but, in fact, would expose them to every description of privation and suffering. Not only did their faith as Christians impose upon them the most rigid moral virtue that human nature can attain to, but it made their duty to be instant in season and out of season, in teaching to others the glorious and important truths they themselves had learned in despite of all dangers, difficulties, suffering, and opposition. The high places of the earth were shut against them—and against them and the doctrines they taught the hearts of earth's magnates were inexorably hardened. "If the world hate ye, ye know that it hated me before it hated you." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the

world, therefore the world hateth you." "They shall put you out of the synagogues; yea, the time cometh that whosoever killeth you, will think that he doeth God service." Such were the encouragements held out to the first Christians—such their worldly interest!

Gladly would we enter more fully into detail upon this branch of the subject; but we have barely room to say a few words on the corroboration of the affirmative evidence of the divinely-inspired writers by hostile heathen writers; testimony which every lawyer well knows to be even more valuable, so to speak, than any affirmative testimony can be. Tacitus, Suetonius, Juvenal, Pliny, Martial, Marcus, and Aurelius, all speak of the marvellously rapid spread of Christianity, in despite of all the efforts of the Roman authorities to prevent it; and he observed, that this rapid spread was, firstly, consequent upon the evidence of eye-witnesses of facts which their contemporaries, who were also eye-witnesses, could not gainsay; secondly, in defiance of the difficulty which the human mind has in believing miracles; thirdly, in despite of all the efforts of the powerful, the wealthy, and the learned; and, fourthly, in despite of the difficulties which its simplicity, and (as to the world) painfulness, impose on the followers of Christianity.

The attentive student of the subject will find innumerable further proofs; but surely we have stated sufficient to prevent any of our readers from being sneered into scepticism, without appeal to that candid inquiry which sane men never yet made without becoming a Christian.

#### LABYRINTHS.

Among the labyrinths of old, there were three which were particularly famous; that of Crete, of which only its mere vestiges can now be mentioned; that of Lemnos, vestiges of which remained in Pliny's time; and that of Egypt, the most celebrated of all. It was so very extraordinary, that Herodotus, who saw it, says, that it far surpassed the report of fame, being, in his judgment, even more admirable than the pyramids. As there were at least three buildings of this kind, ancient writers, not distinguishing them, generally speak of but one, and, consequently, with great confusion and disagreement. They tell us that the labyrinth of Egypt stood in the Heracleotic nome, near the city of Crocodiles, or Arsinoe, a little above the lake Mœris. Pliny places it in the lake, and says, it was built by Petesuccus, or Tithoes, one of the demi-gods, 4,600 years before his time; but that Demoteles would have it to be the palace of Motherudes; Lyceas, the sepulchre of Mœris; and others, the temple of the sun. It is recorded by Manetho, that Lachares, or Labares, the successor of Sesostris, built a labyrinth for his monument. And Diodorus writes, that Mendes, or Mares, made another for the same purpose, which was not so considerable on account of its magnitude, as for the artificial contrivance of it; but this seems to be a different building from that described by him a little after, which is, in all probability, the same with the labyrinth of Herodotus, for they both agree in the situation. They say it was the work of twelve kings, among whom Egypt was at one time divided; and that they built it at their common charge.

This structure seems to have been designed as a pantheon, or universal temple of all the Egyptian deities, which were separately worshipped in the provinces. It was also the place of the general assembly of the magistracy of the whole nation, for those of all the provinces or nomes met to feast and sacrifice, and to judge causes of great consequence.

For this reason every nome had a hall or palace appropriated to it, the whole edifice containing, according to Herodotus, twelve; Egypt being then divided into so many kingdoms. But Pliny makes the number of these palaces sixteen, and Strabo, as it seems, twenty-seven. Herodotus tells us, that the halls were vaulted, and had an equal number of doors opposite to one another, six opening to the north, and six to the south, all encompassed with the same wall; that there were three thousand chambers in this edifice, 1500 in the upper part, and as many under ground; and that he viewed every room in the upper part, but was not permitted, by those who kept the palace, to go into the subterranean part, because the sepulchres of the holy crocodiles, and of the kings who built the labyrinth, were there. He reports, that what he saw seemed to surpass the art of man; so many exits by various passages, and infinite returns, afforded a thousand occasions of wonder. He passed from a spacious hall to a chamber, from thence to a private cabinet; then again into other passages out of the cabinets, and out of the chamber into the more spacious rooms. All the roofs and walls within were incrustured with marble, and adorned with figures in sculpture. The halls were surrounded with pillars of white stone finely polished, and at the angle, where the labyrinth ended, stood the pyramid formerly mentioned, which Strabo asserts to be the sepulchre of the prince who built the labyrinth.

To this description of Herodotus, others add, that it stood in the midst of an immense square, surrounded with buildings at a great distance; that the porch was of Parian marble, and all the other pillars of marble of Syene; that within were the temples of their several deities, and galleries, to which was an ascent of ninety steps, adorned with many columns of porphyry, images of their gods, and statues of their kings, of a colossal size; that the whole edifice consisted of stone, the floors being laid with vast flags, and the roof appearing like a canopy of stone; that the passages met and crossed each other with such intricacy, that it was impossible for a stranger to find his way either in or out without a guide; and that several of the apartments were so contrived, that on opening of the doors, there was heard within a terrible noise like the rolling of thunder.

#### ON GRAMMATICAL LEARNING.

It is by no means the least hopeful of the hopeful circumstances of the times, that philological studies are rapidly becoming more and more popular among us. When Crombie wrote his *Gymnasium*, and when Horne Tooke gave to the world his, as profoundly as variously erudite, *Diversions of Purley*, a love of reading was comparatively unknown among us; and even of those who did study, there were only too many who,—

"To party gave up what was meant for mankind,"

and devoted to the fierce, though, after all, extremely petty political squabbles of the day, those talents which would so much more fitly, and to so much more noble a result, have been devoted to the study of matters common to our common nature, and interesting to us all.

But a new spirit is moving upon the face of the waters, and a sheeny and glad gleam of light is glancing across what but recently was dark, chaotic, impervious to the eye. The pettiness of petty human strife now no longer task the whole energies and engage the whole interest of the mighty and struggling masses. They look upward and onward,—upward in aspiration, and onward in calm, but no less fixed and immutable resolve. To eat, drink, sleep,

and die, as the mere animal, will no longer satisfy man ; he must think, reason, know ; and of the ten thousand studies which at present engage the leisure of even our artisans and labourers, we doubt if there is one—it being distinctly understood that in the present, and in all similar cases, we except divinity—which so well deserves, or will so well repay the attention of the young or the “ self-instructing ” student, as Grammar, universal and particular. Of universal Grammar, it is by no means unlikely that we shall hereafter take occasion to speak at some length ; of English Grammar we trust it is scarcely necessary to insist upon the immense importance. Without a thorough mastery of it, no man can either read or write with any thing like self-reliance. He who has not a thorough acquaintance with his vernacular Grammar, can neither be sure that he understands the meaning of others when he reads, nor that he does not misrepresent his own meaning when he writes. A very obstinate, ignorant, and indolent person, may perhaps find ample consolation in the fact that he cannot write, and will not read. Be it so. Leaving him to all the enjoyments and advantages of such a situation, we beg to ask him, is he determined, also, that he will never speak ? or that he will never speak, excepting to the most ignorant, and the most depraved of the population ? That, we fancy, there are few people who are weak enough to wish, or hardened enough to confess, but to that it must come, unless the grammar-hating person be content to mix with good society, only to be its—part pity—part aversion—and at the same time, to run the risk of having all his very best qualities,—no matter how good or how great they in reality may be,—undiscovered or misunderstood, from the repulsive effect of ignorance, of a sort which cannot be concealed save by a natural or voluntary perpetuity of obtuseness.

Grammar being so obviously an important branch of education, it was quite natural that it should be much written upon ; and very, very much has, undoubtedly, been already done to facilitate the course of grammatical students. From the elaborate and expensive works of Harris, Crombie, and Horne Tooke, down to the cheapest and most succinct manuals, there are already Grammars suited to all ages, and all pockets. But in all of them, from the highest to the lowest, there is even yet difficulty presented to the young student, to an extent we have long felt to be unnecessary. To remove even a single stumbling-block from the path of the sincere seeker after knowledge is an achievement which we hold to be more precious in itself, and more pleasant in the way of reminiscence, than the wholesale homicides of half a dozen “ glorious victories ; ” and the difficulties of Grammar have for a very long period occupied a very large share of our attention. The result of our attention to this subject, is our having discovered an entirely new principle, upon which to learn or teach the Grammar of the English language ; a principle so simple that it cannot fail to be at once understood by the youngest and dullest learner, and yet so efficient in its application, as to dispense with the most formidable difficulties attendant upon the study of English Grammar, as at present written.

Nothing but our conviction of the great importance of the principle we have applied to English Grammar, would induce us to add to the number of works upon the subject. But we are firmly convinced that the publication of this work, at a very low price, will be of important service, not only to the young denizens of schools, but also to those thousands of young men whose struggles to acquire useful

knowledge, in despite of the utmost difficulties, so greatly, we had almost said, so painfully interest us. With that conviction we have put the work to press. When it is published, as it very shortly will be, we shall place it in the hands of a literary gentleman, who will write a description of it for this work. For though we should not choose to speak well of our own labour, so on the other hand we should not choose to have it unknown to the great and constant number of persons by whom the “ GUIDE TO KNOWLEDGE ” has been upheld through years of a competition, great beyond all parallel in the history of English literature ; and the gentleman to whom we shall entrust the task of describing our work, respects us, himself, and truth, too much, to say or to leave unsaid one word in our case, which he would not say or unsay in the case of the most perfect stranger.

### CONCLUSION.

Our last Number is now so nearly at an end, so far as our pen is concerned, that we feel ourselves bound not to run the risk of having our farewell to our readers sent to us as “ copy to spare.”

Throughout our now not very slender volumes, we have heartily and zealously endeavoured to blend the *utile* with the *placabile* ; to share with our readers the little we know ; and, at the same time that we have endeavoured to “ Guide ” them on the road to Knowledge, to make the journey as pleasant and as chatty as might consist with a due and profitable gravity. How far we have succeeded, it is for our readers, and not for us, to declare.

One point, at all events, we are not merely entitled, but are, both in courtesy and gratitude, bound to decide upon. In spite of a tremendously strong competition of powerful, influential, and very able contemporaries, we have constantly “ held our own against all omens ; ” and we believe we may as safely, as we quite conscientiously affirm, that at no period has the “ GUIDE ” been more popular, or more prosperous, than it is now that we are on the very verge of discontinuing it. Our reasons for doing so are stated at length in the Editor's Address, which every subscriber is respectfully requested to peruse throughout ; and which every subscriber ought to receive with his or her Number.

We have been some time before our readers, and we can very honestly affirm, that in sickness and in health, in season and out of season, our one grand object has been to aid, as far as in us lay, the struggles of those who have been aiming at the attainment of that intellectual culture which, in the language of Scripture, is “ more precious than gold ; yea, than much fine gold.”

Where we have failed we have not failed from want of the will and the industry necessary to success. If we have at all succeeded, we mainly owe our success to the zealous and unvarying support of a vast body of subscribers, which we are proud to know includes all ranks, from the young tyros of Mechanics' Institutes, to some of the most splendid intellects, who adorn, while they preserve, and “ GUIDE ” both Houses of our Senate.

Shall we part from such a body of subscribers, without “ a merry Christmas,” or a “ God be wi' ye in your new year ? ” Not we, indeed ! we had rather write till Christmas 1837.

To all and sundry of our readers we respectfully and gratefully say that at once most cordial and most painful of all words—Farewell !

# THE GUIDE TO KNOWLEDGE.

A Repository of General Literature, and a Popular Instructor in Science and Art.

No. 107. NEW SERIES.  
PRICE TWO-PENCE.

LONDON, SATURDAY, JANUARY 9, 1839.

WITH A STEEL ENGRAVING.

Orlando Hodgson,]

PUBLISHED BY O. HODGSON, 111, FLEET STREET.

[Printer, Isleworth.

## BIOGRAPHY.

WILLIAM CAXTON,  
THE FIRST ENGLISH PRINTER.

WILLIAM CAXTON was born, according to his own statement, in the weald, or woody part of Kent. With respect to the date of his birth, we are left to surmise. Oldys states the year 1412. In his works he expresses his gratitude to his parents for having caused him to be instructed in his youth, and thereby, 'to get his living truly.' He observes, respecting the place where he received the rudiments of his native language, that 'it was spoken as broad and rude as in any place of England;' but it is most probable that he finished his education in London, which city he calls 'his mother; of whom he had received his nurture and living.'

Lewis and Oldys conjecture that he was put apprentice, (between his fifteenth and eighteenth year,) to one Robert Large, a mercer, or merchant of considerable eminence, who was afterwards successively elected High Sheriff and Lord Mayor of London. According to Bagford, 'mercers in those days were general merchants, trading in all sorts of rich goods.' Amongst other commodities, books were included, which the mercers either purchased in manuscripts, or caused to be printed at their expense.

Whatever were the traits of his juvenile character we may conclude that he conducted himself to his master's satisfaction; who, on his death, in 1441, bequeathed our printer a legacy of 'twenty marks,' which Lewis considers a great sum in those days, and a proof of his good behaviour and integrity. Thus freed, by the death of his master, from all obligation to continue in the same line, (although he had become a sworn freeman of the Company of Mercers), either curiosity or speculative projects induced him to quit England for the low countries. Lewis informs us that he travelled as an agent or factor for the company of mercers; Oldys attributes to him both talent and occupation; and Palmer, that he was an accomplished merchant, and had acquired a great deal of politeness.

It is certain, that he was joined in a commission, in 1464, with one Richard Whetehill, 'to continue and conclude a treaty of trade and commerce between Edward the Fourth and Philip, duke of Burgundy; in this document they are styled 'ambassadors and special deputies.' Seven years after, he describes himself as leading rather an idle life; 'for having no great charge or occupation, and wishing to eschew sloth and idleness, which is the mother and nourisher of vices;' moreover 'having good leisure, being in Cologne,' he set about finishing the translation of Raoul Le Fevre's 'Recueil des Histoires de Troye;' he began this two years prior, 1469.

On the marriage of lady Margaret, to Charles, duke of Burgundy, his majesty placed Caxton upon her house establishment. It was at the request of this lady, that he finished the translation of the History of Troy, on the completion of which, she did not fail to reward him largely. He informs us, in the latter part of this performance, that his eyes 'were dimmed with over much looking on the white paper; that his courage was not so prone and ready to labour as it had been; and that age was creeping on him daily, and en-

No. CVII. NEW SERIES.

feebling all his body; that he had practised and learnt, at his great charge and expence, to ordain this said book in print, after the manner and form as we there see it; and that it was not written with pen and ink as other books be.' By this we understand, that he had learned the art of printing, and that he was advanced in years.

We have no account of Caxton's typographical labours from 1471 to 1474. Is it not probable that a curious and active mind like his, just embarked in a new undertaking, would have a variety of subjects in view for publication? We are not informed of the exact period when he returned to his native country: Oldys is of opinion, that three years might elapse during the period of his procuring materials for his office, prior to his return, at which time he had arrived at the evening of life; for we find him in England, in 1474, which date appears to the 'Game of Chess.' This is considered the first book ever printed in this kingdom: it is dedicated to the duke of Clarence, brother to Edward IV. It has been conjectured that it was printed before his return.

Upon his arrival in England, his press was set up in a part of Westminster abbey, at which time Thomas Milling, bishop of Hereford, held the abbotship of St. Peter in commendam. According to Oldys, his father, William Caxton, resided with him at Westminster during the height of his business; he must have lived to a good old age. From a memorial in St. Margaret's church, we learn that he died between 1478-80. John Leland, the learned antiquarian, who died in London 1552, sixty years after Caxton, calls the latter Anglie Prototypographus, the first printer of England. Bagford informs us that our typographer, exclusive of the labour of working at his press, contrived, 'though well stricken in years,' to translate not fewer than 5000 closely printed folio pages, and that 'his like, for industry,' had never yet appeared. Oldys states, that 'he kept preparing copy for the press to the very last.

Wynkyn de Worde, in the colophon of his edition of the 'Vitæ Patrum,' in 1495, mentions, that these Lives of the Fathers were 'translated out of French into English by William Caxton of Westminster, late dead;' and that 'he finished it the last day of his life.' Oldys is of opinion, that he purposely selected this work for his final literary effort; because, 'from the examples of quiet and solemn retirement therein set forth, it might further serve to wean his mind from all worldly attachments, exalt it above the solitudes of this life, and inure him to that repose and tranquillity with which he seems to have designed it.' For some time previous to his decease, he attended the making up of the church-wardens' accounts, as one of the principal parishioners, and a regular vestryman; his name being subscribed to several of these. It will appear that he died either in 1491 or 1492, quickly following one of his female relatives to the grave. Mr. Ames records the following, as written in a very old hand, in an edition of *Fractus Temporum*.—'Of your charite pray for the soul of Myster Wylliam Caxton, that in hys tyme was a man of mochê ornate and moche renowned wysdome and cynnyng, and decesed full crystenly the yere of our Lord mcccclxxxxi.

'Moder of Mercishyld hym from thorribul fynd  
And bryng hym to lyff eternall that neuyr bath ynd.'  
—Johnson.



**OMNIBUS.****LONGEVITY OF PLANTS.**

PLANTS differ in their longevity, for example :—

Minute fungi, live but a	few days.
Moss,	one season.
Fox-glove,	two years, sometimes three.
Olive-tree,	three hundred years.
Chestnut,	nine hundred years.
Oak,	six or seven hundred years.
Dragon's-blood of Teneriffe,	two thousand years.
Banana,	many thousand years.

While the whole tribe of those called Annuals die of old age when they have perfected their seed.—*Flora's Cabinet.*

**ILLUSTRATION OF THE ART OF CALICO PRINTING.**

To produce a scarlet pattern upon a black ground :—Boil a piece of white muslin, or calico, for a few minutes, in a solution of acetate of iron, and dry it strongly near a fire. Having done this, rinse it in water, and dye it black, by boiling it for a short time, with a few chips of logwood and water, and lastly, clear it of the superfluous dye, by rinsing it in water. Then suffer the dyed cloth to dry again, and sprinkle it over with lemon juice, or dilute muriatic acid, or imprint upon it any figure or design, by means of lemon juice or muriatic acid. It will then be seen, that wherever the lemon juice is applied, it will turn the dyed stuff of a scarlet colour, and in this manner any pattern may be produced upon a black ground, upon calico or linen cloth.

To produce white figures upon a black ground.—Boil a piece of white muslin for a few minutes in a solution of sulphate of iron, composed of one part of green sulphate of iron, and eight of water, squeeze it out and dry it. Then imprint upon it, spots, or any other pattern you choose, with lemon juice, render it dry again, and rinse it well in water. If the stuff now be boiled with logwood chips and water, it will exhibit white spots upon a black ground.—*Accum.*

**ILLUSTRATION OF SOAP BOILING.**

TAKE one part of quicklime, slake it gradually, by sprinkling on it a sufficient quantity of water, and when completely slaked, add to it about twenty parts of water. To this mixture add two parts, by weight, of common sub-carbonate of soda, previously dissolved in a sufficient quantity of water, boil the mixture for about half an hour, strain it through a cloth, and concentrate it, by boiling, till it has acquired a specific gravity of about 1.375, or, which is the same thing, till a phial that can contain an ounce of water, will hold one ounce seven penny-weights and an half of the ley. Then mix, in an earthen-ware pipkin, or bason, one part of this ley with two of olive oil; place the mixture to digest in a gentle heat, capable only of making the liquor simmer, and continue the simmering, and stirring it continually with a wooden stick, till you find, by letting a few drops of it fall on an earthen ware plate, that the soap coagulates, and that the water becomes speedily separated from it; then pour out the contents into a cup, and suffer it to cool.

The soap may be prepared also without heat. If one part of the ley be mixed with two of olive oil in a glass or stone-ware vessel, and the mixture stirred from time to time with a wooden spatula, it soon becomes thick and white, and in seven or eight days the combination is completed, and a very white and firm soap is obtained.—*Ib.*

**THE ABRUS, OR WILD LIQUORICE.**

THIS elegant plant grows wild in both the Indies, Guinea, and Egypt; and produces those beautiful red seeds, resem-

bling beads, with a black spot or eye at the end annexed to the pod, which is much admired; and in consequence of their resemblance to beads, are frequently strung into necklaces, and worn by the fair of Africa, Asia, and even Europe. The plant is shrubby and twining; the leaves pinnated with many oblong leaflets; the seeds are very beautiful, and are eaten in Egypt, but are the most unwholesome and indigestible of the pulse tribe. One variety produces white, and another yellow seeds; but otherwise they are not essentially different. The abrus is with us a stove-plant, raised from seeds, sown in light earth, and plunged in a hot-bed. It sometimes ripens seed in England.

**CAMEL'S STOMACH.**

THE stomach of the camel is well known to retain large quantities of water, and to retain it unchanged for a considerable length of time. This property qualifies it for living in the desert. Let us see, therefore, what is the internal organization upon which a faculty so rare and so beneficial depends. A number of distinct sacks or bags (in a dromedary thirteen of these have been counted) are observed to lie between the membranes of the second stomach, and to open into the stomach near the top by small square apertures. Through these orifices, after the stomach is full, the annexed bags are filled from it; and the water so deposited is, in the first place, not liable to pass into the intestines; in the second place, is kept separate from the solid aliment; and, in the third place, is out of the reach of the digestive action of the stomach, or of mixture with the gastric juice. It appears probable, or rather certain, that the animal, by the conformation of its muscles, possesses the power of squeezing back this water from the adjacent bags into the stomach, whenever thirst excites it to put this power in action.

**THE POPPY.**

OF the poppy, and of many similar species of flowers, the head while it is growing, hangs down, a rigid curvature in the upper part of the stem giving to it that position; and in that position it is impenetrable by rain or moisture. When the head has acquired its size, and is ready to open, the stalk erects itself, for the purpose, it should seem, of presenting the flower, and with the flower the instruments of fructification, to the genial influence of the sun's rays. "This always struck me (says Dr. Paley) as a curious property; and specifically, as well as originally, provided for in the constitution of the plant: for if the stem be only bent by the weight of the head, how comes it to straighten itself when the head is the heaviest? These instances show the attention of nature to this principal object: the safety and maturation of the parts upon which the seed depends."

**THE ADMIRAL SHELL.**

IN conchology, the admiral is the name of a beautiful shell of the volute kind, much admired by the curious.

There are four species of this shell, viz. the grand admiral, the vice admiral, the orange admiral, and the extra admiral. The first is extremely beautiful, of an elegant white enamel, variegated with bands of yellow, which represent, in some measure, the colours of the flags in men-of-war. It is of a very curious shape, and finely turned about the head, the clavicle being exerted. But its distinguishing character is a denticulated line, running along the centre of the large yellow band; by this it is distinguished from the vice admiral, the head of which is also less elegantly formed.

The orange admiral has more yellow than any of the others, and the bands of the extra admiral run into one another.





**FELIX HARBOUR.**

six living cubs. In Boothia Felix there is not at least starvation enough to prevent foxes from having sufficient families. About twenty ducks, and some other birds, were shot on these different days. There was nothing to note on Friday and Saturday; which last ended with the night thermometer at 33°.

There was a fresh northerly breeze on Sunday, and it was very cold. On the following day, it was more squally, and the maximum of the thermometer was but 37°. On the twelfth, there was the highest tide that we had ever seen; since it rose to more than eighteen feet, being the third day after the moon's change. Our sport was very successful; and we found among other birds, the Lapland finch with its nest of eggs. July 13; the thermometer rose to 40°, but fell again on the next day, which was very cold, with sleet and rain and an easterly wind, so that the evening ended at 33°. I contrived to take several fish, on these days, by means of the spear which the natives use for this purpose.

July 15; this morning displayed a mixture and succession of rain, snow, mist, and clouds; any where else, it would have been a bad fifteenth of November instead of a fifteenth of July, and it nearly froze at night. Two of the natives came with thirty pounds of salmon, informing us that they had many more; on which it was settled that Commander Ross should go with a party to fetch them; a journey that would occupy four days. On the sixteenth, the thermometer reached 41°, being the finest day we had yet seen during this year; and Commander Ross, with the surgeon and eight men, accompanied by the natives, departed. Why did we not believe it a fine and warm July day? It could have been but 84° in England, and when our Christmas heat was but eighty degrees under that of our own country, why should we not have thought a difference of no more than forty a precious boon?

July 17; it continued still fine in the day-time, but the thermometer sank to 34° at night, and it froze on Monday morning, though the heat of the day was again 44°. It could scarcely indeed be otherwise, surrounded as we were by snow and ice, on which all that a nocturnal sun could do was without effect. It did not materially change on the nineteenth; and, in the absence of the rest of my companions, my time was passed in taking angles and observations, and in shooting, while the men on board were busy in caulking. Our boats were sunk in the water, to prevent them from splitting.

July 20; the mate and five of the men arrived with a sledge load of fish, and we found abundant employment in sorting and disposing of them. A large proportion belonged to a store of the former year, and was not, therefore, in very good condition; thirty-seven, taken in the present one, weighed 129 pounds. After rest and refreshment, the men set out again at nine in the evening, with three days' more provisions, the pontoon, a net, and three dogs, to join Commander Ross, who remained fishing, with the natives, at the place where he had appointed them.

July 21; the weather was the same; there was a warm day with a cold night. I shot a hare in its summer coat; and the ptarmigans had been observed changing their plumage some time before. I now found that there was a much greater variety of small birds here than we had supposed last year: many that I saw this day were unknown to me: but I met with the nest of a sandpiper, with the young, as I did again on the following day. On that one there was some rain: a rare event as yet, in this extremely backward season. The surgeon arrived before the evening, to report that sixteen hundred fish were taken, and to demand assistance for the purpose of bringing home four hundred which were on the road. These arrived consequently, at midnight; and the whole of the next day was fully occupied in cleaning and packing them in several ways: among which, some were preserved in vinegar. The weight of those four hundred, after all these operations, exceeded a thousand pounds; it was a great addition to our stock.

July 24; having no Sunday congregation to-day, from the absence of nearly all the people, there was no service. I found a nest of snow buntings ready to fly, which I brought on board, hoping to rear them up tame. Five of the men from the second party arrived on Monday, much exhausted. They had lost their way, and had left the sledge five miles off, having, very improperly, no officer with them. Mr. Thom and the remain-

ing men returned with them after they had rested, and at six, they brought back five hundred fish, cleaned and weighing 1500 pounds. The curing and packing of these found employment for every one.

July 26; the party again set off for more fish, after the sledge had been repaired; and on the next day, they returned with two hundred, which was all they could carry: bringing also a note from Commander Ross, by which I learned that they had taken 3378 fish at one haul. The ice was, however, decaying so rapidly, that he found they could not all be conveyed to the ship in a sound state, even had the roads permitted. There was abundant work for us now, and no prospect of want; those that could be spared were sent back on the same errand, to the halfway island where these fish were deposited.

July 28; Commander Ross arrived, reporting that both his parties were on their way, with five hundred fish: and that there were as many more to bring from the island. They had taken, in all, five thousand and sixty-seven, but were obliged to leave three thousand of them to the natives; the breaking up of the ice compelling them to quit their position. At five, the first party returned, having left the sledges two miles off. One of them was ill, and the rest could bring it no further. The second party came in at eight, with three hundred fish, and with the man, Buck, who had been seized with epilepsy, on the sledge. In the evening, both sledges returned to the island to bring back the tent, the net, and the remainder of the fish.

July 29; the thermometer at night was but 36°; but the following day was the warmest we had seen, as the mid-day heat was 50°, and the mean 41°. At eight in the morning, one of the sledges came back with the nets and tents, and three hundred and fifty fish. Finding that two of the men belonging to the other sledge were exhausted, two others were sent to replace them, and all returned at ten. The thermometer on Saturday night was 41°: it had never yet been so high at that hour.

July 31; the day of rest was especially acceptable. The ice at length dissolved so much, that we could not get on shore from the ship without the aid of a boat; though this bay was far from being so clear as it was at the same date in the last year, while the ice in the offing was not nearly so advanced in decay. The month ended at last, with fine weather: there was not a cloud to be seen when the sun set at midnight.

A comparison of the mean temperature of this July with the preceding one, shows that it had been nearly 70° colder: that having been 37° instead of 44°. The highest heat had been 70° in the last; in the present, it was but 50°: but the lowest only differed by one degree; being 32° in the former, and 31° in this period.

There had been much work for the men, in fitting the ship for sea; and a good deal of extra labour in travelling and in the curing of fish. Many had, in consequence, been ailing as well as fatigued, but were recovering; as was the man whose foot had been amputated. He with the epilepsy was the chief patient; but as he had not experienced a fit ever since we had taken him on board, we hoped that it might not soon return.

The men having become more practised sportsmen, our success in this way had gone on increasing; and as every thing was thrown into the public stock and divided among the messes, the game thus obtained a useful variety in their diet.

If our success in fishing made up for the disappointment which we experienced from the natives, so was it of great use to them. We had discovered that the salmon arrived, on the breaking up of the ice, in even greater crowds than we had at first understood; since, by entering the water outside the line of their course, the natives could drive them into the small pools on the shore, or even on the dry land itself. It is plain, that whatever the seals may devour, the fish cannot here have many enemies: while this, indeed, seems generally true of all the northern shores where salmon abound.

By accompanying us in our fishery, the natives had now, for the first time, seen the use of a net, and what is not always the case with those whose conceit is ever commensurate with their ignorance, they were fully aware of its value. Seeing this, we took the trouble to teach them the art of making one, though not quite sure whether the materials to which the are limited, would enable them to fabricate any that could be of much use.

f this should, however, prove the fact, then had we taught them valuable art, in making them a present of knowledge, which to them, was of the first importance; in this too, improving their condition in a greater degree than by all the useful tools and materials which we had sold or given to them.

One consolation we assuredly had derived from our communication with them, of a more durable and agreeable remembrance than all the advantages that we had gained from them in the way of trade. We had sold them no rum, we had introduced no diseases among them, nor had we, in any thing, done ought to corrupt their morals or injure their healths, to render them less virtuous or less happy than we had found them. Nor had they learned any thing from us, to make them discontented with their present and almost inevitable condition. On the contrary, while we soon hoped to leave them as happy as we had found them, we had reason to believe that they would hereafter so far profit by our example, and by the displays of knowledge and ingenuity which they had seen with us, as well as by the various useful things we had distributed among them, as to augment their own ingenuity and resources, and thus improve their condition of life as far as that was capable of improvement.

That we could not instruct or improve them in religion or morals, we might regret; but we could not blame ourselves for not undertaking a task which was rendered impracticable by the limited nature of our communication, and the obstructions consequent on our deficiency in their language: we at least made the only attempt in our power, by endeavouring to instruct one of their youths; but how this failed I have formerly shown. Where navigators in general have committed so much evil among the rude tribes which they have visited, even this negative conduct was a matter of self-congratulation: while we can now, at home, and when we shall see these people no more, reflect with pleasure on what we avoided to do, and even on what we did; indulging too at times in the dream, that should they ever again be visited by an European people, our memory may be handed down to a remote posterity, with, possibly, as mysterious a fame as that which gilds the name of Manco Capac.

We were still fast frozen up, though our canal was likely to be soon open; but the bay was even yet full of ice, and that in the offing "hard and fast:" in the preceding year at the same time, it was all in motion, and the bay presented a wide extent of clear water.

I think it proper to state here the mode in which our new supplies of fish were managed and disposed of.

*Account of the Supply of Salmon obtained at the River, and received in July, 1831.*

Seven casks of salmon pickled in hot vinegar, in No.	1378
One cask pickled and dried, - - -	144
Slightly salted on the rocks, - - -	177
Fresh split and dried on the rocks, - - -	131
In jars pickled with vinegar, - - -	59
Used for the ship, - - -	80
Kept for present use, - - -	27
Specimens, - - -	27
Received in bags afterwards, - - -	302

2325

Three hundred were afterwards brought to the ship, but only thirty-six were fit for use; the rest were given to the dogs.

## CHAPTER XLVI.

JOURNAL OF AUGUST—THE VICTORY MOVED OUT OF HER HARBOUR—ATTEMPTS TO PROCEED ALONG THE SHORE—THE SHIP FORCED BY THE ICE INTO ANOTHER HARBOUR—SUMMARY OF THE MONTH—JOURNAL OF SEPTEMBER, AND ITS SUMMARY.

1831, August 1; it was fine weather: a party went for the remainder of the fish and returned to dinner. The ship had long been heeling to starboard very inconveniently; but she was now

cut round, and came upright. The refraction was very extraordinary on the following day; and the third was true summer weather. On this day the ice gave way near the ship, so that she advanced half her length. It rained heavily on the next, and she was moored by a hawser to a large iceberg outside of us.

August 5; it was cold again. The gunpowder was brought on board, and the whale boat repaired. On the sixth, a party on shore observed the ice in motion to the north-eastward, for the first time. There was one large pool; and the separation appeared to extend from the islands to the back of the southern hill. On Sunday, it had enlarged considerably, and was still increasing on Monday, when the ice was also visibly in motion, though it did not open much. On the next day, the large iceberg ahead of us split and upset; obliging us to lay out a hawser in another place.

August 10; the wind was still from the north, but there was no further change in the ice: the weather proved foggy and rainy. The following day was little different; but we hove out a little further, and got the Krusenstern alongside. On the twelfth there was no change; but a party of the natives arrived, including four of our original friends and six strangers. They were at a fishing station two days off, and promised to return in two more, with some skins for sale. The strangers received the usual present of iron hoop, and were treated with a supper.

August 13; the party returned, wives, children, and all, to the amount of twenty-three, and were regaled by us with a dinner of fish and fat. We purchased some clothing, and accompanied them to their tents; glad of even their society, under our present dearth of variety or amusement.

Is there any thing that can convey in a stronger manner our utter destitution of all that can interest men, whether in occupation or amusement, than to confess that we found a relief from the self-converse of our own minds and the society of each other, from the eternal wearisome iteration of thermometrical registers and winds, and tides, and ice, and boats, and rigging, and eating, in the converse of these greasy gormandizing specimens of humanity, whose language we could scarcely comprehend, yet whose ideas were, I believe, more than sufficiently comprehended without any language at all. Let no one suppose that we had not felt all this, during months, first, and during years, afterwards, if I have not told it, if I have passed it all by, as if we had never felt it. There were evils of cold, and evils of hunger, and evils of toil; and though we did not die nor lose our limbs, as men have done in those lands, we had to share with the rest of the world, those evils of petty sickness which are sufficiently grievous while they exist, though they make but a small figure in the history of life, and would make a much smaller one in that of such an expedition as ours. Had we not also undergone abundance of anxiety and care; of the sufferings of disappointed hope; of more than all this, and of not less than all, those longings after our far-distant friends and our native land, from which who that has voyaged far from that home and those friends has ever been exempt? And who more than we, to whom it could not but often have occurred, that we might never again see those friends and that home? Yet was there a pain even beyond all this; and that grievance seldom ceased. We were weary for want of occupation, for want of variety, for want of the means of mental exertion, for want of thought, and (why should I not say it?) for want of society. To-day was as yesterday, and as was to-day, so would be to-morrow: while if there was no variety, as no hope of better, is it wonderful that even the visits of barbarians were welcome, or can any thing more strongly show the nature of our pleasures, than the confession that these were delightful; even as the society of London might be amid the business of London?

In the night which succeeded to this day, the thermometer fell to 36°, and it was therefore far from warm: of course, the ice remained unaltered, as may be easily conjectured. It is difficult to convey to my readers the impression produced by this sleepy and stationary condition of a sea thus impracticably frozen. When the winter has once in reality set in, our minds become made up on the subject; like the dormouse (though we may not sleep, which would be the most desirable condition by much), we wrap ourselves up in a

sort of furry contentment, since better cannot be, and wait for the times to come: it was a far other thing, to be ever awake, waiting to rise and become active, yet ever to find that all nature was still asleep, and that we had nothing more to do than to wish, and groan, and—hope as we best might.

In this visit to the tents, we found that the wooden leg was once more ailing, in some manner of which I did not particularly inquire, since the carpenter-doctor was at hand to examine into the grievance, and was ready to repair it as he best knew how. If, in this matter, he had always displayed abundance of good nature, I believe this to be a praise which was amply deserved by our crew in general, in all our communications with these people. I do not say that any of our men were not really kind in their dispositions; but certain it is, that good nature is not less contagious than the several evil passions, and that as one peevish or irascible person renders irascible or peevish, a nature otherwise kind and gentle, or finds him to be of morose conduct whom another person or another society esteems as among the agreeable and the mild, so do gentleness and smoothness of disposition and conduct, on the other hand, produce the same character even where it may not actually exist; or, at the least, ensure the display of good nature, where an opposite temper may be the more natural one, and when morose or peevish conduct would have called that into its worst activity. Let the married, at least, profit by a remark to which the gentle tempers of our Esquimaux have given rise. They were not only kind, but as Falstaff says of wit, they were the cause of kindness in those around them, including ourselves; and perhaps, among ourselves, in one or two, who, with a different people, would have displayed a far other character than they did.

August 14; the natives were not permitted to come on board till after church, when the boat was sent for them. The wooden leg had been bound with copper, and was better than ever. We bartered and made presents as usual. They were to divide their party the next day, for the purpose of going to Shagavoke and to Neitchillee, and promised to bring us venison in the winter. A seal was shot to-day: it was a sport in which we had hitherto found no success.

August 15; the weather was very bad, with an easterly gale and rain, which prevented the natives from moving. In consequence, ten of them came on board, chiefly to apologize for their dogs, which had broken loose and stolen some of our fish. The poor animals had been punished accordingly, and somewhat too severely. This always appeared to us the greatest defect in the general domestic conduct of this people; and it has been equally a subject for the remarks and censures of other voyagers and travellers among these races. They derive great services from their dogs, yet never appear to love them. The animals are hardly used, and worse fed: they would be treated far worse, in every way, were it not for their indispensable utility. It might be an excuse, that the canine race is not here of an amiable character; yet I suspect that this character is only the result of their treatment, and that were they domesticated and treated with the kindness which they experience among ourselves, they would be as attached to their masters and companions as our own are. Yet perhaps I ought not to blame them. England does not treat its horses in a much better manner; and the comparison too between a pack of British fox-hounds and a team of Esquimaux dogs, would not leave much to boast of on the part of our own countrymen. The men were treated to the seal for their dinners; and, in the evening, they left their post, after having previously renewed their promise of supplying us with venison in the winter. The ice was in motion, and the pool which had opened was filled up again.

August 16; after a continuance of the rain, there was a heavy fall of snow, and the ground was all covered again, as it had been in the winter, until a renewal of the rain dissolved it once more. The following day presented a mixture of fog, snow, and rain, but it became calm in the evening; only however, that the same weather might return in the morning. It was mild on the next; but no alteration took place in the ice during these three days. On the twentieth, a southerly breeze made the ice move in the offing, but, coming round to the westward, the motion of this great body of floating masses ceased once more; notwithstanding which, a considerable pool appeared on each side of the point.

There was some shifting of the ice on Sunday, so that it was loose about the ship; but it came in at last and filled up the bay as before. The next day there was rain which ended in sleet, as the thermometer was never above 33°. It seemed as if the new winter was already commencing. It was cold and foggy on Tuesday, but mild on the following day, and every thing remained as it had been. The shooting of another seal was the only variety.

August 25; the weather was much the same, but the ice near us was in motion. The whale boat was thus jammed between the ship's side and a large piece of these never-ending rocks, which, float away as they might, only departed to be succeeded by as bad, or worse, since the storehouse which supplied them was inexhaustible. "Till the rocks melt with the sun," is held that impossible event, in one of the songs of my native land, to which some swain compares the durability of his affection for his beloved; and I believe we began at last to think that it would never melt those rocks, which, even at this late period of the year, continued to beset us in every shape which their beautiful, yet hateful crystal could assume. Oh! for a fire to melt these refractory masses, was our hourly wish, even though it had burnt up all the surrounding region.

The injury which had thus been sustained by the boat was such that she could no longer be repaired so as to carry six oars. We therefore determined to construct a smaller one out of her, and she was accordingly taken on board. Another seal was shot. The thermometer was 38° at midnight.

It fell to 34° the next night; and the wind being from the south in the evening, the ice began to move, so as to show some clear water. The tide was high on the next day, and floated off so much of it as to open a line of water, a mile in length, to the northward. Ducks of different kinds, with other birds, were shot within these past days; and we had now a living menagerie on board, consisting of four foxes, three hares, and twelve northern mice.

The wind blew strong from the westward on the twenty-seventh, and the ice began to drift out of the bay, to the eastward. But it was evening before a passage was practicable. The ship was then warped a quarter of a mile to the south-west, into a convenient place for taking advantage of the first opening. As soon as this was done, we got under sail, but unfortunately carrying away the mizen boom, could not weather a piece of ice. She was thus brought about by it, and equally failed in weathering a large iceberg on the other tack, which was grounded; by which means she took the ground herself. We soon, however, hove her off by hawsers to the shore; and though her bottom did not prove to be damaged, the lower rudder iron was broken, so that there was an end to our progress for this day.

August 29; early in the morning the rudder was repaired, and the wind remained steady and strong at west, with occasional snow. It was the very wind that we wanted; and, after much doubt and anxiety, we felt that we were at last liberated; liberated, however, not yet free. We cast off, therefore, soon after four, and, with a reefed topsail, stood for the islands through what appeared to be loose ice. Unluckily, when about two-thirds over, the wind came to the north-west, and we were unable to fetch within a mile to the eastward of them; after which, shifting to the north, with a snow squall, it brought the ice down along the north shore. We were therefore obliged to ply to windward, in which we derived much assistance from our new leeboards. At nine it backed again to the north-west, and we were soon close in shore, after having run four miles.

We had passed two bays, and two remarkable rocks, when, at one, a heavy shower of snow coming on, we were obliged to haul our wind, and stand in for a little bay; where a baffling breeze nearly laid us on the rocks, and the weather shortly began to threaten for a storm. A boat was therefore sent out with warps, to a rock on shore; but slipping off while we were hauling on them, we were obliged to let go the anchor in twenty-three fathoms. After this, however, we weighed and warped to the weather shore, during which we were able to examine the bay, which we found to be secure from all points of the compass except four, and completely out of the stream of ice when that was moving under the tides and currents.

We therefore warped to the head of this new harbour, where a small river entered, and immediately made fast to the shore with two hawsers. No sooner, however, had we done this, than a violent gale came on from the north, with a heavy fall of snow, which compelled us to carry out more hawsers. We here saw the ice passing to the south-west with considerable rapidity, and had occasion to be very thankful that we were so secure. Under this feeling, the hard labour which every one had undergone was soon forgotten.

August 30; it was very cold in the morning, and the thermometer was but 24°. The wind shifted from north to south, and back again, carrying out some new ice which had formed. From the shore, the passage was seen to be clear, at eleven, as far as Andrew Ross island, but the wind was right against us. We found the latitude of this harbour to be 70° 18' 11"; and, on examining the land further, I found that the inlet to the north of the passage approached within a mile of us, while the intermediate space was occupied by a chain of three lakes nearly filling a sort of valley in it. This cape was therefore a kind of peninsula. From one of the hills, nothing was visible to the northward but one vast sheet of ice, pressed up into hummocks, extending round to the western bay, and completely blocking up our late harbour. It seemed therefore as if we had just got out of it in time, whether it should be our fate to get any further or not.

August 31; the wind fell, and we went on shore to examine the state of things in the strait; when we found every thing blocked up with ice; it was impassable. We shot two hares, and found them already in their winter dress. Round the ship, the bay ice was troublesome, but no heavy pieces came in. The wind then came to the south-west, and we hauled further out, in case of a favourable change. The month of August was ended, and we had sailed four miles.

It had been as unpromising a month as it had been an anxious one. The mean temperature was lower than in the preceding August; the snow remained longer on the ground, and fewer of the animals which, in these countries, migrate to the north had appeared. The ice was not so much decayed as it had been last year at the same period, and there had been much less motion among it.

If the last days were the only good ones for our purpose, they had brought us four miles, to the place I had named Mundy harbour, in 1829. And here we were prisoners: yet the prospect was not absolutely bad, since we could have got out of it last year, as late as the fourth of October, and such might be the case again at an earlier period.

It was an unpleasant circumstance to know, that although we had no men absolutely sick, and there had been no scurvy, the health of our crew in general was not what it had been; as they had also proved that they were incapable of bearing fatigue, and especially the travelling among ice.

That it had been a dull month, on the whole, to us, I need scarcely say. I fear that this meagre journal bears but too evident marks of it, and on more occasions than the present. But what can the journalist do, more than the navigator? If this was a durance of few events, and those of little variety, even these had no longer aught to mark a difference among them, nothing to attract attention or excite thought. The sameness of every thing weighed on the spirits, and the mind itself flagged under the want of excitement; while even such as there was, proved but a wearisome iteration of what had often occurred before. On no occasion, even when all was new, had there been much to interest; far less was there, now that we had so long been imprisoned to almost one spot: and, with as little to see as to reflect on, there were not materials from which any thought, keeping clear of the equal hazards of falsity or romance, could have constructed an interesting narrative. On the land there was nothing of picturesque to admit of description: the hills displayed no character, the rocks were rarely possessed of any, and the lakes and rivers were without beauty. Vegetation there was hardly any, and trees there were none; while, had there even existed a beauty of scenery, every thing was suffocated and deformed by the endless, wearisome, heart-sinking, uniform, cold load of ice and snow. On the sea, there was no variety; for here, equally, all was ice during the far greater part of the year, and it was thus indifferent what was

water and what land. Rarely did the sky show aught to replace this dearth of beauty and variety below; all the means of picturesque display were wintry, and when we turned to the moral picture, what was it but the rare sight of men whose miserable peculiarities were too limited to interest us long, and whose ideas were exhausted at almost the first meeting. Who, confined to such materials as these, shall hope to produce a book of interest and amusement? It is worse than the condemnation to "make bricks without straw."

Sept. 1; to-day the ice set in, and carried away one of our warping lines, obliging us to let go the bower anchor; after which the ship was secured within twenty yards of the shore, with a piece of ice grounded between us and the rocks, and with another at hand to which we might moor if necessary. There were rain and snow on the second, and the passage was navigable; but we could not attempt it till the morning's tide. The wind then came to blow from the north, and in the evening the ice in the strait had made it impassable. At night there was a gale with snow.

Sept. 4; nothing could be done on Sunday, the ice driving up and down in a compact mass; so that it was in every sense a day of rest. The gale continued on the fifth till noon, and was succeeded by a fall of snow, so that we could not see the state of the ice in the strait. The land was quite covered on the following morning, and the wind and ebb together brought the ice into the bay with such rapidity, that the ship could not be warped back in time, and we were obliged to take to one of the grounded masses for fear of being carried on the rocks. Here we had to sustain much heavy pressure, and were lifted up two feet, with a heel to starboard; being thus obliged to remain during four hours in this awkward position. The ice afterwards receding, we were enabled to warp up to the shore under cover of a quay formed by a large piece of an iceberg. There were showers of snow in the evening, and the ice was all close set outside.

Sept. 7; this day was moderate, but all attempts to get a view from the high land proved in vain, in consequence of a storm of snow. On the next, there being a northerly wind, the ice in the offing was observed to drive rapidly to the southward. It was the same on the following, with variations of the wind and weather; and the larger lakes were almost entirely frozen over, whereas the small ones had escaped. The harbour was covered with ice in the evening, and the thermometer fell to 22°.

Sept. 10; it was even more completely sheeted with bay ice on Saturday; and, in the offing, all was motionless. Nature did not permit Sunday to be other than a day of rest, even had we been inclined to transgress its laws. On Monday it blew hard from the northward, and the ice was worse packed than ever, if that could be. After four hours of variable wind, it settled in the north on the next day, and in the evening, blew a gale, with clear weather; the temperature, for the first time this month, being under 20°. The ice remained unaltered.

Sept. 14; the new ice was thick enough to skate on: but it was an amusement that we would gladly have dispensed with.

Hyde Park is doubtless a great regale to those who can exhibit their attitudes to the fair crowds who flock to see that which the sex is reputed to admire: and it is a regale, in a better sense, when the power of flying along the surface of the glassy ice, as the fishes glide through the water, and the birds float in the air, with a velocity that requires no exertion, is of an occurrence so rare, and is confined to so short a season. In another way, is this almost supernatural mode of motion delightful not less than useful, when the milk-maids of Holland can thus sail with their commodities to a market, the rivals, not of steam-boats and mail-coaches, but of the birds and the fishes. Yet more than delightful is it, to see the ice holidays of Sweden and Russia, when all the world is in motion, as well by land as by water, yet where land and water are but one element; when all the chivalry of each sex, all thoughtless of any thing beyond the present moment, is absorbed in the minutes that pass, as if the whole world had no other occupation than to fly from all care and thought, to leave every thing behind them, even as the lightning flashes through the regions of space, heedless of all that exists beneath its burning career.

But what had we to do with all this? To us, the sight of

ice was a plague, a vexation, a torment, an evil, a matter of despair. Could we have skated the country over, it would not have been an amusement; for there was no object to gain, no society to contend with in the race of fame, no one to admire us, no rivalry, no encouragement, no object. We had exercise enough without this addition: and worst of all, the ice which bound us and our ship in fetters of worse than iron, which surrounded us, obstructed us, imprisoned us, annoyed us in every possible manner, and thus haunted and vexed us for ten months of the year, had long become so odious to our sight, that I doubt if all the occupation which the skating on it could have afforded us, would not rather have been a grievance than an enjoyment. We hated its sight, because we hated its effects; and every thing that belonged to it, every idea associated with it was hateful.

Is there any one who loves the sight of ice and snow? I imagine, now, that I always doubted this: I am quite sure of it at present. The thought of ice may possibly suggest agreeable sensations in a hot July day; the sight of a Swiss glacier, in the same weather, is "refreshing" I doubt not. This also is picturesque, I admit, as are the frozen summits of the Alps, particularly under the rosy tints of a rising or a setting sun. These, and more, are beauties; and they are not the less beautiful that they are, to some, rarities, while they are also characteristic, and are portions of a general landscape, to which they give a new and peculiar interest, as they add to its varieties. In the present days, it is not also a little in praise of ice, that the traveller can say, I have visited Switzerland, I have scrambled across a glacier, I have seen the sun rise on Mont Blanc while the earth below was still in shade, I have ascended it, I, even I, the fearless and enterprising, have ascended the father of mountains, yea, even when the guides hung back in fear. Even thus is ice beautiful, regaling, acceptable.

Thus, too, is snow the delight of schoolboys: have we not all hailed the falling feathers, because we should now make snow-balls and pelt each other, and erect a statue of heaven knows who, a colossus of snow, to melt away, like the palace of the great female autocrat, before the sun. Is it not, too, the emblem of virgin purity and innocence, and might not much more be said in praise and admiration of snow? It is an evil, however, to balance against all this, that it deforms all landscape, destroys all "keeping," by confounding distances, and with that, proportions, and with that, too, more and worse than all else, the harmony of colouring; giving us a motley patchwork of black and white, in place of those sweet gradations and combinations of colour which nature produces, in her summer mood, even amid the most deformed and harsh of landscapes.

These are the objections to a snow landscape, which even the experience of a day may furnish: how much more, when, for more than half the year, all the element above head is snow, when the gale is a gale of snow, the fog a fog of snow, when the sun shines but to glitter on the snow which is, yet does not fall, when the breath of the mouth is snow, when snow settles on the hair, the dress, the eyelashes, where snow falls around us and fills our chambers, our beds, our dishes, should we open a door, should the external air get access to our "penetralia;" where the "crystal stream" in which we must quench our thirst is a kettle of snow with a lamp of oil, where our sofas are of snow, and our houses of snow: when snow was our decks, snow our awnings, snow our observatories, snow our ladders, snow our salt; and, when all the other uses of snow should be at last of no more avail, our coffins and our graves were to be graves and coffins of snow.

Is this not more than enough of snow than suffices for admiration? is it not worse, that during ten of the months in a year, the ground is snow, and ice, and "slush;" that during the whole year its tormenting, chilling, odious presence is ever before the eye? Who more than I has admired the glaciers of the extreme north; who more has loved to contemplate the icebergs sailing from the Pole before the tide and the gale, floating along the ocean, through calm and through storm, like castles and towers and mountains, gorgeous in colouring, and magnificent, if often capricious, in form; and have I too not sought amid the crashing and the splitting and the thundering roarings of a sea of moving mountains, for the sublime, and felt that nature

could do no more? In all this there has been beauty, horror, danger, every thing that could excite; they would have excited a poet even to the verge of madness. But to see, to have seen, ice and snow, to have felt snow and ice for ever, and nothing for ever but snow and ice, during all the months of a year, to have seen and felt but uninterrupted and unceasing ice and snow during all the months of four years, this it is that has made the sight of those most chilling and wearisome objects an evil which is still one in recollection, as if the remembrance would never cease.

Sept. 15; there was now no open water to be seen from the hill. The general temperature was 32°, but it did not freeze in the sun: a petty consolation indeed. The record of the sixteenth was not better, and Saturday left us as it had found us. It is little to notice, but much where there was nothing else to remark, that a great many grouse had been killed in the last week. In such a life as ours, even the capture of an arctic mouse was an event: and if it is the custom, now, for navigators to tell every thing, to write without materials, what could we do but follow the fashion, and conform to the established usages?

Sunday exempts me from any record. Monday does not furnish one, if it be not that we were employed in sawing the bay ice about the ship, in case the outer masses should set it in motion and annoy us. This it did in spite of our precautions; since the heavy ice from the outside pressed upon it during the following day, yet without doing us any harm.

Sept. 21; it blew fresh, with the wind to the northward; in consequence of which the ice drifted, but still remained stationary at the harbour's mouth, so that we gained nothing. On the next morning, the old ice quitted the bay, but the new remained; the sea outside was covered with heavy masses of the same interminable materials, and the land with snow. We were in a worse condition than ever.

Sept. 23; on this day we were able to carry the ship to an edge of the outer ice, doing this under the chance that the following day might favour our escape. This, it did not choose to do. There was the usual hope, if wishes can be called by this name, and that was all. On Sunday the pressure of the outer ice gave us some additional trouble, but there was no good to balance it. For the present, we were "hard and fast." I do not well know who expected any thing better to follow. If any one was silly enough to do this, he was disappointed.

Sept. 26; the only addition that a storm and drift snow could make was that of preventing us from wasting our time in hopes or speculations: there was nothing to be seen, and nothing was now left for conjecture. We had at least the certainty, on the following day of clear weather, that the ice was as closely packed as it could possibly be: it is some gain in this life not to be troubled with hoping. A gale of wind on the twenty-eighth could not have mended the state of things: but whatever was the fact, the snow-drift was such that we could see nothing. In the last days, the thermometer, at night, had ranged between 16° and 30°. The two following ones were as nothing; and the end of the month found us exactly in the same condition, with our prospects of freedom becoming less every day.

I may indeed say that they had ceased. It was impossible to expect any further progress under such a mass and weight of winter as that which surrounded us: even in a much better one, it was not to have been expected. The worst part of the prospect, however, was the distant one; it seemed likely that the ship would never be extricated, and that we should be compelled to abandon her, with all that was on board.

But I believe that this dream was like many others which men form, under the usual condition of life. We fear evil events, or rather, I believe, imagine that we fear them, and then argue or talk ourselves into the belief that they must really happen, while our soberer judgment, under the solitude of our own thoughts (unless these should be those of the naturally despairing or the hypochondriacal), is that the probabilities are in our favour, that the evil which we imagined ourselves to fear, will never occur, that something, we neither know nor consider what, will extricate us from the evil, as we have been extricated before. Thus did we fear and hope, anticipate in despair, and then anticipate a far other prospect: relief, escape, triumph, the return to our own home in England, and a return



boast of what we had attempted, what we had suffered, what we had feared, what we had achieved.

The uniformity of our journal gives to the whole record of this month, a tranquil appearance; as if nothing was out of the common order, and as if we had been all, like the ship, at ease. It was a very different thing, however, as our minds were concerned; but what is a journal of hourly hopes and fears, of fears indeed more than hopes to those who cannot feel them; of regrets under which we could not, on examination, blame ourselves, and of that anxiety which has no repose?

Do men write, on such occasions, what they think and what they feel? I should desire other proof of this than any which have yet seen. The every-day work, and, above all, when that every-day work is to exert ourselves for the preservation of life, were there even not the heavier, the ever down-weighting duty of preserving the lives of others, leaves little time for any reflections but those which the circumstances demand. I am much mistaken if the time of action is that also of reflection, of other thoughts at least than are imperious for the ends in view. We act, because we must, and, for the most part, I hope, rightly: a time comes, when we can think of what we did, and when, I suspect, we only imagine what we then thought: but it matters little: historians imagine what other men thought two thousand years since, and surely we have as much right to believe that what we think now was what we ourselves thought a year before.

On the men, the effect was tangible, because it was simple. When we first moved from our late harbour, every man looked forward to his three years' wages, his return to England, and his meeting with friends and family; the depression of their spirits was now proportionate. They were not less in haste, perhaps, to relate their adventures, most of them having kept journals; but, at present, it was better not to dwell on these matters, by any premature discussions: the time of resolving what was to be done, and of labouring to effect it, was to come ere long.

Compared to the preceding Septembers in point of temperature the present stands thus to that of 1829 and to that of 1830, namely, having a mean of 6 degrees less than the first, and of 4 degrees less than the last: and in the three, the extremes stand thus:

1829	highest 40° plus,	lowest, 17° plus.
1830	do. 43 plus,	do. 5 plus.
1831	do. 36 plus,	do. 6 plus.

The comparison of the weather is more remarkable. In 1829, there were storms, which broke up the ice, and finally drove it to the southward, so as to allow us to navigate this very sea at the same date. It was equally stormy in 1830, with the same effects: so that we could have sailed from the position in which we now were, as late as the fifth of October. But the present month had been generally a tranquil one; there having been but one gale, and that late; while, as the chief winds had been from the eastward, the blockade of the land and the sea proved complete. There was not an atom of water to be seen, and the ground was everywhere deep with snow.

Our situation presented the usual mixture of good and evil. It was out of the track of animals, there were no rivers, and we did not know of any fish in the small lakes near us. If we could not therefore look for any supplies from those sources, either could we from the natives, as the interval between them and us was filled with impassable ice. If our aspect was a southern one, yet there were high hills to the southward, which much shortened the already too short visits of the sun. The harbour was safe; much too safe indeed; since, for all motion, not less than for hazard of injury, we might as well have been called in with masonry on dry land.

The first of the future objects was to economize in provisions, still more in fuel; and, of course, to take all possible care of the health of the men. Their spirits were to be kept up as might best be; and the topics of consolation could be found, whatever they might seem to the several different characters which our crew included. We were really on our return, and had made some progress; while there was no reason why that should not be complete in the following year. There was still

before us the Fury's remaining store; and there were boats, to carry us into Davis's strait, should we be obliged to abandon the ship; where we should either meet a whaler, or reach the Danish settlements in Greenland. If more was said than I here repeat, the usual result followed: the hopeful did not hope more, and the despondent continued to despair.

## CHAPTER XLVII.

JOURNAL OF OCTOBER---THE JOURNALS OF NOVEMBER AND DECEMBER, AND THE END OF THE YEAR.

THE weather was foggy and calm on October 1, and was little different on Sunday. On the following day the ice in the offing was in motion; and, on the next, the vessel was cut into a better berth, in ten fathoms water, while the rudder was unshipped. It came to blow on the fifth, and the outward ice began to move and drift to the northward, showing some open water at daylight about a mile from the ship. We therefore cut channels in the new ice, that we might be prepared should it open more; but it became calm in the evening, and all remained as before.

On the three last days of the week the temperature was between 16° and 19°; the weather being variable, with a northerly breeze on Saturday, which caused a lane and a pool of water in the offing; but this was all that occurred to mark the first week in October.

Sunday was only noticeable by the thermometer falling to 8°, and by the disappearance of the little open water of the preceding day. On Monday we began to unbend the sails and dismantle the ship. It would have been keeping up the farce of hope much too idly to have delayed this longer. An observatory on shore was therefore commenced: we were at home for the remainder of another year; such home as it was.

The weather was little noticeable on the following days. The unrigging and stowing on shore went on, and a chain was passed twice round the vessel "a midships." It was our intention to sink the vessel, or rather, as she must sink in no long time, in consequence of her leaks, to provide the means of raising her again, should any vessel hereafter return to the place where she was thus deposited, in safety equally from winds, waves, ice, and Esquimaux. Of the wisdom of this provision for the future, for a future as unlikely to occur as that of a season of spring and roses in Boothia Felix, I have not much to say; but it is probably our nursery education, as it may be something else, which induces us to do all that we can in prevention of waste, or, like our grandmothers, to preserve old rags, or what not, because their turn of service will come round at some indefinite future, should we live on to that problematical period; which does not, I believe, very often arrive.

Having effected this operation, the anchors were carried on shore, and the boats turned bottom upwards on the ice. Part of the housing was also set up, and the week ended with the thermometer at 10°. A lane of clear water was again seen to the northward, but this had now become a matter of indifference. Clear water or ice, all was now the same: it was very certain that we had now settled ourselves for the winter. In other days and other navigations such a sight was even more than hope: it was now long since it had been but the water of Tantalus: yet even less than that, since the certainty of disappointment had so far paralyzed all hope, that we had not even the pains of anxiety to torment us. All was now indifferent: we were locked up by irruptable chains, and had ceased equally to hope or to fear.

There was variable weather on the seventeenth, but it was fine for the season, though attended by occasional falls of snow. The temperature went on gradually subsiding till it reached zero on Thursday night, and was once at minus 2°; being the first fall as yet to that part of the scale. At this time there was a strong northerly wind, with snow. The usual work of the ship and its winter arrangements served to occupy these days, and it was fortunate that there was work to do; what else on earth could have preserved us from despair?





